



## STUDENT ATTITUDES: A COMPARATIVE ANALYSIS OF BURHANUDDIN AL-ZARNUJI'S THOUGHT AND THE ISLAMIC EDUCATION PERSPECTIVES

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### Abstract :

Scholars have studied Burhanuddin Al-Zarnuji's thoughts and found students' ethics and moral aspects existed on it, but the attitude in the learning process, again, remains to be neglected. This study aims to know student attitudes according to Burhanuddin Al-Zarnuji's thoughts and Islamic education analysis. This research is a qualitative literature review with the content analysis method. Primary data took from the book Ta'lim Muta'allim, and secondary data was taken from literature and articles from Islamic education journals. The analyzed data through the process of collecting, selecting, reviewing, and classifying the reading materials. There are similarities between Burhanuddin Al-Zarnuji's thoughts and the analysis of Islamic education that students are encouraged to have several attitudes, including; (1) respect for teachers, (2) appreciate for knowledge, (3) tawadhu, (4) wara, and (5) tawakal. Islamic education emphasizes the ideal attitudes that students must possess, including; (1) obedient to teachers, (2) adhere to the parents, (3) humble, (4) vigilance and (5) surrender. The educational implications regarding student attitudes should be used to reference ideal attitudes by every student in learning at all levels of formal and non-formal education so that deviant behaviour in the world of education can be reduced nationally.

**Keywords :** *Burhanuddin Al-Zarnuji, Knowledge, Student attitude.*

### Abstrak :

Para cendekiawan telah mengkaji pemikiran Burhanuddin Al-Zarnuji dan menemukan konsep etika dan moral yang dimiliki oleh murid dalam menuntut ilmu, namun hingga saat ini, belum ditemukan konsep sikap murid dalam menuntut ilmu. Penelitian ini bertujuan untuk mengetahui sikap siswa menurut pemikiran Burhanuddin Al-Zarnuji dan analisis pendidikan Islam. Penelitian ini merupakan studi pustaka kualitatif dengan metode analisis isi. Data primer diambil dari buku Ta'lim Muta'allim, dan data sekunder dari literatur dan artikel dari jurnal pendidikan Islam. Data dianalisis melalui proses pengumpulan, pemilihan, penelaahan, dan pengklasifikasian bahan bacaan. Terdapat persamaan antara pemikiran Burhanuddin Al-Zarnuji dengan analisis pendidikan Islam yakni sebagai penuntut ilmu, para murid didorong untuk memiliki beberapa sikap, antara lain; (1) menghormati guru, (2) menghargai ilmu, (3) tawadhu, (4) wara, dan (5) tawakkal. Pendidikan Islam menekankan pada sikap ideal yang harus dimiliki siswa, antara lain; (1) menaati guru, (2) menaati orang tua, (3) rendah hati, (4) menjaga diri, (5) pasrah. Implikasi pendidikan mengenai sikap siswa hendaknya dijadikan acuan sikap ideal oleh setiap siswa dalam pembelajaran di semua jenjang pendidikan formal dan nonformal untuk mengurangi perilaku menyimpang dalam dunia pendidikan secara nasional.

**Kata Kunci:** Burhanuddin Al-Zarnuji, Ilmu, Sikap murid.

## INTRODUCTION

The neglect of ethics and morals is the terrible impact of our educational process which merely orientated in achieving cognitive aspects as in modern education demand. As a result, the polemic regarding the attitude crisis continues to be experienced by students nationally. It is recorded that the number of cases of students who brawl, narcotics addicts, drink alcohol, sexual deviants, and criminals continue to increase every year (Kusmiyati, 2013). Students in Junior High School are often undisciplined, cheating, speaking harshly, bullying (*Perilaku Dan Sifat Negatif Di Lingkungan Sekolah*, 2020). Of the total population of 3. 076 students from all schools in northern Surabaya, it has been found that 113 of them smoked in the school area (Widyawati, n.d.). BKKBN data shows that in 2010 as many as 51% of teenage students in JABODETABEK are prone to sexual deviance, Surabaya 54%, Medan 52%, Yogyakarta 42%, Bandung 47%, and BKKBN predicts that as many as 64 million teenage students will do the same in subsequent years (Nathania, n.d.).

