

# Islamic Education Philosophy Development (Study Analysis on Ta'lim al-Kitab al-Zarnuji Muta'allim Works)

Dr. H. Achmad Asrori, MA.

Lecture at Faculty of Tarbiyah, State Institute for Islamic Studies Raden Intan, Lampung, Indonesia  
Assistant Director at Postgraduate School of State Institute for Islamic Studies Raden Intan, Lampung, Indonesia

## Abstract

*Ta'lim Muta'allim* is one of the monumental works of Shaykh Tajuddin Nu'man ibn Ibrahim ibn al-Khalil al-Zarnuji, who lived in the 6th century H / 13-14 M. The reason for writing this study is: (1) it is very rich with the basic values of Islamic education, (2) the values are already widely practiced in the world of education, especially among boarding schools, and (3) most teachings are so relevant applied in education today, given the students a lot to lose character and Indonesian identity as a religious community and plural. As the subject of the study are (1) what is the nature of learning objectives (2) how the moral nature of man and the action of the outside world, and (3) how the thought of al-Zarnuji position among Islamic educational philosophy flow map. The approach used writing tools philosophy of Islamic education (eclectic incorporative) and engineering analysis using content analysis. The findings, according to al-Zarnuji that the purpose of education / knowledge gained is more focused on religious values (theocentric) compared with human values (anthropocentric) and values to the experience (*Cosmo centric*). The nature and process of development is a positive-active. While the position of his thinking on the map of Islamic educational philosophy located on the territory of the conservative-religious.

**Keywords:** *ta'lim al-muta'allim*, educational, moral nature, and the flow of educational thought.

## 1. Introduction

Education is a human and religious issues related to life. As long as humans exist, then during the same education issues are reviewed and reconstructed continuously, both in terms of macro-policies such as education, political education, as well as in the micro sense, such as purpose, methods, educators and learners, both the concept of philosophy as well as the level of practice. Accentuation on education, because of the problems of human life, in general, be solved through education.

Rapid development as a result of the development of science and technology, however, also influence the number of problems in the business and the process of improving the quality of education both at the level of the concept and the level of practice, especially when associated with the assumption that the problems of education in fact, stems from the lack of unsound basis philosophy education. So that studies regarding educational concepts expressed by the experts is a must. Book *Ta'lim al-Muta'allim* important re-examined, because it is relevant thinking applied to educational practice is now considering the fading moral values for educators and learners. For that Nurkholis Madjid said that the Islamic world classical culture so rich in its festival, so it will be a source of intellectual impoverishment irony if history has run over fourteen centuries was ignored and not be used as a lesson. Learning from history is a direct command from God to heed the laws. Included here is the need to learn moderation Islamic intellectual heritage. The book is lifted to the surface because of the assumption of the author that (1) this book has been popular in the community in education, especially education schools, (2) teachings are philosophy consistent with the spirit of Islamic education, and (3) further erosion of Islamic values in the practice of education Islam because consciously or unconsciously domination of Western education system has been pervasive in the world of Islamic education. In the case of Western education is different from Islam education. In the world of Western education process is solely the responsibility of man, not associated with religious responsibilities, so that the education goal is to obtain a prosperous life in the sense materialistic as possible. This is different from the concept of Islamic education, which all educational activity must be attributed to its realization as a servant of God and as caliph.

According Thohari Musnamar, there are at least five Western educational differences with Islam. First, in general, in the West the learning process is not linked to God and religion. Based on the views of cWestern life that secularism-materialistic, the motive and the object is a matter of learning even mundane. In contrast to the West, Islam teaches that learning and teaching activities that constitute an act of worship, closely associated with devotion to God. Second, it is generally assumed that the concept of Western education and learning problems that are purely human affairs, whereas Islam teaches that there are the rights of Allah and the rights of other creatures on each individual, especially for people who have knowledge. They will soon be questioned how to apply their knowledge. Third, the general concept of Western education does not address the problem of life before and after death. Learn simply for the sake of the world, now and here. This is very different from the concept of Islamic education. Learning is not only for the sake of living in the world today, but also for the happiness of life in the hereafter. Fourth, the concept of Western education is generally not associated with

reward and sin. Many Western experts who argue that it is a value-free science (values free). Then any means to achieve their objectives should be pursued origin. Such practice is certainly not in accordance with the teachings of Islam. Virtues and noble character is an essential element in the education of Islam. Fifth, in general the ultimate goal of the concept of Western education in the world is to prosper optimally, both as citizens and as citizens. While the ultimate goal of Islamic education is the realization of perfect man, who is always in the process of formation throughout life (has a beginning but not an end).

