



Islamic Educational Thought of Ibn Jama'ah : Critical Analysis of Teaching and Learning Objectives

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Abstract

Keywords:

Islamic education; Ibnu Jama'ah; The purpose of teaching and learning.

Research on the thoughts of one of the figures of Islamic education with his work *Tadzkiratus Sami wa al-Mutakallim fi Adabil Ilmi wa al-Mutakallim* named Ibn Jama'ah, aims to find out the relevance of his thinking in the modern era related to the purpose of teaching and learning. Using library research, descriptive analysis through assessment from several literature reviews and from various other relevant sources, a thorough and in-depth picture of adab-adab or ethical procedures will be obtained to achieve teaching and learning goals as expected. Our findings suggest that there has been a decline in morale today as a result of the impact of modernization due to the lack of religious science education and moral education in learners. Ibn Jama'ah's thoughts regarding the purpose of teaching and learning are still relevant and feasible to be applied today.

Abstrak:

Kata Kunci:

Pendidikan Islam; Ibnu Jama'ah; Tujuan belajar dan mengajar.

Penelitian pemikiran dari salah satu tokoh pendidikan Islam dengan karyanya *Tadzkiratus Sami wa al-Mutakallim fi Adabil Ilmi wa al-Mutakallim* bernama Ibnu Jama'ah, bertujuan untuk mengetahui relevansi pemikirannya di era modern terkait dengan tujuan belajar mengajar. Dengan menggunakan penelitian perpustakaan, analisis deskriptif melalui penilaian dari beberapa tinjauan literatur dan dari berbagai sumber lain yang relevan, akan diperoleh gambaran menyeluruh dan mendalam tentang adab-adab atau prosedur etis untuk mencapai tujuan belajar mengajar seperti yang diharapkan. Temuan kami menunjukkan bahwa telah terjadi penurunan moral saat ini sebagai akibat dari dampak modernisasi karena kurangnya pendidikan ilmu agama dan pendidikan moral pada peserta didik. Pemikiran Ibnu Jama'ah terkait dengan tujuan belajar mengajar masih relevan dan layak untuk diaplikasikan pada masa ini.

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1. Introduction

In modern times like today, the ethical values of educators have faded when carrying out their obligations as professional teachers so that pure learning and teaching goals become polluted in the educational process between teachers and students. Students as human beings will certainly pay attention to and follow the tauladan of their teachers to cause obstacles in the educational process. The educational process carried out by humans aims to be able to develop themselves as much as possible until the realization of educational goals, then an element of education is needed.¹

Teachers and students are very important elements of education. Teachers and students are dynamic assets that can process and carry out other activities that are static so as to make humans able to process and develop and actualize their potential.² Such a potential is His mercy and gift, so as to be able to think of what is on this earth, through the ability to learn. Through this potential, until he can understand the signs that exist in his life, so that man with the knowledge he has can prove himself worthy of being a caliph on the face of the earth.³

The teaching and learning process is a very main and fundamental activity in supporting the success of learning and teaching. This process aims to achieve the need for teaching. For this reason, all teaching and learning activities in which contain activities, namely learning, which means a process of an individual trying to achieve a goal, which is a form of changing movements that are relatively sedentary,⁴ because, in teaching and learning activities like this, learning and teaching are actually carried out. This is in line with the integralistik principles of Islamic teachings so that the teaching and learning process must also be able to bring students to integralistik goals as well, which are integralistics related to faith, science, and charity, or between akidah, morals, and worship or related to cognitive, affective, and psychomotor.⁵

In the educational process, the educator is an element of human beings who are positioned and play a very meaningful role, because educators do not only serve as teachers but also function in an effort to format human nature in the form of habit patterns, character, as well as improving human resources which are owned by the disciple. Educators do not just function as teachers who are only limited to the transfer of knowledge and skills but function more than that is playing a role in transfer of values for the formation of student behavior and actions and student morals.⁶

Educational interactions give rise to a term, namely the term educator as the first party and the term of the learner as the second party. Both students and educators are located in educational interactions that have their main duties and functions and responsibilities which are certainly not the same but have similarities in achieving a goal that has been inaugurated or determined. Educators are responsible for being able to deliver so that their students have temperament and ethics, intelligence, and broad scientific insights and share

¹ Ali Ashraf, *Horizon Baru Pendidikan Islam* (Jakarta: Pustaka Firdaus, 1993), 27.

