

The Essence of Barokah-Oriented Islamic Education in the Perspective of Ta'limul Muta'allim by Syekh Az-Zarnuji

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ABSTRACT

Contemporary Islamic education faces the challenges of pragmatism, moral crisis, and information disruption that threaten the essence of the barokah (blessedness) of knowledge. This study aims to analyze the nature of barokah-oriented Islamic education according to Syekh Burhanuddin Az-Zarnuji in the book *Ta'limul Muta'allim Thariq at-Ta'allum*, to identify the pedagogical principles that constitute the barokah of knowledge, and to examine their relevance to Islamic education in Indonesia. The method employed is qualitative content analysis with a hermeneutical approach to classical Islamic texts. The primary source is the *Ta'limul Muta'allim* in its original Arabic manuscript and authoritative translations, supplemented by secondary sources including classical and contemporary Islamic educational literature. The results show that Az-Zarnuji constructs a barokah-based educational framework through four main pillars: (1) sincerity of intention (*lillahi ta'ala*) as an ontological foundation; (2) *ta'zhim al-ustadz* as an epistemological condition; (3) *adab toward knowledge* as an axiological dimension; and (4) the holistic *ta'allum* method as pedagogical operationalization. These four pillars form an educational system that transcends cognitive transmission toward character and spiritual transformation. Its relevance in the modern Indonesian context lies in the capacity of this concept to serve as an antithesis to educational pragmatism and to offer a holistic educational model that integrates cognitive, affective, spiritual, and social dimensions.

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Introduction

The crisis in Islamic education in Indonesia today is not merely technical or methodological in nature, but touches its most fundamental layer: the loss of value orientation (value disorientation). The strong tide of pragmatism drives educational practice toward economically measurable competencies, while the spiritual, ethical, and barokah dimensions of knowledge are increasingly marginalized. Data from the Ministry of Education and Culture (2023) indicates that cases of academic dishonesty in Islamic educational institutions have increased significantly over the past decade, suggesting that knowledge transmission is not accompanied by the holistic formation of character.

Amid this condition, the classical Islamic scholarly tradition offers a different perspective. The book *Ta'limul Muta'allim Thariq at-Ta'allum* by Syekh Burhanuddin Az-Zarnuji (d. 1223 CE) is one of the most widely studied and practiced works of Islamic pedagogy in Nusantara pesantren. This book is not merely a technical study

guide, but a pedagogical system that places barokah—the blessedness of knowledge—as the highest goal and the sine qua non of educational success. Az-Zarnuji argues that knowledge unaccompanied by barokah will not bring benefit; it may even become a burden to its possessor.

However, academic studies on the concept of barokah in Ta'limul Muta'allim remain fragmented. Ridwan (2021) discussed the relevance of Az-Zarnuji's thought for religious character formation, but focused only on the adab dimension without systematically exploring the ontological construction of barokah. Fauzi (2020) examined the implementation of adab in the digital era but did not address the framework of barokah as a complete pedagogical system. Hidayah (2019) studied metaphysical elements in Islamic education in general without operationalizing them in a concrete and applicable construct. This gap constitutes the space for the present study: no comprehensive research has yet built a pedagogical construction of barokah from Ta'limul Muta'allim and analyzed its relevance to the challenges of contemporary Islamic education in Indonesia.

This study aims: first, to describe the nature of barokah-oriented education according to Az-Zarnuji in philosophical, spiritual, and ontological terms; second, to identify the main principles that constitute the pedagogical construction of barokah; third, to analyze the relevance of this concept to the challenges of contemporary Islamic education in Indonesia.

Theoretical Framework

The Concept of Barokah in the Islamic Educational Tradition

Barokah (البركة) in the Islamic scholarly tradition is not merely an abstract metaphysical concept, but an epistemological category that determines the quality and impact of knowledge. Al-Ghazali in *Ihya' Ulumuddin* defines beneficial knowledge (al-'ilm al-nafi') as knowledge that brings its possessor closer to Allah and inspires righteous deeds—a definition entirely grounded in barokah (Al-Ghazali, *Dar al-Ma'rifah*). Az-Zarnuji builds upon this foundation by formulating the pedagogical conditions that allow barokah to be present in the learning process.