There are three issues raised in this paper are (1) what the purpose of gaining knowledge by al-Zarnuji (2) how the nature of human morality and its response to the outside world, and (3) how to position the educational philosophy of al-Zarnuji between philosophical schools of Islamic education. Writing descriptive approach used educational philosophy that incorporative the idea of the study of texts by al-Zarnuji on education, seen from a variety of educational thought were released from the system flow. Analysis using content analysis techniques that draw conclusions in an effort to find the characteristics of the message is done objectively and systematically. Thus the author thought the book was not associated with setting surrounding social and educational background.

## 2. Research Method

This research method literature review that by collecting various sources of literature from various places. The reason the author uses this method is due essentially. This study is a qualitative research. In addition, this method is considered quite appropriate to approach the problem to be studied. After all sources collected, then classification, verification to answer research questions. All data collected from these sources are then analyzed in depth so clearly defined answers to the problems studied. Report the results of this research are presented with descriptions analysis pattern.

## 3. Discussion

### 3.1. Al-Zarnuji

Al-Zarnuji is the Author of the book *Ta'lim al-Tariq al-Ta'allum Muta'llim* is al-Zarnuji, whose full name is Sheikh Tajuddin Nu'man ibn Ibrahim ibn al-Khalil Zarnuji. In Islam there are two designations Dictionary addressed to him, namely al-Zarnuji is Burhanuddin al-Zarnuji, who lived in the 6th century H / 13-14 M and Tajuddin al-Zarnuji, he is Nu'man bin Ibrahim who died in 645H. Al-Zarnuji is a writer from Bukhara, and includes scholars who lived during the 7th century H, or around 13-14 century AD, it can be recognized in the year 593 H with the book *Ta'lim al-Muta'lim*. This book has given commentary (commentary) by Al-Allama al-Jalil al-Shaikh Ibrahim bin Ismail, by name, *al-Sharh al-Muta'llim Ta'lim Tariq al-Ta'allum* and by Sheikh Yahya bin Ali bin Nashuh (1007 H / 1598M) poetry expert Turkey and Imam Abdul Wahab al-Sya'rani Sufism expert and al-Qadli Zakaria al-Ansari.

This book is certainly no stranger to the world of Islamic education in Indonesia, especially in boarding school *Salaftiyah*, because this book has been used as a key reference for students as ethics study. According to Mahmud Yunus, that the book was concluded opinion of the experts of Islamic education and strengthened in particular the opinion of Imam al-Ghazali. The book is specialized in science education and influential in the Islamic nature as a guide for teachers to educate children. Al-Zarnuji stay in Zarnuq or Zarnuj, as the word that is given to him. As mentioned in Islamic Qamus, that Zarnuq or Zarnuji is the name of the famous land located in the area of the Tigris (*mawara'a al-nahr*) the East Turkistan.

In his book, al-Zarnuji not specify where he lives, but usually he lived in the late Abbasid period, since the latter is the Abbasid caliph *al-Mu'tashim* (died in 1258 AD / 656 AH). There is also the possibility he was staying in the Iraq-Iran because he also knows Persian poetry in addition to the many examples of events during the Abbasid which he conveyed in his book.

### 3.2. Educational Objectives

The essence of education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing her potential with the aim of a condition that has the spiritual strength, the strength of strong character, intelligence, noble character, and skills necessary in life learners. The purpose of learning / knowledge gained here is a certain condition that is used as a reference for determining educational success. Goals are what is proclaimed by the man, placed as the center of attention, attitude and behavior. That goal was very important because it serves as lastest all activities, directing all educational activities, is the starting point for achieving the objectives advanced, a measure of success of a process of education, and provide value (nature) in all these activities. The quality of the goal itself is dynamic and evolving in accordance with the development of the quality of human life. The more so that the terms of educational goals with the values that are fundamental, such as moral values and religious values. Such as, the quality of piety in children is different from the quality of piety in adults.