² M. Arifin, *Hubungan Timbal Balik Pendidikan Agama: Di Lingkungan Sekolah Dan Keluarga* (Jakarta: Bulan Bintang, 1976), 110.

³ Ahmad Mustafa, *Al-Maraghi : Tafsir Al-Maraghi Jilid IV* (Beirut: Dar al-Fikr, 1974), 48.

⁴ Mulyono Abdurrahman, *Pendidikan Bagi Anak Berkesulitan Belajar* (Jakarta: PT. Rineka Cipta, 1999), 28

⁵ Abudin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2010), 156-157

⁶ Sardiman A.M, *Interaksi Dan Motivasi Belajar Mengajar* (Jakarta: Raja Grafindo Persada, 2008), 34.

guidance based on their compassion and affection that leads their students to achieve the expected goals with the help of the educator so that it will form a pattern of interaction that has educational value.⁷ Thus, teachers are expected to be able to present a self-figured who is ethical, polite in speaking, warm, and attentive to what is the needs of his students,⁸ which in the process of education focuses on nobleness and human dignity, this is because students are used as a subtask of the education.⁹

Paying attention to the previous study of the ethics of the perceptive student Ibn Jamaah, actually positioned the student as the object of education.¹⁰ Another study on the implementation of competence of the teacher's personality to educational interaction according to Ibn Jama'ah found that the teacher's competence is based on thoughts derived from Islamic teachings, rationally charged and humanistic so that being a teacher must have personality integrity and spirituality that supports, is full of devotion, sincerely intends to carry out worship to Him for the benefit of the hereafter and not worldly.¹¹ The results of research related to adab for teachers and students are viewed from the perspective of Ibn Jama'ah in his work "*Tadzkirah as-Sami' wa al-Mutakallim*", the thought of Ibn Jama'ah is still very relevant to be applied in the contemporary context.¹² However, there has been no critical analysis of the purpose of teaching and learning according to the thinking of Ibn Jama'ah.

This study, aims to be used as a complement to the lack of references to Islamic educational thought, through the study of critical analysis of the teaching and learning objectives of an Islamic education thinker Ibn Jama'ah a book work "*Tadzkirah as-Sami' wa al-Mutakallim*". This study is based on arguments about barriers to teaching and learning objectives caused by the contamination of intentions and objectives as well as the lack of confidence in achieving success in teaching and learning objectives as a result of the lack of teachers and examples of teachers who are professional in teaching which has an impact on the current moral decline. Thus, teachers are expected to be able to present themselves who are ethical, polite in speaking, warm and paying attention to what the needs of their students are. In the process of education the nobleness of human ethics takes precedence, as Ibn Jama'ah has taken precedence with his book *Tadzkirah al-Sami' wa al-Mutakallim*. The relevance of Ibn Jamaah's thinking must be complicated in an effort to achieve the goal of teaching and learning in this modern era.

⁷ Syaiful Bahri Djamarah, *Guru Dan Anak Didik Dalam Interaksi Edukatif* (Jakarta: Rineka Cipta, 2000), 165.

⁸ E.H Hughes A.G Hughes, *Psikologi Pembelajaran Teori & Terapan*. (Bandung: Nuansa, 2015), 78.

⁹ Suwito, *Pendidikan Yang Memberdayakan* (Jakarta: UIN Syarif Hidayatulla, 2003), hlm. 23

¹⁰ Ahmad Yusun Thobroni, "Etika Pelajar Dalam Perspektif Ibn Jama'ah," *Jurnal Pendidikan Agama Islam* 02, no. 02 (2013): 304–18.

