



The Relevance of the Book of Ta'lim Al-Muta'allim in Character Building in the Era of Industrial Revolution 4.0

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Abstract. *In the current era of the industrial revolution 4.0, education in Indonesia is gradually losing its spiritual essence. Technological advances provide opportunities for everyone to access unlimited information. The positive and negative impacts of these advances have direct consequences in various fields, including character education. Kitab Ta'lim Muta'allim by al-Zarnuji is a classic book that contains values that have relevance to the character of national education applied in educational institutions in Indonesia. This type of research is library research using descriptive methods and data analysis (content analysis). The educational character values contained in Ta'lim Muta'allim include: the value of intention, deliberation, patience and steadfastness, respect and khidmah, istiqamah, self-sacrifice, lofty ideals, hard work, tawakkal, mutual advice, taking lessons, the value of wara'. These values are still relevant to the 17 values of character education according to the Ministry of National Education.*

Keywords: *Ta'lim Muta'allim, Character Education, Industrial Revolution 4.0.*

Abstrak. Di era revolusi industri 4.0 saat ini, pendidikan di Indonesia secara bertahap kehilangan esensi spiritualnya. Kemajuan teknologi memberikan kesempatan kepada semua orang untuk mengakses informasi tanpa batas. Dampak positif dan negatif dari kemajuan tersebut berakibat secara langsung dalam berbagai bidang, tak terkecuali dalam pendidikan karakter. Kitab Ta'lim Muta'allim karya al-Zarnuji merupakan sebuah kitab klasik yang berisi nilai-nilai yang memiliki relevansi dengan karakter pendidikan bangsa yang diterapkan dalam institusi pendidikan di Indonesia. Jenis penelitian ini adalah penelitian pustaka dengan menggunakan metode deskriptif dan analisis data. Nilai karakter pendidikan yang terkandung dalam Ta'lim Muta'allim meliputi: nilai niat, bermusyawarah, sabar dan tabah, hormat dan khidmah, istiqamah, menyantuni diri, cita-cita luhur, kerja keras, tawakkal, saling menasehati, mengambil pelajaran, nilai wara'. Nilai-nilai tersebut masih relevan dengan 17 nilai pendidikan karakter menurut Mendiknas.

Kata Kunci: Ta'lim Muta'allim, Pendidikan Karakter, Revolusi Industri 4.0



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INTRODUCTION

In the wake of rapid societal transformations spurred by modernization and cutting-edge scientific and technological advances, the very fabric of our social, economic, and cultural order has undergone a profound metamorphosis (F. Firdaus & Hermawan, 2021). As opined by Kasali regarding disruption, all facets of life find themselves in the crosshairs of innovation attacks. Life, in its complexity, can no longer subsist on mere iteration (repeating the same actions) or innovation (embracing new endeavors). The clarion call for orchestrating a superior future echoes the necessity of disruption, urging the adoption of novel approaches and perspectives (Atieka & Budiana, 2019). This mandate becomes even more pronounced in the epoch of the fourth industrial revolution, characterized by automation, computerization, and digitalization, heralding transformative breakthroughs across diverse sectors.

Confronted with the challenges presented by this technological juggernaut, there emerges a compelling need for a robust foundation in character education (F. Firdaus, 2023). As society hurtles towards an era where machines and algorithms play increasingly prominent roles, cultivating virtues and ethical principles becomes imperative. The call for character education resonates as a counterbalance to the potential dehumanization that may accompany the relentless march of technology.

Amidst this maelstrom of change, the very underpinnings of educational theories, once steadfast and unassailable, are now subjects of scrutiny. The traditional bastions of learning, which once held sway over educational discourse, are now being questioned. Do these foundations, forged in a different era, still wield relevance in the landscape of contemporary learning theories? Or, is it time to bid them adieu, acknowledging their obsolescence in the face of evolving educational paradigms?

One such foundational element under the microscope is the venerable tome, *Ta'lim Muta'alim*. Historically compiled by Imam al-Zarnuji in the 12th century, the book reflected the prevailing circumstances and conditions of its time (Musthafa & Meliani, 2021). However, as we navigate the currents of the present, a critical lens is indispensable. Responding to the call of inquiry, we delve into the depths of this work, seeking to unearth values that still resonate within the contemporary educational context. This critical examination forms the bedrock for the evolution of future theories that must be attuned to the exigencies of our present reality.