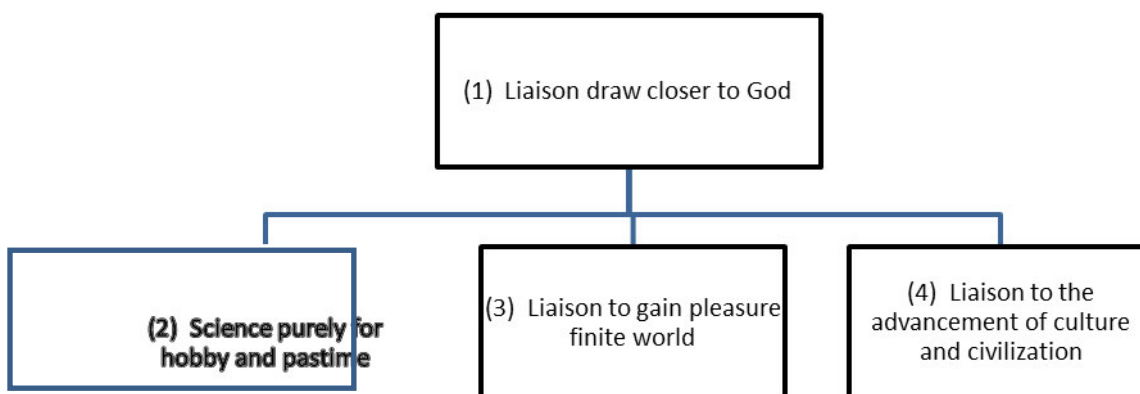
The purpose of education or learning of a nation or a person is basically rooted in the philosophy of life

of the people and belief in religion. Then the difference of philosophy of life and religious beliefs among education experts, gave birth to a difference in setting educational goals. According to al-Jamaliy, educational purposes, among others, so that learners (1) know the status of the creature and responsibilities of each individual in their life in the world, (2) familiar interactions in society and their responsibilities in the midst system community, (3) to know the universe and guided by wisdom of God in creating the universe and allow human use, (4) know the Lord Creator of this and encouraged him to pray to him. According to al-Attas that the aims of Education in Islam is to produce a good man (the purpose of education in Islam is to make man a good man). Meanwhile, according to al-Abrasy, that the general objectives fundamental to Islamic education, namely (1) form a noble character, (2) prepare the lives of the world and the hereafter, (3) prepares to obtain sustenance and maintenance aspects of expediency, (4) foster the scientific spirit and satisfy desires to know and allow it examines the science just as science, and (5) prepare the learners in terms of professional, technical and company so that he can master the profession, technical and specific company, so that he can look for luck in life with a glorious addition to maintaining spiritual and religious terms. Meanwhile, according to al-Zarnuji purpose of education in Islam is would please Allah, seek happiness in the hereafter, eliminate ignorance from himself and from others, turn religion, and preserve Islam. Because the preservation of Islam was accomplished with mastery. Asceticism and piety is not valid without the science. Shaykh Burhanuddin scholars cite the words of the poem: "the learned man who ungodly big danger, but fools who diligently serve an even greater danger than pious earlier. Both are cause slanders among the people, and do not deserve to be a role model. So that, someone who is studying to be constituted of ingratitude sense and body health. And one should not study with the aim to honor people, nor to get a world treasure and gain honor in the presence of officials and others.

Educational purposes according to al-Zarnuji is not only for the hereafter, but also mundane purposes, provided that the purpose of this mundane as an instrument supporting religious purposes. Such as al-Zarnuji the opinion that one should acquire knowledge for the purpose of obtaining the position, if the position is used to commanding the good and forbidding the evil, to carry out the truth and to establish the religion of Allah. Not for profit for himself, nor because of indulging in lust. For learners ought to ponder, so that science that he find hard not to be in vain. Therefore, do not seek knowledge for learners to gain lowly world, fewer and impermanent. As said a poem: The world is a little less than that, people are fascinated her was the lowest person. World and it is the magic that can deceive the deaf and blind. They are the ones who are confused aimlessly, as far away from the clues.