¹¹ Aria Nanda Andro Prayogi, Salman Alfarisi Lingga, Rabumas, "Penerapan Kompetensi Kepribadian Guru Dalam Interaksi Edukatif Menurut Ibnu Jamaah," *Jurnal Pengabdian Masyarakat* 1, no. 1 (2020): 59–76, <https://doi.org/10.30596/maslahah.v>

¹² Muhammad Khoirun Roin, "Etika Guru Dan Murid Perspektif Ibn Jama'ah Dalam Kitab *Tadzkirah Al-Sami' Wa Al-Mutakallim Fi Adab Al-'Alim Wa Al-Muta'Allim*," *Skripsi (Fak. Tarbiyah dan Ilmu Keguruan IAIN Salatiga, 2016)*, 81

2. Research Methods

This paper uses a qualitative approach with the type of literature research.¹³ The object of research of this literature focuses on the field of thought of the figures with the aim of reconstructing his thinking. Data collection is carried out by studying reading resources, namely textbooks, encyclopedias, journals, and so on.¹⁴ Using library research methods, descriptive analysis through the assessment of several literature reviews from other relevant sources will obtain a thorough and in-depth picture of adab-adab or ethical procedures to achieve teaching and learning goals as expected.¹⁵

3. Results and Discussion

3.1 Biography of Ibnu Jama'ah

An Islamic education figure named Ibn Jama'ah with his long name, Abu Abd. Badruddin M. Ibn Ibrahim Ibn Sa'dullah Ibn Jama'ah Ibn Ali Ibn Hazim Ibn Shakhr al-Kinani al-Hamawy asy-Shafi'i. Born in Hamwa, Egypt, in the calendar calculation of the 04 months of mulid end on the evening of Friday, October 18 639 H/1241 AD. Raised in a religious family environment, and judicial and knowledgeable. Since childhood, he studied the Quran with his father named Ibrahim bin Sa'dullah Ibn Jama'ah who mastered *the* spying of extensive knowledge and a lot of other knowledge. Not only did his father teach about knowledge, but Ibn Jama'ah also studied and studied with many well-known scholars including Rasyid al-Athar, at-Taj Ibn al-Qasthalani, Sharifuddin Abdul Aziz al-Anshari, at-Taqi Ibn Abu al-Yusr, al-Wanii Ibnu Abi al-Yasar, Ibn Abdillah, Ibnul Burhan, al-Kamal ibn 'Abd, A. Ibn al-Mufrij b. Ali b. Abdul Aziz b. Maslamah ad-Dimasyqi, Abd. ibn Abdul Warits b. al-Azraq, Ibnl Kulaib, In addition, Ibn Jama'ah also referred to Qadhi Taqiy Ibn Razin, studying the science of Nahwu.¹⁶

With the provision of qualified knowledge, The first profession that was occupied by Ibn Jama'ah was as a judge who served in Syria and Egypt, then Ibn Jama'ah decided to change professions as a teacher, at that time served as a teaching staff in many schools and various institutions for education including serving in Madrasa of Qimyariah, Madrasa of 'Adaliyah Kubro, Madrasa of Syamiyah Baraniyah, Madrasa of Nasiriyah, Madrasa of Jawaniyah, Madrasa of Ghazzaliyah, Madrasa of Kamiliyah, Madrasa of al-Khasyabiyah, Madrasa of al-Khasyabiyah, Madrasa of Zawiyah asy-Shafi'i, Madrasa of al-Hakim, Madrasa of Ibn Thulun, Madrasa of ash-Shalhiyyah, Madrasa of an-Nashiriyyah, and so on.¹⁷

Ibn Jama'ah grew and flourished during the Ayyubid dynasty to the Mamluk dynasty led by Sultan Salahuddin al-Ayyubi, the successor of the Fatimid Dynasty around the year 1174 AD, brought very rapid progress with Sunni traditions, understandings and views, especially in terms of *Fiqhy* (shafi'i)

¹³ Arif Furchan, *Pengantar Metodologi Penelitian Kualitatif* (Surabaya: Usaha Nasional, 1992), 21.

¹⁴ Haris Herdiansyah, *Metodologi Penelitian Kualitatif Untuk Ilmu-Ilmu Sosial* (Jakarta: Salemba Humanika, 2010), 143.

¹⁵ Andi Prastowo, *Memahami Metode-Metode Penelitian: Suatu Tinjauan Teoritis Dan Praktis* (Yogyakarta: Ar-Ruzz Media, 2011), 92.

¹⁶ Imam Badruddin Ibnu Jama'ah, *Tadskiratus Sami' Wal Mutakallim: Keutamaan Ilmu, Penuntut Ilmu, Dan Ulama Serta Adab-Adab Menuntut Ilmu Dan Mengajar*, ed. Cet. II (Jakarta: Darul Haq, 2019), 13.