The debate between the concept of science in Islamic perspective and western views continues to influence the nature, process, and main goals of education. According to (Zarkasih, Yusuf, Hasanuddin, & Susilawati, 2020) Islamic education views have mentioned that science is everything in the universe, and it is the creation of Almighty Allah, and it cannot be separated from His omnipotence. Everything surrounded us, including knowledge, comes from Allah's revelation, the lord of the world (Ferry Muhammad Siregar, 2015). Furthermore, science will solve problems correctly, improve humans' morals and leading them to the world's welfare (Estuningtyas, 2018). In contrast, knowledge is obtained through the senses, minds, and hearts of humans to find solutions to all problems they have faced. In contrast, western education states that knowledge results from human efforts (SARJUN, 2018).

The perspectives of Islamic education stated that a person studying must purify his soul to understand better in the learning process (Sulhan & Solichin, 2013). Each student should stay away from various things, including arrogance, envy, pride, and something not related to the knowledge being studied (SUTISNA, 2020). Ethics in learning is a part of an intention to worship Allah (Martanegara, 2017). Learning consistently, respect religious scholars, stay away from actions prohibited by Almighty Allah, the lord of the world, which was carried out for three years, has been proven to improve student achievement (Etika et al., 2018). As individuals who will be fulfilled by the needs of knowledge, attitudes, and skills, students must maintain and maximize the sense of sight, sense of hearing, and the sense of their soul (Salminawati, 2015).

Various analyses and studies of thoughts from Islamic scholars regarding the aspects that students must have were carried out. Muhammad Salih Al-Usaimin, in the book *Al-Ilm* states that several factors can hinder a student's success in studying, including takabbur, lying, fanatical, and prejudice (Dalimunthe, 2018). Moreover, in imam Al-Ghazali's opinion, he mentioned that studying knowledge is inner worship that requires the student to do soul cleansing, away from worldly affairs, not arrogant and arrogant, diligent, knowing the purpose of the knowledge being studied (Niam & Zen, 2017). Furthermore, imam Nawawi argues that students are obliged to do several things in their study, including; (1) actions according to Islamic beliefs, (2) sticking to the Qur'an and Sunnah, (3) being sincere and sincere because of Allah (4)

generous, (5) always doing good deeds, and (6) staying away from disgraceful action (Kusumo, 2017).

Paulo Freire, in his argument, in supporting students to gain their learning success, they can do whatever they want as their wishes. The ideal learning requires a dynamic balance between mechanical strategy and ethical considerations. For this reason, an educational concept needs to be balanced cognitive, affective, psychomotor, and human values holistically in reducing demoralization in students as existed in the book of *Ta'lim al-Muta'allim* written by Burhanuddin Al-Zarnuji. Burhanuddin Al-Zarnuji is a Muslim scholar who has a bright concept about Islamic education. He lived in the golden age of Islam and lived in the central city of teaching and education to be aligned with scholars and prominent figures in the world of Islamic education. As a scholar, the lack of information regarding the date, year, and place of birth of Burhanuddin Al-Islam Al-Zarnuji; however, some researchers argue Burhanuddin Al-Zarnuji came from Zardi Afghanistan. He lived between 500-600 AH during Rida Ad-Din An Naisaburi, and died in 591 Hijriah / 1195 AD.