According to al-Syaibani that there are three areas of desired change of the purpose of education, namely purposes is individualized; objectives of a social nature and objectives that are professional. From the perspective of Syaibani, then when viewed from the educational goals set forth al-Zarnuji, can also be grouped to four: (1) that includes educational goals that is individualized which removes the ignorance of self-educate participant, educate the mind, grateful for the blessings of reason and health body. Because of these things will be able to affect change in behavior, activity and will be able to enjoy life to the world and the hereafter. (2) The educational goals are social (horizontal) that seek knowledge to educate the community. As it relates to the life of society as a whole and the behavior of society in general. Of the educational goals that are social, al-Zarnuji see that piety and wit it is not simply a pious and intelligent for yourself, but also be capable of transforming into social life. (3) The purpose of education is to turn the vertical spiritual religious values, and preserve Islam. (4) the purpose of professional education is the person reaches the goal of science is the science which has implications for the attainment of the position. But the position has been achieved it is with the goals of the overall benefit of the people. Obtain another position in society is not to be the master of Science. Both individual objectives, the horizontal social, professional and spiritual vertical frame should be on the basis of the pleasure of Allah. For this reason it seems al-Zarnuji put spiritual values (seek Allah's pleasure and happiness hereafter) be central to any destination (central value) for learners.

If the purpose of acquiring knowledge divided into four: (1) science for science (hobby and hobbies), (2) as a liaison to obtain the pleasure of the material, (3) as a liaison to promote culture and human civilization, (4) seek Allah's pleasure and happiness hereafter, the latter as a central goal, while other goals as instrumental purposes. More details can be see in the following figure:



From the picture above clearly shows that the purpose of education/gained knowledge as (1) a liaison closer to Allah (seek Allah's pleasure and happiness hereafter) as a central value. From the first goal will illuminate and give the value of the truth to other objectives namely (2) Science solely to science (hobby and hobbies), (2) Liaison to earn the pleasure of the world is limited and (4) Liaison to the advancement of culture and civilization, It means that a person may only acquire knowledge for the craze, get the material or the progress of civilization as long as the course is framed and illuminated by the spiritual values of religion. This is understandable because the goal in education is very important. The goal should be placed at the center of attention, a measure of success of a process of education, and provide value (nature) in all educational activities. So in order to realize these objectives, the students organize their behavior. The central goal by Ali Abdul Azim termed as the greatest goal, which is to obtain knowledge of the most important and sublime in Islam, is that learners can connect with Allah. This goal is the most important thing to get to the truth, goodness and beauty.

From the description above it can be seen that these objectives ideal both spiritual and practical material, including the values of the Islamic ideal balance and blend. First, the dimension that contains the value to improve the welfare of the world. This value encourages a person to perform a qualified (working with professional competence, pedagogical and social) in order to benefit and enjoyment of the world can be obtained as much as possible. Secondly, the dimensions of which contains of idealistic spiritual values (competent personality / noble character). This dimension requires students to not shackled by chains materialistic life in the world, but there goals more distant and glorious is life after death. Appreciation of these values, make the learners controlled world of lust pleasure/material. Third, the dimension that contains the value that can integrate the life of the world (practically) and afterlife (ideal) that the values received by learners during the learning process takes place either informal education, non-formal and formal. According to Arifin, balance and harmony between the two interests have become a deterrent against the negative effects of the turmoil of life that tempt the tranquility of human life, both spiritual, social, cultural, economic, and ideological life of the human person.

Destination learners acquire knowledge propounded by al-Zarnuji when viewed from the flow of Islamic education proposed by Ridha, then al-Zarnuji included in the flow Religious Conservatives. Ridha said that, in addition to the birth of educational theory, based on the nature of nature in the Koran, as well as religious orientation and philosophy of the state in interpreting the reality of the world, phenomena and human existence gave birth to the thought of Islamic education mainly determine (1) the purpose, (2) the scope and (3) the division science. So based on these three, *Ridha* divide the main stream of thought of Islamic education into three; *al-muhafizz* (religious conservatives); *al-diniy al-'aqlaniy* (religious rational) and *al-z arai'iy* (pragmatic instrumental). The flow of religious conservatives, interpreting the reality of the universe stems from religious teachings so that all that concerns the purpose of learning, sharing of knowledge, ethics teachers and students and other educational components must stem from religious teachings. Religious purposes is as a study destination. Rational religious lines, not much different from the first stream in the link between education and the learning objectives are religious purposes. The difference is, when the flow is to discuss issues of education tend to be more rational and philosophy. They establish the basic principles of educational thought of the idea of human, knowledge and education. Flow pragmatic instrumental, looking at the educational goals more pragmatic and more oriented to the practical applicative level. Science classified by destination usability and function in life.