¹⁷ Echsanudin, "Etika Guru Menurut Ibnu Jama'ah Dan Relevansinya Dengan Kompetensi Guru," *Tesis Magister* (Program Pascasarjana UIN Sultan Syarif Kasim Riau, 2011), 70-71

which was previously during the Fatimid Dynasty with Shia understanding. However, after the collapse of the Ayyubid Dynasty, the Mamluk Dynasty was replaced by Sultan Aybak 1250-1257 AD. The Mamluk Dynasty was in the hands of Sultan Baybars from 1260-1277 AD. Managed to conquer of The King Hulagu Khan and Timur Lenk led by the Mongols and the Cross at Ainun Jalut, so that Egypt and Syria remain today. However, in the end, the Mamluk Dynasty had to end in 1517 AD.¹⁸

From the description above this means that Ibn pilgrim at the birth of the ruling king at that time was included in the rule of Sultan Salahuddin al-Ayyubi, then When he was 9 years old the king who was frozen was Sultan Aybak of the Mamluk dynasty, who was only 7 years old, this means When the age of 16 Ibn Jama'ah lived on the rule of Sultan Baybars (1260-1277 AD).

Ibn Jama'ah lived against the backdrop of severe conditions of the socio-religious structure because the symbol of Islamic civilization in Baghdad had been destroyed. The lessons of religious science, the sciences that underlie the nature of thinking, logic and the science of tawhid are prohibited, especially since general sciences outside of religion are certainly necessarily rejected outright. At that time the enthusiasm to open the door of the *ijtihad* was firmly locked. This is how Ibn Jama'ah was raised by a stodgy Sunni tradition, not thinking rationally and lacking support for general science. Nevertheless, Ibn Jama'ah remained enthusiastic about change as proof of his love for science remained great. It is even known as a multidisciplinary scholar soul book that is creative and very productive. Especially in the field of education, he wrote the book "*Tadzkirah al-Sami' wa al-Mutakallim*".¹⁹

The works of Ibn Jama'ah are quite diverse which suggests that Ibn Jama'ah had a big hand in various fields of science. The knowledge gained comes from his adventures in gaining knowledge with famous scholars. No wonder Ibn Jama'ah had many disciples, among whom were his own son named Izuddin Abdul Aziz Ibn Muhammad Ibn Ibrahim bin Jama'ah, Muhammad Ibn Ishaq bin Muhammad al-Murtadha, Shamsuddin Muhammad Ibn Aqil, Ali bin Jabir al-Hasyimi, Ibn al-Qayyim, Quthbudin as-Sanbathi, Al-Qasim al-Barzali, Shalahuddin ash-Shadafi, Kamaluddin Tsa'lab bin Ja'far al-Adfawi, Abu Hayyan al-Gharnathi, asy-Shams adz-Dzahabi. In addition, Ibn Jama'ah was a clean-hearted, *zuhud*, strong religious, master of Worship and thought and a very commendable character. Ibn Jama'ah also has a side of mercy with love, doing good to everyone, very firm in the establishment, especially in notifying the truth, and a teacher figure who is exemplary, meek-hearted, and non-violent, anti-humiliating to people. Very unpretentious this six, very rapid, has pure white skin, has a circular beard, uses nice and beautiful clothes, his tone of voice is thin, his bearing is calm and unpretentious and very authoritative. After living a life full of knowledge to the end, Ibn Jama'ah was died by Allah Swt on Sunday night Monday i.e. on 21 Jumadil Awwal 733H/Sunday, February 15, 1333 AD in the monastics of Qirafah near Egypt, aged 92 years (1241-1333 AD).²⁰

¹⁸ Abudin Nata, *Pemikiran Pendidikan Islam Dan Barat* (Jakarta: Raja Grafindo Persada, 2013), 112-113.

¹⁹ Yanuar Arifin, *Pemikiran Emas Para Tokoh Pendidikan Islam*, Cet. I (Yogyakarta: IRCiSoD, 2018), 237

²⁰ Jama'ah, *Tadskiratus Sami' wal Mutakallim: Keutamaan Ilmu, Penuntut Ilmu, Dan Ulama Serta Adab-Adab Menuntut Ilmu Dan Mengajar...*, Xv.