Shaykh Al-Zarnuji lived during the fourth period of the growth and development of Islamic education. It is known as the golden age and glory of Islamic civilization. There are five stages of the development of Islamic education, including (1) education during the time of the Prophet Muhammad Sallallahu Alaihi Wasallam in 571-632 AD, (2) education in the period of Khulafaul Rasyidin at 632-661 AD, (3) during the time of the Umayyads in Damascus in 661-750 AD, (4) education in the Abbasid era at 750-1250 AD, and (5) education during the fall of the Khilafiyah rule in Baghdad at 1250 AD until now. The rapid development of Islamic culture was marked by the emergence of various primary education institutions at the level of their higher education, such as (1) Madrasah Nizhamiyah founded by Nizham az-Muluk in 457 Hijriah / 106 AD, (2) Madrasah An-Nuriyah Al-Kubra founded by Nurudin Mahmud Zanki in 563 Hijriah / 1167 AD in Damascus.

Burhanuddin Al-Zarnuji studied in Bukhara and Samarkhand, which are well-known as centres of science and teaching because almost all of the city's mosques are used to study called *Ta'lim*, directly guided by Burhanuddin Al-Marginani, Syamsudin Abdul Wajdi Muhammad bin Muhammad. 'Abd As-Sattar Al-Amidi. Burhanuddin Al-Zarnuji's interest and perseverance in the study made him continue to learn not only with one person but with several people who have various types of scientific fields, including; Ruknudin Al-Firginani, a fiqh expert and poet who died in 594 Hijriah / 1196 AD, Hammad bin Ibrahim, kalam, and literary expert who died in 594 Hijriah / 1170 AD. Ruknun Al-Islam Muhammad bin Muhammad bin Abi Bakr, known as Khawahir Zada, a Bukhara Mufti and expert in fiqh, literature and poetry who died in 573 Hijriah / 1177 AD so that Burhanuddin Al-Zarnuji is believed to be not only an expert in education and Sufism, but also mastered other fields of science such as fiqh, kalam science, and literature.

The relevance of the concept of education between Burhanuddin Al-Zarnuji's thought, and the modern education process has attracted the attention of scholars in exploring the *Ta'lim al-Muta'allim* book to find solutions to each of the educational problems. There is a similarity between the character content which existed in the 2013 curriculum and the Burhanuddin's thought (Ertanti, 2019; Hulawa, 2019; Shilviana, 2020). Compassionate, wise, wara, and forgiving

are ideal character of educators' (Qiyam, Agama, Negeri, & Salatiga, 2021). In educating, teachers have a central position in managing students to always be civilized and ethical in every learning process (A. Dardiri, 2017). The implication of the concept of civilized leadership education is contained in the *Ta'lim al-Muta'allim* book (Paramboor Mohd Burhan Ibrahim, 2014).

Ethics and the morals of students are fundamental in Burhanuddin Al-Zarnuji's thinking. Students must understand the aims, objectives as well as the benefits of self-ethics as knowledge prosecutors (Sulaiman, 2019). Morality is one of the benchmarks for a person to gain knowledge (Al-zarnuji, 2006; Komparasi, Al-Ghazali, Al-Zarnuji, & Setiawan, 2014). Learning success by students is determined by moral aspects (Salami & Widyanto, 2018). How vital is morality for students when they are studying because, with morals, students can respect knowledge and teachers who teach them. Morals can be guided students in learning so that the knowledge obtained gets blessings from Almighty Allah, the lord of the world (Candra, Amda, & Bariyanto, 2020; Daulay, Dahlan, Syahputra, & Arfandi, 2021; Rahman, 2016). Thus, ethics, morals, and morals are the main supports of one's success in studying.

The aforementioned thoughts contained abstract things regarding students' ethics and morals from various perspectives, and there is no real focus on students' attitudes according to Burhanuddin Al-Zarnuji's thought. Attitude is an essential component for students to have. Attitudes can be positive or negative views of responses that come from outside (Mustadi, 2006). Attitude is an assessment formed by the influence of behaviour and cognition that causes affective responses that express students' level of preferences (Rois, 2019). Attitude refers to the accumulation of emotions, beliefs, and behaviours towards object, situations and events (LaPiere, 2010). Thus, attitudes can be in the form of learning outcomes or experiences that are very influential in shaping students' behaviour and can determine their learning objectives.