Placing al-Zarnuji in conservative religious lines, because he interprets reality of the universe stems from religious teachings so that all that concerns the learning objectives should stem from religious teachings. Religious purposes is as a study destination. Frame religion should illuminate the entire activity of learners in acquiring knowledge. So that the learners should be aiming for positions in acquiring knowledge, but the position must be enabled for religious purposes namely enjoining and forbidding the evil, uphold the truth, and to establish the religion of Allah. The implications of this idea very much. Learners who solely seek Allah's



pleasure in studying both controlled by the rules of man-made or not, he remains in the frame of truth. Unlike the students who studied for seeking the material, when the material is not able to or less then he will be discouraged and pessimist and not performing their duties properly.

As the implications of al-Zarnuji view of the purpose of education / gained knowledge there is certainly a positive impact instructive as an excess of it and there is also a negative impact instructive as its shortcomings. Positive educational impact is the sense of responsibility is very strong already at the thought pierced through education, and strengthen the sense of moral responsibility. Appreciation of the issue of Islamic education is very high, even as a form of vote Tanggung religious responsibility that is very noble. The task of teaching and learning is not just a humanitarian tasks, but further than that which is spiritual as religious duties. Religious spiritual responsibility as a central point in Islamic education, in addition to a humanitarian responsibility both in construction concept level and application level education. If interest demands *insaniyah* (humanity) is not in line with the demands of the divine (religious), then that should take precedence and be won is a religious requirement. Liberal humanism goals should be in line with the transcendental spiritualisme. In other words, the purpose of education in Islam is humanism transcendental. The negative impact of educative make the term *al-ilm* (knowledge) that the Qur'an and the Hadith is absolute indefinitely into is limited only to the religious sciences, and the tendency of the achievement of spiritual more prominent, encouraging thinking Islamic education towards neglect the affairs of the world with all expediency and charitable efforts that should be enjoyed and could actually be done. Therefore thoughts centered on the frame of religious education, the setting life of the world will be taken by those non-Muslims. It also shows once fecklessness Muslims to carry out enjoining and forbidding the evil in social reform and moral transformation.

How according to al-Zarnuji moral nature of man and the action of the outside world? Before it is better discussed beforehand expressed various opinions of experts. According to Morris L. Bigge, that the moral nature of man and the action of the outside world is mixed. Like the moral nature of man is ugly, good and neutral (not good and not too bad). While the action of the outside world consists of; active, passive, and interactive. Flow which found moral nature of human nature and bad-active action is like the flow of Theistic Mental Discipline, which says that man was on the basis of innate ugly, that there is no hope either of them. If only man allowed to grow then the show is only ugliness. Then the function of education is seeking restraint on the nature and practice parts of the soul toward the good. If you believe that human nature is good and action-active, then without them influenced by the outside world, it will show good qualities. The implication in education are those involved in education to prepare in such a way in order to optimize the development of such individuals.

Which holds that human nature and action-passive neutral, meaning that humans are basically neutral potentially not good nor bad. The action against the outside world is passive, in the sense of the outside world, including education, which forms the personality of a person. A person's character is good or not, is highly dependent on natural polished environment.

For those who argue that human nature and action of the outside world is neutral-interactive, is almost the same as the neutral-passive, only the action against the outside world there is a process of cooperation or interactive. Means of education, will not be one hundred percent of students scored as preferred, because the learner can respond or dialectical against outside influences. Results process between nature and the outside world, will display a model personality. As a continuation of the various theories upon theories emerged, known as empirical, nativism and Convergence.

In the philosophy of empiricism stated that development and human formation that is determined by environmental factors, including education. As a pioneer of this genre is Joshn Locke (1632-1704), known premises *Tabularasa* theory or empiricism is that each individual is born as a white paper, and the environment that gives patterns or writing on the white paper. For John Locke experiences that come from the environment that determines one's personal. It appears from this theory is optimistic, because however the environment also can be cultivated and arranged so that in accordance with the expected goals.