3.2 Description of Contents *Tadzkirah al-Sami' wa al-Mutakallim*

This phenomenal work of Ibn Jama'ah explains the problem of adab-adab for scholars and claimants of knowledge. The problem of adab teacher and student presumably mandatory to know and pay attention to by teachers and students. In this book, the discussion is quite detailed, where a book with systematics contains 6 parts, namely the first part of the preamble consists of 1 chapter and the other part consists of five chapters. In the preamble, the author explains the background of the writing, reference sources, and methods of preparation. The first chapter explains the virtues of science and scholars, teaches and studies them, accompanied by explaining the verses, hadiths, and atsars of the Salafs that explain the virtues of science and experts over sunnah worshippers. The second chapter explained 3 chapters of the adab ulama complete with tips for treating liver disease. The third chapter explained 3 chapters of the adab of the disciple. In the fourth chapter, there is an adab against books or books that are learning media. Meanwhile, in the fifth chapter, it is explained about the ethics of madrasa residents (conducive environment).²¹

Ibn Jama'ah has acknowledged and actually realized that his work was only an afterthought and a collection of what he had heard from his teachers or from other sources and the various references he read, but there was a special value in his work regarding the systematics and objects he discussed with regard to the purpose of teaching and learning. For Ibn Jama'ah, one of those who encouraged the writing of his book in the background, the situation of morally bad conditions in society at that time, generally teachers and students did not pay attention to the right adab or ethical way of studying so that the purpose of teaching and learning was not as expected.²²

3.3 Ibn Jama'ah Thoughts on the Purpose of Learning and Teaching Purpose of learning and teaching according to Ibn Jama'ah in the book "*Tadzkirah al-Sami' wa al-Mutakallim*"

3.3.1 Purpose of Learning

The main purpose of learning is to really intend because of Allah Swt (*'an yaqsid bih wajh Allah*). The second aims to practice knowledge (*al-'amal bih*). The third brings shari'a to life (*'aisy al-syari'at*). The fourth shines the heart (*yunir al-qalb*), in order to be able to explain the heart. Fifth adorns body and soul (*tazyin al-jasad wa al-qalb*). The sixth is close to Allah Swt (*qarib min Allah*), expecting closeness to God at the end of the day.²³

3.3.2. Purpose of Teaching

The purpose of teaching according to Ibn Jama'ah is first because Allah Swt (*li'ana Allah*), wished for His right. The second spread knowledge (*nashar al-ma'rifah*), imparting knowledge. The third brings to life the shari'a (*'aisy al-syari'at*). The fourth always gives to truth (*al-haqiqah*), presenting the truth and not teaching the wrong. The fifth expects a reward (*tawaqqu' al-mukafa'a*) from Allah Swt, by eradicating spirituality. Sixth in order to be able to endow scholars (*tatlid a-'ulama'*) and figures who attach importance to science.²⁴

The purpose is his spirit in the application of strategy,²⁵ while the understanding of the word Ken Mcelroy is the first step of the process and the

²¹ Jama'ah..., xxiii-xxviii.

²² Arifin, *Pemikiran Emas Para Tokoh Pendidikan Islam.*, 237.

²³ Jama'ah, *Tadskiratus Sami' wal Mutakallim: Keutamaan Ilmu, Penuntut Ilmu, Dan Ulama Serta Adab-Adab Menuntut Ilmu Dan Mengajar....*, 85.

²⁴ Jama'ah..., 48-59.

²⁵ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*

key to success. While in the business dictionary the notion of a goal is a goal that is expected to get something expected or more in a certain time.²⁶ From this description, it can be said that the goal is a successful step in achieving what is expected in this case learning and teaching.