This paper, therefore, embarks on a journey to explore the enduring relevance of character education values encapsulated in *Ta'lim al-Muta'alim Thariiq al-Ta'allum* within the panorama of the fourth industrial revolution. Recognizing that the values embedded in this historical compendium must undergo scrutiny to ascertain their universal applicability, the author endeavors to unravel the intricate tapestry of virtues and ethical precepts embedded in the text.

In the pulsating heart of the fourth industrial revolution, where algorithms dance seamlessly with automation, and the digital realm intertwines with the physical, character education emerges as a compass, guiding individuals through the labyrinth of technological advancement. As artificial intelligence and machine learning become integral components of our daily existence, the cultivation of qualities such as empathy, resilience, and ethical discernment takes center stage.

As we navigate the challenges of this transformative era, the clarion call for character education reverberates across educational landscapes. In essence, it becomes a safeguard against the potential erosion of humanity's core values in the face of technological prowess. The book *Ta'lim al-Muta'alim*, with its historical moorings in the

12th century, beckons us to reassess its teachings through the prism of contemporary relevance. It becomes a crucible through which we distill timeless virtues and ethical precepts, essential for navigating the complexities of the fourth industrial revolution.

In conclusion, the confluence of technological upheaval, shifting educational paradigms, and the quest for enduring values marks the landscape of our present reality. The relevance of character education becomes pivotal in this scenario, and the book *Ta'lim al-Muta'alim* emerges as both a historical artifact and a contemporary guide. It beckons us to engage in a nuanced exploration, extracting the essence of values that transcend temporal boundaries. As we stand at the crossroads of tradition and modernity, the journey of discovery and adaptation unfolds, with the wisdom of the past serving as a compass for charting a course towards a future imbued with character, ethics, and resilience.

METHODS

This research is positioned within the qualitative research paradigm, employing a methodology that emphasizes a profound understanding of the research problem. Qualitative research aligns with the philosophy of postpositivism, focusing on exploring and interpreting phenomena rather than confirming hypotheses (Sugiyono, 2015). In essence, it adopts a library research approach, as articulated by Arikunto (Arikunto, 2014), wherein the investigation relies on existing literature without the need for direct field research.

In the realm of qualitative research, particularly library research, the choice of data sources plays a pivotal role in shaping the depth and breadth of the study. In this context, the researcher taps into various data sources pertinent to the discussion at hand. These sources can be categorized into two main types: primary and secondary data. Primary data constitutes the core information derived directly from the primary source, in this case, the book titled "*Ta'lim Muta'allim*" authored by Al-Zarnuji. On the other hand, secondary data supplements and supports the primary data, drawing on additional references such as books, scientific articles, ebooks, and other literature relevant to the research object.

To unravel the intricacies of the research problem and glean meaningful insights, the study employs two key methods of data analysis: the descriptive method and the content analysis method. The descriptive method, as expounded by Imam Suprayogo and Tobrani (Imam Suprayogo dan Tobrani, 2013), is instrumental in providing a comprehensive and systematic depiction of the research object. It strives to present a thorough and organized account, ensuring a holistic understanding of the subject matter. On the other hand, the content analysis method, as elucidated by Dedy Mulyana (Dedy Mulyana, 2013), involves a systematic and objective examination of data. It follows distinct stages in extracting accurate conclusions from various documents, including books.

As the researcher delves into the primary data source, "*Ta'lim Muta'allim*" by Al-Zarnuji, a critical examination of its contents is essential. This involves a meticulous analysis of the text to uncover the nuances of character education values encapsulated within. The primary data source serves as the cornerstone, offering direct insights into the author's perspectives and the contextual relevance of the educational values under consideration.

Supplementing this primary data are secondary sources that broaden the scope of the study. These sources, ranging from scholarly articles to ebooks, provide a nuanced

understanding of the broader educational landscape and contextualize the primary findings within the larger discourse on character education.

The chosen research methods align with the qualitative paradigm, emphasizing the interpretative nature of the inquiry. The descriptive method ensures a rich and detailed exploration of the primary data, while the content analysis method brings a systematic and objective lens to the examination of both primary and secondary sources. Together, these methods form a robust framework for extracting meaningful insights and drawing informed conclusions.

In conclusion, this qualitative library research undertakes a comprehensive exploration of character education values as articulated in "Ta'lim Muta'allim" by Al-Zarnuji. The chosen methods, grounded in postpositivism, facilitate a deep understanding of the nuances embedded within the primary data source. As the research unfolds, the interplay between primary and secondary data sources provides a holistic view, enriching the study and contributing to the broader discourse on character education in contemporary contexts.