In contrast to nativism more pessimistic than empiricism. This flow was pioneered by Athur Schonpenhauer (1788-1860). The teachings of this philosophy says that personal development is determined solely by the default (basic skills), the talent and the factors that are natural. The process of formation and personal development is determined factors of this nature, which cannot be altered by the influence of the natural surroundings or education. This innate potentials as human personality, not the result of the built environment and educational experience. However private education efforts to form a human or a desired level, without the support of the basic potential, these expectations will not be achieved. According to Muhammad Noor Sham, that this flow is pessimistic, because it accepts the personality as it is without belief in the value of education to change personality.

The theory of (legal) Convergence in contrast to both the above theory, which position both sharp and contrast. Of course this is not acceptable. According to the theory pioneered by Stem Willam (1871-1983) is, that human development is underway on the influence of factors talents / abilities basic and natural surroundings, including education. Because in fact show that the innate good basis only, without nurtured by the natural

environment, including culture and education will not print personal ideal. Conversely, a good environment, especially education, but is not supported by basic skills earlier, will not produce a personality in line with expectations educational purposes. Thus the process of development and formation of human personality is an interactive process and the dialectic between basic skills and the natural environment on an ongoing basis. Real personal growth is the result of the process of cooperation between the two factors, both internal (potential heredity), as well as external factors (environmental culture and education).

Besides the theory of the West are also no Islamic educational thought theory known as the theory of nature. Understanding of Islamic education experts to the nature of the nature of the Koran turns implications for the birth of the theory of nature in education. Experts Muslim educators acknowledge that the theory and practice of education is influenced by the views of how the tendency of human nature and how its ability to evolve, known as the theory of nature was assumed, if fatalist-passive, neutral-passive, active-positive, and dual-active. Said nature and all forms word stamped on 19 verses in 17 letters. According to Mohamed innate understanding of the basic (nature) of man and how his ability to thrive can be grouped into four, namely (1) fatalist-passive, (2) the neutral-passive, (3) positive-active and (4) dual-active.

Passive fatalist theory, saying that every individual, through the ordinance of God is good or evil in origin, whether provisions of this kind occur in all or in part in accordance with God's plan. The human ability to develop into a passive, since each individual is bound by the provisions which have been determined before the Lord. Who holds a neutral-passive, assume that the child is born in a state of pure, intact and perfect, an empty state as it is, without awareness of the faith or *kufr*, good or evil. This theory is the same as *Tabularasa* theory of John Locke. The individual's ability to grow is passive and highly dependent on the polished environment, especially education. The positive outlook-active assumes that basic human innate from birth is good, whereas the accidental crime. The ability of individuals to flourish is active. Humans are a source that is able to resurrect himself from inside. Who holds dual-active, assume that it is a basic human congenital double (dual). On the one hand its very nature tends to favor, and on the other hand tend to evil. The dual nature of both active and in a state of equal.

How according to al-Zarnuji the process of development of the human person? Explicitly al-Zarnuji not mentioned, but is implicitly able to illustrate to the reader that al-Zarnuji more likely to flow convergence plus the addition of Islamic values or positive-active that how to choose a cleric, then students who are studying let searching chaplain of the most pious, most *wara'* (keep away from sin, immorality, and doubtful cases), and the oldest.

Once the importance of choosing the cleric's terms, al-Zarnuji quoted the words of the wise is if you go to study in Bukhara, then do not rush to choose an educator, but settled for two months until you think to choose a cleric. Because if you directly elect the pious people, then sometimes less palatable way of teaching do you think, then you leave and move to another pious man, then your learning will not be blessed. Therefore, during the two months that you have to think and discuss to choose the teachers, so that you do not leave and so at ease with him until knowledge blessing and rewarding.