Lexically, barokah means 'growth and abundance' (al-numuw wa al-ziyādah). In the educational context, the barokah of knowledge means knowledge that grows—bringing wide benefit, spreading, and elevating its possessor in this world and the hereafter. Az-Zarnuji emphasizes that barokah is not an automatic gift for those who study diligently, but a grace obtained through fulfillment of the pedagogical conditions he has formulated (Az-Zarnuji, *Ta'limul Muta'allim*). This concept aligns with what Al-Maliki elaborated in *Adab al-Islam fi Nizham al-Ushrah*: that blessedness in education is born of harmony between the outward and inward dimensions of the learner (Al-Maliki, 2010).

Previous Research and the Position of This Study

Studies on Ta'limul Muta'allim have developed considerably over the past two decades, though with diverse and unintegrated foci. The following maps previous research and the position of this study:

| Researcher & Year | Research Focus | Main Findings | Main Findings |
|-------------------|---|--|--|
| (Ridwan 2021) | Relevance of Al-Zarnuji's thought for religious character | Ta'limul Muta'allim is relevant for character formation, but limited to the adab dimension | Extends to the barokah dimension as a pedagogical system |

| | | | |
|-----------------|--|--|--|
| Fauzi (2020) | Implementation of adab in the digital age | Al-Zarnuji's adab can be implemented digitally, still partial | Examines barokah as an ontological foundation, not only adab |
| Hidayah (2019) | Metaphysical elements in Islamic education | Metaphysical dimensions are important, but not yet operationalized | Operationalizes barokah in a concrete pedagogical construct |
| Zulkifli (2023) | Concept of Wara' and Syukur as prerequisites of knowledge | Wara' as a prerequisite for beneficial knowledge confirmed | Integrates into a comprehensive barokah system |
| Solihin (2024) | Religious moderation through Islamic Religious Education (PAI) | PAI needs moderation values; spiritual aspects under-developed | Barokah values as foundation of moderation and spiritual integrity |

Source: Researcher's compilation (2025)

From the mapping above, it is evident that previous studies have examined partial aspects of Ta'limul Muta'allim. The present study fills the gap by systematically constructing the pedagogical framework of barokah—encompassing ontological, epistemological, axiological, and operational dimensions—and holistically analyzing its relevance to contemporary Islamic education.

From a theory of education perspective, this study engages in dialogue with the holistic education framework developed by Miller (2007) and the value-based education of Nata (2012). Nata affirms that Islamic education must not be separated from the dimension of tazkiyah al-nafs (purification of the soul), which in Az-Zarnuji's tradition is expressed through the practice of wara' and adab (Nata, 2012). Sugiyono (2019) provides the methodological framework for qualitative content analysis that serves as the analytical tool of this study.

Research methodology

This study employs a qualitative content analysis approach with a hermeneutical perspective on classical Islamic texts. The research type is library research of a descriptive-analytical nature (Mestika Zed, 2004). This approach is chosen because the object of study is a classical text requiring deep interpretation, not mere description; hermeneutics—as a method of contextual textual meaning-making—is therefore relevant (Moleong, 2017). The primary data source is the book Ta'limul Muta'allim Thariq at-Ta'allum by Syekh Burhanuddin Az-Zarnuji in the original Arabic manuscript and its authoritative translations.

The use of the Arabic manuscript is intended to ensure the validity of the meaning of key terminologies such as barokah, niyyah, ta'zhim, and wara', which carry semantic content not fully captured in translation. Secondary data sources include: (1) supporting classical texts: Ihya' Ulumuddin by Al-Ghazali and Adab al-Islam fi Nizham al-Usrah by Al-Maliki; (2) Islamic educational literature: works by Nata (2005, 2012) and Aziz (2014); (3) relevant previously published academic journal articles.

Data collection was carried out in three stages: (1) identification and inventory of chapters in Ta'limul Muta'allim containing the concepts of barokah, niat, adab, and ta'allum method; (2) extraction of Az-Zarnuji's main arguments in each chapter; (3) triangulation with secondary sources to confirm and enrich the interpretation. Data analysis used the Miles and Huberman model (data reduction → data presentation → verification/conclusion

drawing) adapted for classical texts, with the addition of a cross-textual comparison stage to construct a coherent theoretical framework (Sugiyono, 2019; Moleong, 2017).