RESULTS AND DISCUSSION

Al-Zarnuji and the Book of Ta'lim al-Muta'alim

The author of Ta'lim al-Muta'alim Thariiq al-Ta'allum is Burhanuddin Ibrahim al-Zarnuji al-Hanafi, while his laqab is Burhanul Islam and Burhanuddin. However, the exact time and place of his birth are unknown. The name Zarnuji is attributed to a place called Zurnuj in Turkey, while al-Hanafi is believed to be attributed to him because of the Hanafi school of thought (Huda & Kartanegara, 2015a).

Al-Zarnuji's life journey cannot be known with certainty, although it is believed that he lived during the Abbasid period in Baghdad, when exactly is still a matter of debate until now (Huda & Kartanegara, 2015b). Al-Quraisyi said Al-Zarnuji lived in the 13th century, while orientalist such as G.E.Von Grunebaun, Theodera M. Abel, Plesner and J.P. Berkey they believe that al-Zarnuji lived in the late 12th and early 13th centuries.

Al-Zarnuji studied in Bukhara and Samarkand, two places that are referred to as centers of scholarship, teaching and so on. During his studies al-Zarnuji learned a lot from Sheikh Burhanuddin, the author of the book Al-Hidayah and Sheikh Khawahir Zadah, a mufti in Bukhara and Hamad bin Ibrahim, a known expert in fiqh, kalam and Arabic literature, and he studied until Sheikh Zahiruddin bin Ali Al-Murghinani, who was known as a mufti of Samarkand (Miftachul Huda, 2017).

Ta'lim Muta'allim is a classic book (turot) that explains the learning process whose objects are knowledge, place, time, motivation, students and teachers. The book explains the procedures and manners in demanding knowledge. Al-Zarnuji focuses all discussions on learning methods, critical success factors, supporters and matters relating to the achievement of learning outcomes for the prosecution of science (Ummah et al., 2016).

The chapters contained in Ta'lim Muta'allim consist of thirteen chapters, namely: (a) explaining the nature of knowledge, the law of seeking knowledge, and its virtues, (b) intention in seeking knowledge, (c) how to choose knowledge, teachers, friends, and conditions, (d) how to respect knowledge and teachers, (e) sincerity in seeking knowledge, beristiqomah and lofty ideals, (f) size and order, (g) tawakal, (h) the timing of learning knowledge, (i) loving and advising each other, (j) seeking additional knowledge, (k) being wara' when seeking knowledge, (l) things that can strengthen memorization and

weaken it, (m) things that facilitate the arrival of sustenance, things that can prolong and reduce life (Shofwan, 2017).

Character Education values in Ta'lim al-Muta'alim include the following: Good Intention. Demanding knowledge really needs the intention of an educator because by having good intentions it will create good goals as well. Al-Zarnuji quoted the Prophet's hadith which reads: "Verily, everything depends on the intention".

Deliberation. According to KBBI, it is a joint discussion with the intention of reaching a decision on problem solving. Deliberation is very important for knowledge claimants and can even be mandatory because deliberation will provide a variety of knowledge that we do not yet know. As al-Zarnuji explains in his book that: "Demanding knowledge is the noblest thing, but also the most difficult. For this reason, deliberation is more important and its implementation is required" (Muslih, 2018).

Patience and Fortitude. Patience is an attitude of acceptance and calm in the face of something in the form of both pleasure and disaster. This is as Imam al-Zarnuji's message to knowledge claimants to be patient from what is lust.

Respect and Khidmah. Good relations between teachers and students are a form of harmony that must exist in the learning process. Because it will create a comfortable learning process. As explained by Imam al-Zarnuji: "Know that the knowledge seeker will not gain knowledge and cannot utilize it except by glorifying knowledge and its owner, honoring the teacher and respecting him".

Istiqomah. A person who demands knowledge should be serious and istiqomah when learning and repeating his lessons. As explained by Imam al-Zarnuji: "Whoever seeks something and is earnest will definitely get it, whoever knocks on the door many times will definitely be able to enter".

Self-Help. Self-sacrifice is a person's way of setting limits on himself, when a person carries out an activity, whether it is worshipping Allah, teaching and learning, or when it is hard work to get something. Without spending all his time on these activities. This kind of situation has been explained by Imam al-Zarnuji: "And do not force yourself, do not make yourself tired so that you become discouraged, but rather use it lovingly"(Hasanah, Chalimatus, 2019).