(Huda, 2015) stated that the understanding about student attitudes after knowing that morals and ethics are very influential. The lack of research on students' attitude while interacting with their teachers (Marhamah, 2019). Scholars need to explore the moral aspects of shaping sustainable learning (Huda, Jasmi, Mustari, Basiron, & Sabani, 2017). Therefore, comprehensive views are needed regarding students attitude based on Burhanuddin Al-Zarnuji's thoughts and the Islamic education perspectives about students. This study aims to reveal students attitude according to Burhanuddin Al-Zarnuji's thoughts and Islamic education perspective. This research expected to contribute a new theory about students attitudes to be implemented by all students in their lives and all educational institutions to gain educational goals properly.

## METHODS

The research is a library study using the content analysis method (Hughes, 2004). This method is used to reveal students' attitudes. The primary data from the book *Ta'lim Muta'allim* written by Burhanuddin Al-Zarnuji, and the secondary data come from literature, various articles of Islamic education journals, and other relevant resources. The data were analyzed through gathering, selecting, reviewing, and classifying the reading materials (Gumanti, Yudiar, & Syahrudin, 2016).

## RESULT AND DISCUSSIONS

### 1. Students attitude according to Burhanuddin Al-Zarnuji's thought.

#### a. Respect for the teacher

Respect for teachers is the main thing students must do when their studying. According to Al-Zarnuji, students will not be successful in learning and will not get knowledge except by respecting their teachers. Disrespectful attitudes and behaviours towards teachers make students unable to understand everything they have learnt even though they are exposed a thousand times. Al-Zarnuji said, "Respect is better than obedience, and remember, that you do not become kafir (to Allah) because you do immorality, but disbelieve because you are leaving for respect (to Him)"(Shofwan, 2017). Respect for teachers is carried out by giving expressions of gratitude for their services as Burhanuddin Al-Zarnuji poets, which reads: "A fundamental right is the right of the teacher, and every Muslim must protect that right, and as respect, the teacher must be given a gift, "a thousand dirhams for teaching one word ". Respect for the teacher is limited to saying or being polite to him, but he is more about giving rewards for services. "Each teacher and doctor will not give valuable advice if both are not respected, therefore you should accept your illness if you are rude to the doctor, and let you accept your folly if you are rude to the teacher.

Burhanuddin Al-Zarnuji emphasized that teachers are respected not because of their physical appearance but because of their knowledge and morals they possess. For this reason, respect for teachers is a determining factor for all students to succeed in their studies. Students who respect the teacher will get much knowledge as the verse "It is fortunate that clever students gradually get the honour at the teacher's side. What about students who fail and are disappointed...? He did not receive the slightest honour from his teacher". Likewise, the scholars should be honoured because they are the heirs of the prophets. Respect for the teacher can be done by not sitting too close to him. Proximity can be done while paying attention to the lesson. Students should also try to seek their teachers' pleasure by not doing things that make the teacher angry and always carry out their orders that are not contrary to the commands and prohibitions of Allah (Nuriz & Awang, 2017b).

#### b. Appreciate for knowledge

In the Ta'lim Muta'allim book, students are advised to be pure by their ablution while studying because knowledge is a Nur (light). The purification will be a blessing for those who seek knowledge. Knowledge is something sacred that can be obtained by the sanctity of the claimants of knowledge; therefore, students should always be humbly accompanied by good morals (Mariani & Mariani, 2019). With such an attitude of appreciating knowledge, Al-Zarnuji argues that looking for knowledge must also choose brilliant teachers because their intelligence will help students achieve the desired knowledge. A clever teacher knows his pupil's level of understanding to use the proper method in educating him. The attitude of respecting knowledge is done not only by placing the holy book Al-Qur'an and Tafsir below from other kind of scientific books, but also by extending the legs towards the book being studied.