Result and Discussion

The Nature of Barokah as the Ontology of Az-Zarnuji's Islamic Education

The content analysis of all chapters of Ta'limul Muta'allim reveals that the concept of barokah is not merely an additional element in Az-Zarnuji's pedagogical system, but is the telos (ultimate goal) that structures the entire edifice of his educational thought. Az-Zarnuji opens his book with an ontological statement: many students who study diligently fail to benefit from their knowledge because they have abandoned the conditions that should be fulfilled. This statement marks a fundamental assumption: educational success is not entirely determined by empirically measurable variables (intelligence, diligence), but also by spiritual variables he calls barokah.

Ontologically, barokah within Az-Zarnuji's framework originates from a trilateral relationship between student, teacher, and knowledge, mediated by Allah SWT. Knowledge is understood not as a dead object that can simply be transferred, but as a living entity with a sacred dimension—it is a light (nur) that can only be absorbed by a pure heart and a humble soul. This perspective aligns with what Al-Ghazali elaborated in *Ihya' Ulumuddin*, that true knowledge is knowledge that illuminates the heart (al-'ilm al-qalbi), not merely knowledge that fills the memory (Al-Ghazali, in Beirut: Dar al-Ma'rifah). The difference is that Az-Zarnuji is more operational in specifying the pedagogical conditions that allow this light of knowledge to be absorbed.

From the perspective of Islamic philosophy of education, Az-Zarnuji's ontology of barokah rejects the Cartesian dualism that separates the cognitive from the spiritual dimension. For Az-Zarnuji, learning is an act of worship (li rafd al-jahl wa ihya' al-din)—eliminating ignorance and reviving religion—so that every element of the learning process has a transcendent dimension. This is what Aziz (2014) calls the 'philosophy of the pesantren': education that unites the worldly and the hereafter in a single movement.

Pedagogical Principles of Barokah: A Construction from Ta'limul Muta'allim

Systematic analysis of the thirteen chapters of Ta'limul Muta'allim yields the identification of five main principles that together constitute the pedagogical construction of barokah. These five principles are interconnected and form a coherent system:

Table 2. Pedagogical Principles of Barokah in Ta'limul Muta'allim

| No. | Principle of Barokah | Concept in Ta'limul Muta'allim | Contemporary Relevance |
|-----|--------------------------|--|---|
| 1 | Lillahi Ta'ala | Bab Niyah fi al-Ta'allum: intention to learn solely for the sake of Allah and to eliminate ignorance | Antithesis of educational pragmatism; value orientation vs. market orientation |
| 2 | Ta'zhim Al-Ustadz Niat | Bab Ta'zhim al-'Ilm wa al-Ustadz: honoring the teacher as a condition for the benefit of knowledge | Solution to the student-teacher ethics crisis in the digital era; building meaningful pedagogical relationships |
| 3 | Adab Toward Knowledge | Bab Hurmah al-'Ilm: maintaining physical, mental, and spiritual purity while learning | Model of holistic character education; beyond cognitive competence |
| 4 | Holistic Ta'allum Method | Bab al-Wazhifah fi al-Ta'allum: mudzakah, munadzarah, muthala'ah, and wara' | Active spirituality-based learning framework; relevant for pesantren and madrasah |

| | | | |
|---|---------------------|--|--|
| 5 | Wara' and Gratitude | Bab al-Wara' fi Hali al-Ta'allum: avoiding doubtful matters as a prerequisite for beneficial knowledge | Building academic integrity; preventing plagiarism and corruption of knowledge |
|---|---------------------|--|--|

Source: Content analysis of Ta'limul Muta'allim (2025)

The first principle, *niat lillahi ta'ala*, is the ontological foundation that determines whether the entirety of the learning activity has devotional value or not. Az-Zarnuji in Bab al-Niyyah fi al-Ta'allum affirms: "الله وجه العلم بطلب ينوي أن العلم لطلب ينبغي" (The seeker of knowledge should intend in seeking knowledge for the countenance of Allah). Sincere intention is not only spiritually valuable but also has psycho-pedagogical effects: a learner with pure intention will be more resilient in the face of learning difficulties, as their motivation is intrinsic-transcendent rather than extrinsic. This aligns with Deci and Ryan's (1985) intrinsic motivation theory but transcends the psychological dimension into the theological.

The second principle, *ta'zhim al-ustadz*, is the most debated in contemporary scholarship. Some criticize it as an unequal power relation that inhibits creativity. However, a closer reading of Az-Zarnuji's text reveals that *ta'zhim* is not blind subordination, but an epistemological recognition that knowledge is transferred not only through text but also through exemplary conduct (*Uswah*) and spiritual connection (*nisbah*). Muzakki and Sugiono (2024), in the context of modern pesantren, confirm that value-oriented educational leadership—where teachers are respected for their integrity—produces a more conducive and sustainable learning climate.