Lofty Ideals. According to KBBI, ideals are desires, hopes, or goals that are always in one's mind. Ideals arise either because of other people or oneself. The existence of ideals, a person will try his best to achieve them, and is a goal and guideline for one's life (Hasanah, Chalimatus, 2019).

Hard Work. Doing something seriously, in achieving something that is aspired to is part of hard work in any case, studying, working, looking for pleasure and so on. Therefore, students must try their best to get the desired goals, one of which is ideals. As explained by Imam al-Zarnuji: "Let the student strive until he feels tired in order to achieve success, and never stop, and by appreciating the virtues of knowledge. Knowledge is eternal, while wealth is ephemeral".

Tawakkal. Tawakkal is a religious trait that is easy to say, but difficult to do. Imam Al-Ghazali defines tawakkal as an effort to rely on Allah when facing something. As Imam al-Zarnuji explained: "The seeker of knowledge must have tawakkal in demanding knowledge"(Al-Zarnuji, 2009).

Mutual Advising. Advice is essentially a good teaching or lesson (instructions, warnings, admonitions). The existence of mutual advice is a form of good advice to others and oneself. In this case, Imam al-Zarnuji explained: "The existence of a knowledgeable person should have a sense of compassion, like to advise and not hasad".

Taking lessons (Istifadhah). It should be for students who demand knowledge to use all their time to explore knowledge and take lessons from the knowledge learned as a very large curiosity value. In this regard, Imam al-Zarnuji explained: "Students should use every opportunity of their time to learn, continuously until they gain virtue. This can be done by always providing a bottle of ink to record all the scientific things he gets".

Wara'. In simple terms, wara' is an attitude of avoiding haram and shubhat things. If at the time of seeking knowledge and having the nature of wara', the knowledge that students get will be useful and make it easier to learn and the knowledge gained more. Al-Zarnuji pointed out among the characteristics of wara' in his book that: "Including doing wara' is to keep himself from having a very full stomach, sleeping too much and talking about things that are not useful" (Al-Zarnuji, 2004).

Character Education in the Era of Industrial Revolution 4.0

According to Aeni, the term character is taken from the Greek "Charaasian" which means "to mark", namely marking and focusing. According to Yaumi, character in religious language is referred to as morals. Akhlak is an Arabic term that refers to practices of goodness, morality, and good behavior (Atieka & Budiana, 2019). The term morals is often translated with Islamic behavior, nature or disposition, good conduct, nature, temper, ethics, morals, and character.

Rosidatun argues that character education is defined as education that develops the noble character (good character) of students by practicing and teaching moral values and civilized decision-making in dealing with God. This at least refers to the existence of three main elements in character building, namely knowing the good, loving the good, and doing the good (Tabroni et al., 2022). Thus, character education is an effort to guide human behavior towards a standard standard of good traits.

The term Industrial Revolution 4.0 (IR 4.0) was first introduced by Professor Klaus Schwab (2016), an economist through his book entitled "The Fourth Industrial Revolution". The book revealed Schwab's ideas about the industrial revolution 4.0. IR 4.0 is stated to have changed life, mindset and the way humans work. In its development, this industrial revolution 4.0 provides challenges as well as impacts on the young generation of the Indonesian nation and also on the world of education in Indonesia (Rachmadyanti, 2017). The development appears marked by the beginning of the digitization of the education system which directs every element in the education sector to be able to make adjustments to the pace of change that occurs. One of the examples is the learning system in the classroom that has utilized the internet access facility. For example, by taking students to explore cyberspace to explore one or more information related to learning materials in class (Zaini, 2015).

In the era of the Industrial Revolution 4.0, lecture methods in Indonesian universities must be more innovative, including the use of digital media, Virtual Reality (VR) technology, Augmented Reality (AR), and Artificial Intelligence (AI) (Hendayani, 2019). The Minister of Research, Technology and Higher Education in the official website of (Kemendikbud Ristek, 2021) said that the challenges of the industrial revolution 4.0 must be responded quickly and precisely by all stakeholders in order to increase the competitiveness of the Indonesian nation in the midst of competition.

The Role and Values of Character Education in the Era of Industrial Revolution 4.0

Implementing character education in the current millennial era is very important with the aim that the nation's next generation has good behavior, morals and morals (H. Firdaus, 2023). For this reason, the role of family, school and society is very important in order to

create a generation that is moral and noble. However, currently there are many problems, including coming from within the students themselves (internal) and coming from outside (external). Internal factors include instinct, habit, heredity, desire or willpower, and conscience. While external factors include promiscuity, the influence of gadgets, the negative influence of television, family influence, and school influence (Hendayani, 2019).