According to al-Zarnuji, learners do not just mean it chose cleric who would influence him but also choosing the right friends Learners must choose friends with people who diligently studied, the *wara'*, which has the character *istiqamah* and like to think. And avoiding friends with the idlers, atheists, talkative, destroyer and slanderers. A poet said: "Do not ask about a person's behavior, but look at who his friends. Because someone usually follow his friend. If your friend virtuous bad, then walk away immediately. And if applicable both then Befriend him, of course you will get a clue. There is a verse reads: "Do not ever make friends with a slacker in all of his behavior. Because many people are being damaged due to damage to his friend. Because of the indolent nature was contagious. "The Prophet Muhammad said: Every child is born in a state of nature. Both of parents that cause children to become Jewish, Christian or Zoroastrian"

Statements from various al-Zarnuji shows that the nature of human morality is positive-active. That is, basically the man that brought good potential and no potential bad. Human ugliness is not part of his soul but sticking in his soul the accidental (temporality). While the response to the outside world are active. Ie a person can be influenced by the environment in full nature or otherwise affect someone outside world as they wish. Or himself and the outside world melt into one (synthesis) that make up personality. But it seems al-Zarnuji more stress to the arrangement social cultural environment, such as selecting teachers, selecting teachers and choose the environment in which learners gain knowledge. Notwithstanding the foregoing, cannot be said that the al-Zarnuji homage to empiricism, as in other chapters he also talked about the resignation. Resignation certainly is one of the characteristics of the wing nativism. So it is more appropriate if al-Zarnuji grouped to Convergence Plus. Because after humans separated from congenital heredity and influence the natural world or the process of cooperation between the two.

### 3.3. Towards Thought Philosophy of Islamic Education

Keep in mind that in this life side sometimes consciously or no '*Inayatullah* (God's help). As was the case Kan'an (son of Noah) fixed the apostate father even if raised and nurtured in the environment ministry, the wife of Pharaoh fixed *shalihah* woman, even though her husband is a Pagan, the wife of Lut remained disobedient to her husband even though every day illuminated by the apostolic mission and his uncle Abu Talib, the protector, advocate and guardian of the Prophet Muhammad, Islam still have not reached until the end of his life and others are exemplified in the Koran. Even the events of Abu Talib is enshrined in the Koran. Asbab al-nuzul the verse is when the Prophet Muhammad want that his uncle Abu Talib converted to Islam before his death. Then this verse came down saying that the member clue if someone converts to Islam or not, leading to the path of truth or delusion, is the authority of Allah, not man.

Of discourse above, the ontology of Islam to human (educators and learners are dual-active-transcendental. First, the dual meaning of every human birth has brought heredity the dual nature; the one hand tend to favor, and on the other hand tend to crime balanced and integrated in one's soul. Man since it was originally brought the dual nature. The two elements forming the essential structure of the human being as a whole, namely the soul and the soil, resulting in good and evil as an inclination equal to men, the tendency to follow the Lord and a tendency to get lost. Land symbol lows of humiliation combined with the spirit of God as forming the self. Thus, human beings are two-fold, with the nature of the double bottom, composed of two forces, not only different, but also contradictory. One tends to fall to the material and the others tend to rise to the Holy Spirit. In the QS. *al-Balad* [90]: 10) showed two positive and negative energy is: "And We have shown him the two roads." QS. *al-Shams* [91]: 7-10: "And the soul and perfecting (creation), then Allah revealed to the soul of the way wickedness and piety, indeed successful who purifies the soul, and actually lost the person who pollute. Second, the active response of the outside world. That is the positive and negative energy is then interact with the environment so as to grow and develop into better or worse. Positive energy that exists in humans is equipped with external influences such as prophecy, and revelation, while the negative energy that exists in humans include external factors such as the temptation of Satan and error. Meanwhile God gave humans free will, and do, whether he be good or be bad. Clearly God confirmed it. ... Allah does not change the state of a people so that they change the existing situation on themselves (QS. *Ar Ra'du*: 11).

Third, transcendental, that is, in the final determination of human action, in addition influenced by factors heredity (dual) and environmental factors, including socio-cultural environment and education, is also determined by means of human freedom God the Creator nature itself. Human freedom cannot be 100%, because freedom is restricted by the laws and the laws of Allah as a regulator *sunntaullah* itself. God as the end of all the law of causality, and as the end of any destination. With dual-active view- transcendental, then theocentric (divinity) anthropocentric (human) and *cosmocentric* is an integral unity, which is not separated.