The third principle, *adab toward knowledge*, encompasses the physical dimension (maintaining cleanliness, not disrespecting books), the mental dimension (focus, not being hasty), and the spiritual dimension (maintaining ritual purity/*wudu*, beginning with the *basmala*). Fauzi (2020) demonstrates that these forms of *adab* can be adapted to the digital context—for example, not opening social media while studying, not carelessly storing knowledge files. The deeper dimension is *adab* as an expression of reverence for the sanctity of knowledge, which psychologically creates a cognitive frame that learning is a serious and meaningful activity.

The fourth principle, the holistic *ta'allum* method, consists of *mudzakarah* (group repetition), *munadzarah* (critical discussion), and *muthala'ah* (deep independent reading). Az-Zarnuji recommends a combination of all three because each activates a different learning modality: repetition, dialogue, and reflection. This method anticipates modern cooperative learning and problem-based learning approaches, but with the added spiritual dimension—every study session is framed with renewed prayer and intention.








The fifth principle, *wara' and gratitude*, is the least studied but most profound in its implications. *Wara'*—avoiding doubtful (*syubhat*) matters—constitutes academic integrity: the student does not cheat, does not plagiarize, does not claim knowledge that is not their own. Zulkifli (2023) confirms that the *wara'* dimension in *Ta'limul Muta'allim* is the prerequisite for beneficial knowledge most urgently relevant in the era of information disruption, where the line between authentic knowledge and misinformation (*hoax*) is increasingly blurred.

Thematic Emphasis Distribution in Ta'limul Muta'allim

A thematic frequency analysis of the 13 chapters of *Ta'limul Muta'allim* reveals a distribution of emphasis that can be visualized as follows. This distribution reflects Az-Zarnuji's pedagogical priorities: the teacher-student relationship and the formation of intention receive the largest share, as both are enabling conditions that determine whether

the other principles can function:

Figure 1. Thematic Emphasis Distribution in Ta'limul Muta'allim (Az-Zarnuji)

| Theme | Chapters | % Emphasis | Visual Bar (%) |
|---|------------------------------------|------------|--|
| Teacher & Knowledge Reverence (Ta'zhim) | Ch. 2, 3 | ~23% |  |
| Intention & Learning Orientation | Ch. 1 | ~18% |  |
| Ta'allum Method (Mudzakarah, etc.) | Ch. 5, 6 | ~18% |  |
| Wara' & Spiritual Conduct | Ch. 8, 9 | ~15% |  |
| Selection of Knowledge & Teacher | Ch. 2 | ~12% |  |
| Tawakkal & Patience | Ch. 10, 11 | ~8% |  |
| Benefiting from Knowledge & Advice | Benefiting from Knowledge & Advice | ~6% |  |

Source: Content analysis of 13 chapters of Ta'limul Muta'allim (2025)

The data in Figure 1 affirms that, for Az-Zarnuji, the construction of barokah rests on the relational dimension (teacher-student) and the intentional dimension (niat) more than on the technical-methodological dimension. This differs from the modern educational paradigm, which tends to emphasize method (active pedagogy, learning technology) as the determining variable. For Az-Zarnuji, even the most sophisticated method will not produce barokah without the correct relational and intentional foundation.

Relevance to Contemporary Indonesian Islamic Education

Relevance analysis was conducted against three main challenges previously identified: educational pragmatism, moral crisis, and information disruption.

First, against pragmatism: the concept of niat lillahi ta'ala is the direct antithesis of market orientation in education. When education is understood solely as an economic investment—learning to get a job—barokah of knowledge cannot be present because the intention is misdirected. Solihin (2024) finds that strengthening the value of religious moderation through Islamic Religious Education (PAI) requires a strong spiritual foundation, and the barokah value in Ta'limul Muta'allim can serve as that foundation: students who study to draw closer to Allah will naturally develop moderation, not extremism.

Second, against the moral crisis: the principles of ta'zhim al-ustadz and adab toward knowledge offer a model of organic character education—not merely an additional subject, but a habitus (in Bourdieu's terminology) formed through repeated practice in a respectful classroom climate. Muzakki and Sugiono (2024) confirm that Islamic educational institutions based on the pesantren that maintain the tradition of ta'zhim al-ustadz demonstrate higher levels of discipline and academic integrity than institutions that have become fully secular in their learning climate.