Therefore, the Ministry of National Education formulated the national character values as follows: (a) religious, (b) honest, (c) tolerance, (d) discipline, (e) hard work, (f) creative, (g) independent, (h) democratic, (i) curiosity, (j) national spirit, (k) love for the country, (l) respect for achievement, (m) friendly/communicative, (n) peace-loving, (o) love to read, (p) caring, (q) social care, (r) responsibility (Hasanah, Chalimatus, 2019).

The Relevance of Ta'lim Muta'allim with Character Education in the Industrial Age 4.0

The relevance of character education values in the book of Ta'lim Muta'allim to the values of national character in the era of the industrial revolution 4.0, namely: The value of good intentions is relevant to religious values, Deliberation is relevant to the values of tolerance, love of peace, curiosity and democracy, Patience and steadfastness are relevant to religious values and peace-loving values, Respect and khidmah are relevant to the values of peace and social care, Istiqamah is relevant to the value of independence and the value of discipline, Self-sacrifice is relevant to the value of respect for achievement, Lofty ideals are relevant to discipline, hard work, creativity and responsibility, Hard work is relevant to the values of discipline, hard work and independence, Tawakkal is relevant to religious values and the value of appreciating achievement, Mutual advice is relevant to the value of friendship or communication, environmental care, responsibility, love for the country, and social care, Taking lessons is relevant to the value of loving to read, curiosity, independence and creativity, The value of wara' is relevant to religious values and honesty values (Waris, 2021).

In addition, (Al-Zarnuji, 2009) also taught that the purpose of education includes three aspects, namely: divinity, individuality, and society. In addition to devotion to God, he also outlined the goals of education to the formation of personal morals, intellectual and physical health and the formation of community mental attitudes. In terms of learning methods contained by (Al-Zarnuji, 2009) in his book, it includes two categories, namely: (1) ethical methods, including intentions in learning, (2) strategic methods, including how to choose lessons, choose teachers, choose friends and steps in learning.

CONCLUSIONS

The ongoing industrial revolution, now in its fourth phase, is characterized by the swift evolution of science and technology, exerting a profound impact on various facets of human life. Amidst this transformative landscape, the significance of character education has come to the forefront. A robust foundation in character education is imperative to navigate the complexities of the contemporary era.

In this context, the timeless and straightforward "Kitab Ta'lim Muta'allim" emerges as a beacon, encapsulating a plethora of character values that remain pertinent even in the face of the current national character education framework outlined by the Ministry of National Education in the 4.0 era. This classic work not only preserves but also contextualizes character values, making them applicable to the dynamic learning environment of the industrial era 4.0.

The character values embedded in the book offer enduring insights that resonate with knowledge seekers and students alike. These values serve as a guiding light, encouraging learners to approach their educational journey with unwavering seriousness, enthusiasm, and a commitment to continual knowledge development. The essence of seriousness in learning is a fundamental tenet that aligns seamlessly with the demands of the industrial era 4.0.

In the fast-paced and technologically driven landscape of the fourth industrial revolution, the character values elucidated in "Kitab Ta'lim Muta'allim" gain renewed significance. The emphasis on continuous learning underscores the dynamic nature of knowledge acquisition and the need for individuals to adapt and evolve in tandem with evolving technologies. The book, despite its classical origins, bridges the temporal gap by instilling values that are not bound by time but rather resonate across generations.

Furthermore, the character values within the book advocate for a proactive and enthusiastic approach to learning. Enthusiasm becomes a driving force for knowledge seekers to delve into their studies with passion and a genuine curiosity that transcends the traditional boundaries of education. This proactive stance aligns with the ethos of the industrial revolution 4.0, where innovation and forward-thinking are highly prized.

The call to develop acquired knowledge is another cornerstone value encapsulated in "Kitab Ta'lim Muta'allim." In the era of automation, computerization, and digitalization, the relevance of continuous knowledge development cannot be overstated. The book encourages students not only to acquire knowledge but also to actively participate in its evolution and application.

In conclusion, "Kitab Ta'lim Muta'allim" stands as a timeless reservoir of character values that seamlessly align with the demands of the industrial revolution 4.0. Its teachings transcend temporal boundaries, offering a relevant and contextual guide for learners navigating the complexities of the contemporary educational landscape. As we embrace the challenges and opportunities of the fourth industrial revolution, the character values instilled by this classic work serve as a compass, guiding individuals towards a path of continuous learning, enthusiasm, and knowledge development.

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