### c. Tawadhu

Students who are learning must have the courage to suffer, be humble, generous, patient, and have a firm stance because having this attitude will lead them to gain knowledge. Besides that, students must also have a noble heart, do good deeds, not argue and be hostile because by doing those things will humiliate them. As part of the tawadhu, Al-Zarnuji advised students to choose friends who are diligent, honest and have a wara' attitude and advised people to stay away from people who are lazy, unemployed, talk a lot, like to do damage and spread slander and hatred (Hidayat, 2019). As in Al-Zarnuji's poem, which reads: "Don't you ever be friends with lazy people in all their behaviour. Many good people become corrupted because of the damage to their friends because their laziness is contagious".

Al-Zarnuji stated that an evil friend is more dangerous than a poisonous snake because it will plunge us into hell; therefore, it is expected to make friends with good people because they can cause us to enter heaven. How significant is the influence of close friends, especially when it comes to seeking knowledge? A person can change from the religion of his nature because of the influence of his intimacy as narrated in the hadith, which says, "a person follows the religion of his best friend, so let some of you make observations of people who will be closely accompanied (H.R. Abu Dawud, at-Tirmidzi, dan al-Baihaqi).

Tawadhu will bring students to spend all of their time studying. Al-Zarnuji gave a fatwa about patience and perseverance. According to him, patience and perseverance are the essences of all matters (Setiawan, 2014). However, as said in his poem, people rarely do these activities, which means, "everyone must have a desire to gain a noble position/dignity, but rarely have the character of patience, steadfastness, diligence and tenacity". True courage is patience, fortitude in facing difficulties and suffering; therefore, students must have the courage to persevere in studying knowledge from a teacher and reading books without leaving it before it is understood and finished. Trials are very close to students who are studying because in fact, knowledge is friends with him as a message from Ali Bin Abi Talib which reads, "Know that you will not gain knowledge except with the provision of six things, namely: smart, enthusiastic, patient, have provisions, instructions/teacher guidance, and a long time".

### d. Wara

In the Al-Zarnuji's book he stated that wara is an attitude to refrain from bad, despicable and haram deeds. Wara's attitude makes it easy for students to understand and enable them to have the benefits of knowledge (Budiawan, 2019). Some of the wara attitudes that students must carry out are; (1) keeping themselves from eating a lot, sleeping a lot, (2) talking a lot about useless problems, (3) staying away from people who like to do damage and immorality, (4) staying away from Ghibah (gossip), (5) avoiding homelessness. The Prophet of Muhammad, peace be upon him: "Whoever does not apply Wara" when studying, then he will be tested by Allah with one of three things: Sometimes he was killed when he was young, placed with stupid people or tested to be the servant of supervisors".

There are three kinds of people who are hated by Allah, not because of their sin, but they are like to eat a lot, hunks and arrogance. A lot of eating triggers disease and brain ignorance and causes feelings of displeasure for others. Besides that, eating a lot (too full) can make a lot of phlegm and body sweat which causes

laziness. According to Al-Zarnuji, a student must reduce his sleep at night because the night time is used for studying and worshipping. In this case, he quotes several verses, including O claimants of knowledge to hang out with people who are Wara. Al-Imam As-Syafi'I said; as big as trouble, so great is the glory one gets, for whoever reminds him of the glory must often not sleep at night.

e. Tawakal

Al-Zarnuji said that students must having trust to Allah and not concern themselves in matters of sustenance. This statement is based on Abi Hanifah's history from Abdullah Ibn al-Zubaidi Ra, which reads: "Whoever studies the religion of Allah, then he will fulfil his needs and fortune from sources that were not previously thought". A student whose heart is always filled with matters of sustenance, be it food or clothing, it is unlikely that he will acquire noble morals and knowledge of everything. There is a saying: "Leave the glory, do not go to get it, just sit down, and you will eat and dress". A student whose heart is interested in sustenance affairs cannot fully devote his attention to obtaining moral virtues and noble things, for that student should reduce their relationship with worldly matters as much as possible (Nuriz & Awang, 2017a). Tawakal in suffering and tiredness while studying is more important than the war in the way of Allah, whoever tawakal endures suffering in learning, he will get its deliciousness beyond all delights in this world (Wibowo & Subhan, 2020).