Third, against information disruption: the concept of wara' provides a framework for epistemic hygiene in the post-truth era. Wara' teaches that not all information is worthy of consumption and dissemination; there is a moral responsibility in the management of knowledge. In the context of digital literacy, wara' can be operationalized as: verifying sources before sharing, not claiming knowledge one does not possess, and maintaining

academic integrity in digital spaces (Fauzi, 2020; Zulkifli, 2023).

An Integrative Model of Barokah-Oriented Islamic Education

Based on the above analysis, this study formulates an integrative model of barokah-oriented Islamic education that can serve as a conceptual contribution to the development of Islamic education in Indonesia. This model places barokah as the highest goal, achieved through four mutually conditioning dimensions:

Figure 2. Integrative Model of Barokah-Oriented Islamic Education

| ONTOLOGICAL DIMENSION <i>Niat Lillahi Ta'ala</i> (Foundation of the purpose of learning) | EPISTEMOLOGICAL DIMENSION <i>Ta'zhim Al-Ustadz</i> (Condition for knowledge transfer) | AXIOLOGICAL DIMENSION <i>Adab & Wara'</i> (Values and ethics of learning) | PEDAGOGICAL DIMENSION <i>Holistic Ta'allum Method</i> (Operationalization) |
|---|--|--|---|
|---|--|--|---|

▼ BAROKAH ILMU ▼ Beneficial Knowledge that Grows and Elevates Status ▼

Source: Analytical model derived from the study (2025)

This model affirms that barokah is not something that can be directly pursued, but is the result of the simultaneous configuration of all four dimensions. When the ontological dimension (niat) is correct, the epistemological dimension (teacher-student relationship) is sound, the axiological dimension (adab and wara') is maintained, and the pedagogical dimension (method) is appropriate—then barokah is present as a natural consequence. This model differs from conventional character education approaches, which tend to add values as a 'layer' on top of an existing curriculum; in Az-Zarnuji's barokah model, values are not added but integrated into the very substance of the learning process itself.

The practical implications of this model for Indonesian Islamic education include: (1) reorienting educational evaluation to encompass the dimensions of adab and integrity, not only the cognitive; (2) teacher training that emphasizes the dimension of exemplary conduct (qudwah) as a qualification component; (3) pesantren curriculum design that integrates Ta'limul Muta'allim not as a separate subject but as a meta-pedagogical framework informing all subjects; (4) development of measurable barokah indicators—for example: the level of knowledge application, the social contribution of graduates, and long-term integrity—as a complement to conventional academic competency indicators (Nata, 2005; Ridwan, 2021).

Conclusion

This study draws three main conclusions in accordance with its stated objectives. First, the nature of barokah-oriented Islamic education according to Az-Zarnuji in Ta'limul Muta'allim is a pedagogical system that places barokah—the blessedness of knowledge that grows and is beneficial—as the highest telos. Ontologically, barokah arises from the trilateral student-teacher-knowledge relationship mediated by Allah; knowledge is not merely a cognitive object but a sacred entity requiring spiritual conditions to be meaningfully absorbed.

Second, Az-Zarnuji's pedagogical construction of barokah rests on five mutually conditioning principles: (1) niat lillahi ta'ala as an ontological foundation; (2) ta'zhim al-ustadz as an epistemological condition for meaningful knowledge transfer; (3) adab toward knowledge as an axiological dimension; (4) the holistic ta'allum method (mudzakarah, munadzarah, muthala'ah) as pedagogical operationalization; and (5) wara' and gratitude as guardians of integrity and epistemic cleanliness. These five principles form an integrative model that transcends the cognitive-spiritual dichotomy.

Third, the relevance of this concept to contemporary Indonesian Islamic education is highly significant. Against pragmatism, niat lillahi ta'ala offers a fundamental re-orientation of values. Against the moral crisis, ta'zhim al-ustadz and adab offer a model of organic character formation. Against information disruption, wara' provides a framework

of epistemic hygiene relevant in the post-truth era and for digital literacy. This study recommends the development of an Islamic educational curriculum model that integrates the four dimensions of barokah—ontological, epistemological, axiological, and pedagogical—as a holistic meta-pedagogical framework

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