### 4. Conclusion

Of the various proposed languages can be concluded that al-Zarnuji in determining the purpose of learning / education-oriented ideal destination for spiritual and practical purposes, even more emphasis on goal-spiritual ideal. Because he believes that it will be able to color the ideal destination for self-learners to practical purposes, such as the purpose of seeking knowledge for obtaining the position should be empowered to seek Allah's pleasure and purpose in the life hereafter. Even if the goals put forward have not been detailed, but at least the threads have appeared that these objectives there must be objective individual, social and professional.

Regarding the opinion on the concept of the moral nature of man and the action of the outside world, are more likely to positively-active. That is basically the human mold well and respond to the socio-cultural environment is active. But it seems al-Zarnuji more stress to the arrangement of the social environment, such as selecting teachers, friends and a place to share knowledge gained learners can be beneficial, a blessing as a result of the influence of the environment.

Thinking ahead to the Islamic educational philosophy is dual-active-transcendental that is basically human beings are born in heredity (nature) with positive energy and energy negates balanced manner, actively influence their environment, and free to imitate fate by means Allah.

### References

- Abrasyi al, Muhammad Athiyah, *Al-Tarbiyah al-Islamiyah wa Falalsifatuha*, Mesir: 'Isa al-Bab al-Halabi wa Syurakah, 1975.
- Ahmad Athiyatullah, *Qamus Islami*, Mesir: Maktabah Nahdlah, 1970, Jilid ke-3.
- Arifin, H.M, *Filsafat Pendidikan Islam*, Bina Aksara, Jakarta: Bulan Bintang, 1987.
- Attas al, Syed Muhammad al-Naqueib, *Aims and Objectives of Islamic Education*, Jeddah: King Abdul Aziz University, 1979.
- Azim, Ali Abdul, *Falsafah Al-Ma'rifah fi Al-Qur'an al-Karim*, Kairo: Al-Hajah al-'Ammah al-Syu'un al-Mathabi, 1939 H/ 1973 M.

- Baqi al, Muhammad Fuad, *Mu'jam al-Mufakhras li al-Faz al-Qur'an al-Karim*, Mesir: al-Haidah al-Ammah, 1987.
- Bigge, Morris L., *Learning Theories for Theachers*, USA: Harper and Row, Publisher, Inc, 1982.
- Dwiki Setyawan dan Abdullah Mahmud, "Telaah Paradigma Pemikiran Nurkholis Madjid", *Majalah Rindang*, XIX, No. 9, April 1994.
- Ismail, Syekh Ibrahim bin Ismail, *Al-Syarh Ta'lim al-Muta'llim*, Indonesia: Maktabah Dar Ihya' al-Kutub al-'Arabiyah, tt.
- Jamali al, Muhammad Fadhil, *Tarbiyah al-Insan al-Jadid*, Tunisia: Al-Syirkah al-Tunisia Thurnisiyah Littauzi, 1967.
- Lois Ma'luf, *Al-Munjid fi al-Lugoh wa al-'A'lam*, Beirut: Dar al-Masyriq, 1975.
- Mohamed, Yasien, *Insan Yang Suci*, terj. Masyhur Abadi, Bandung: Penerbit Mizan, 1997.
- Ridha, Muhammad Jawad, *al-Fikr al-Tarbawiy al-Islamiy, Muqaddimah fi Usulih al-Ijitima'iyah wa al-'Aqlaniyah*, Kuwait: Dar al-Fikr al-'Arabiy, 1980.
- Syabani al, Omar Mohammad Al-Taumy, *Falsafah Pendidikan Islam*, terj. Hasan Langgulung, Jakarta: Bulan Bintang, 1979.
- Syam, Muhammad Noor, *Filsafat Pendidikan dan Dasar Filsafat Pendidikan Pancasila*, Surabaya: Usaha Nasioanal, 1986.
- Tohari Musnamar, "Masalah Operasionalisasi Konsep Pendidikan Islami di Indonesia dalam Menatap Masa Depan", *Jurnal Ilmu Pendidikan Islam*, I, No. 2, April, 1991.
- Yaqub, Ali Musthafa, " *Etika Belajar Menurut Az-Zarnuji*," *Pesantern*, Vol.III, No. 3, Februari, 1986.
- Yunus, Mahmud, *Sejarah Pendidikan Islam*, Jakarta: Hidakarya Agung, 1990.