## 2. Students attitude according to Islamic education perspectives.

a. Obedient to teachers

Students must obey the teacher who teaches them. Obedience to teachers is crucial for students to do in everyday life while studying because, with this attitude, they will be successful in achieving their goals (Zamhari & Masamah, 2017). For this reason, in the view of Islamic education, obeying the teacher will shape the attitudes and values of morality in students to study, explore and practice the knowledge they get from their teachers.

b. Adhere to the parents

Students must be obedient and doing good things for their respective parents because they play a significant role in nurturing, educating and raising them. Parents always pray for the goodness of the world and the hereafter for their children. Obeying parents is a door to guide knowledge for students (Noer & Sarumpaet, 2017). Almighty Allah, the lord of the world puts the parents' position right after the position which is worthy of worship. The pleasure of parents is the pleasure of Allah as written in His Word in QS. An-Nisa verse 36 reads, "Worship Allah and do not associate Him with anything, and do good to two mothers and fathers ...". For this reason, in the view of Islamic education, obedience to one's parents is essential for everyone. That is because the source of success of the students is their parents.

c. Humble

Being humble towards others is the primary behaviour for every student because he will interact with other people when he is learning. Humility is a social frame that breathes the spirit of Islam. Being humble always brings goodness to yourself and others (Rubini, 2018). Several things are the door to damage in students' association, so that students should be humble in socializing. Thus, in the view of Islamic education, a humble attitude towards others will

form a harmonious relationship and avoid enmity, conflict and fights.

d. Vigilance

Mindfulness leads student to the goodness of the knowledge of the hereafter. Vigilant students do not easily commit immorality and damage or are swayed by situations while studying. Some of the actions that prevent students from being alert are being too full, talking a lot, and sleeping a lot. Vigilance makes students easy to learn, gain much knowledge, broad and valuable knowledge (Putra, 2017). For this reason, in the view of Islamic education, taking care of oneself makes students able to control and distinguish good and bad deeds while studying and interacting with other people.

e. Surrender

Surrender does not mean that the student leaves the causes that almighty Allah has determined and hopes that he will do something miraculously. It is essential to have a surrendering attitude for students because it can prevent them from being busy looking for worldly life only (Nu'tih Kamalia, 2015). While studying, students are encouraged to prioritize ukhrawi affairs. Students who surrender to Allah do not mean giving up without effort, but it is a medium to leave all problems to him through effort and prayer (Muali, Wibowo, Hambali, Gunawan, & Hamimah, 2020).

Social factors and society's development influenced the essence of Burhanuddin Al-Zarnuji's thought in his lifetime, which was filled with political upheaval from two major kingdoms, namely the Abbasids based in Baghdad and Umayyah in Spain. Burhanuddin Al-Zarnuji's thinking emphasises the psychological aspects and physical abstraction or attitude, and concrete behaviour (Busiri, 2020). There are similarities between Burhanuddin Al-Zarnuji's Thought and Islamic education regarding student attitudes in learning. Many students are diligent in studying in their studies, but the results are in vain because they do not get the benefits and cannot practice the knowledge they have acquired due to disrespect and obedience to their teachers. Students must always respect and obey their teachers because they play a fundamental role in teaching and learning (Hafsah, 2018). Teachers who have sincerity, determination and a high sense of patience will shape students to become noble beings. Therefore, every student must obey the teacher so that the knowledge gained will be pleased by almighty Allah.

Obeying parents is a very commendable attitude before almighty Allah. Islam recommends how important it is for a child to be obedient to both parents as contained in the Al-Qur'an and Hadith of the Prophet of Muhammad peace be upon him. The case of obedience to both parents is a *hadanah* obligation, namely the obligation always to do good to parents in any condition. Parents are very instrumental in their lives because they have taken care of the child from birth to adulthood. Every child should treat both parents with love and patience. As learners, every child is encouraged to do everything ordered by their parents as long as this does not contradict with almighty Allah commands and prohibitions. In gaining the pleasure of Allah the lord of the world, one of the virtues that must be done by students when studying is to honour their parents (Kholik, 2013). For this reason, some of the obligations of children regarding their obedience to their parents include; (1) following the wishes of parents, (2) respect and always



glorify of parents (3) loving of parents, (4) praying for them, (5) being devoted and humbling oneself in front of parents (6) fulfilling of parent needs, (7) talking weakly gentle with parents, and (9) never to criticize of parents.

Tawadhu, humility is an attitude that students must possess to accept the truth objectively without social discrimination whether the person is respectable or not, rich or poor, weak or strong, even if it is from enemies. Tawadhu will honour students and their knowledge because this attitude acts as an intermediary to elevate one's position with almighty Allah and his creatures (Rahman, 2016) (Baharun, Hefniy, Silviani, Maarif, & Wibowo, 2021). Tawadhu takes students to the level of piety to Allah so that the students will achieve a degree of dignity by His will. The manifestation of a student's tawadhu attitude can be seen from his obedience to the knowledge conveyed through his teacher's words. Tawadhu cleanses himself and the heart and mind of a student to get a blessing in the form of ease in learning, memorizing and practising the knowledge he has learned. A humble attitude will shape the harmonization of life to create strong friendship between fellow humans. Students who have a humble attitude will be open to all positive things and always feel their shortcomings to improve their self-condition in all situations.

Wara, the vigilance of deeds that cause Almighty Allah's wrath, prevent students from doing things that cause sin and repentance. Vigilance is proven to have a tremendous influence on students' positive character (Rahmawati, 2017). The nature of wara makes knowledge more valuable and blessed. With the moral nature of learning possessed by a student, it will make students more perfect. Students will learn with good intentions, look for good teachers, and always respect teachers wherever they are. Besides that, the nature of wara makes students have the seriousness to study and forms high fortitude in facing every trial in learning because with it he gets the pleasure of Almighty Allah the lord of the world. Therefore, every student should be careful and keep himself away from everything forbidden, which causes doubts, and something that is excessive and always avoids disobedience to bring students to a high level of holiness.

Tawakkal, surrender is the self-defence of students in the learning process because, with tawakal, they can accept gracefully, be patient with all kinds of trials and challenges faced while studying. The virtue of putting trust in learning forges of students not to worry about fortune. Tawakal can ward off all the difficulties that occur in students while studying because Allah gives him an unexpected gift. Tawakal can give birth to perfect students' morals, such as high enthusiasm and self-confidence and foster confidence if everything is Allah's will alone. Tawakal does not mean to be silent and do nothing but is a humane endeavour that ultimately leads to Almighty Allah's will, the lord of the world (Ghoni, 2016). Peace of mind and belief in the grace of Allah will arise from the tawakkal that students do when facing difficult situations beyond their abilities. Therefore, having an attitude of respecting teachers, appreciating knowledge, tawadhu, wara, tawakkal, obeying teachers, obeying parents, being humble, vigilance can be ideal role models for other students because one of the indicators to measure a person's success in learning is the nobility of the attitude and his

behaviour.

## CONCLUSION

Based on the analysis results, it is concluded that there are similarities between Burhanuddin Al-Zarnuji's thoughts and the analysis of Islamic education about student attitudes in learning. Burhanuddin Al-Zarnuji's thought recommends that every student have several attitudes, including; respect for teachers, respect for knowledge, tawadhu, wara, and tawakkal. Furthermore, Islamic education emphasizes students' ideal attitudes, including; adhere to the teacher, obedient to parents, humble, vigilance, and surrendering. Moreover, according to Al-Zarnuji's thought and analysis of Islamic education, the educational implications regarding student attitudes should be used to reference ideal attitudes by every student in learning at all levels of formal and non-formal education so that deviant behaviour in the world of education can be reduced nationally.

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