Learning is the process of channeling knowledge from teachers to students so that they can understand those who have never known and understood or known something until one day they become aware and understand. In other words, learning is a process of stimulation to cultivate a love of learning and curiosity to know for students to study hard.²⁷ Learning according to an Islamic perspective includes the domains of cognitive, affective, and motor skills, which is often termed *amaliah* Science, a scientific charity in the manic soul. Therefore, the purpose of learning is to obtain knowledge, so that it can be improved and made into knowledge that is beneficial to mankind and an environment that is safe from all disturbances, safe, Sentosa, just, and prosperous on the basis of moral responsibility.²⁸ While teaching is channeling or transferring knowledge from the teacher to the student.²⁹ With the aim that the material presented by the teacher is fully mastered by students.³⁰

So the purpose of learning and teaching is an ideal that is in accordance with the norms or sticking to the applicable rules, containing a number of ethical values that must be instilled, nurtured and fostered. These values will color the soul of a student to behave and do, act and behave in the madrasa environment both inside the school and outside the school or social environment.³¹ It should be noted that learning and teaching in the view of the Prophet Muhammad Saw are to change behavior and teach *ruhiyah* and human personality so that students have a high level of emotional intelligence. Indeed, the Apostle of Allah Swt condemned someone who preached news, and hoax info, which is not necessarily the truth. Therefore, this factor is very important, so it is expected or required for every educator to learn and explore his knowledge, and up-to-date related knowledge to be shared and taught to his students. This effort can form a generation of knowledge and knowledge, so as to pass on and improve science and technology in future generations. In the end, future generations will increase their level of intelligence, yes.

Islamic education in the present day is actually nothing if you rely on and capitalize by just providing knowledge and skills, but if you add the capital of faith and piety, it is not bad, but this is not enough either. Thus Islamic education can be directed at efforts to produce a generation with a noble character in the form of perfect human beings, namely *kamil* people who are creative, innovative, independent, and productive, in the midst of global competitive competition.³²

(Jakarta: Kencana, 2008)., 126.

²⁶Ruang Guru.co, "Pengertian Tujuan," accessed June 13, 2020, <https://ruangguru.co/pengertian-tujuan>.

²⁷Sulastriningsih Djumingin, *Strategi Dan Aplikasi Model Pembelajaran Inovatif Bahasa Dan Sastra* (Makassar: Badan Penerbit UNM, 2011)., 101.

²⁸Arief Hidayat Afendi, *Al-Islam Studi Al-Qur'an (Kajian Tafsir Tarbawi)* (Yogyakarta: Deepublish, 2016)., 43-44.

²⁹Engkoswara, *Dasar-Dasar Metodologi Pengajaran* (Jakarta: Bina Aksara, 1984)., hlm. 1.

³⁰Nasution, *Berbagai Pendekatan Dalam Proses Belajar Dan Mengajar* (Jakarta: PT Bumi aksara, 2000)., 35.

³¹M. Sobry Sutikno. Pupuh Fathurrahman, *Strategi Belajar Mengajar* (Bandung: PT Refika Aditama, 2007)., 17.

³²Abuddin Nata, *Paradigma Pendidikan Islam* (Jakarta: Raja Grafindo Persada, 2001), 97.

From the description above, the author can say that the purpose of teaching and learning is the achievement in the teaching and learning process, namely the achievement of character changes that can be measured or that can be done by students at a certain level of competence and conditions or in other words the achievement of the learning process in accordance with the objectives of competence makes students more creative, innovative, independent, productive and noble character.

3.4. Critical Analysis of Ibn Jama'ah Teaching and Learning Objectives.

For Ibn Jama'ah the success of the purpose of learning and teaching is determined by intention. The intention in studying is to seek the blessings of Allah Swt, be able to practice his knowledge so that he can revive Shari'a, beautify the heart to draw closer to Allah, and get primacy, glory, and happiness in the world and the Hereafter. With a holy intention will gain success in his learning. Purifying his qalbu from all deceit, thus making the awake oral, the clean intention, the pure aqidah, and the commendable morals so as to easily accept knowledge, understand the difficult meanings of knowledge so as to acquire knowledge.

For Ibn Jama'ah should cleanse oneself both born and bathin against despicable *akhlak* such as *zhalim*, spite, pride, *riya'*, so as to be able to practice commendable morals such as sincerity, *tawakkal*, *ridha*, *qana'ah*, patience, positive thinking, good manners, gratitude, loving, and so on.

Ibn Jama'ah believes that to achieve success, the goal of teaching and learning teachers must improve their professionalism and character. Ibn Jama'ah was reluctant to make knowledge a tool or means of achieving worldly goals, in the form of glory, abundant treasures, fame, prestige, feeling proud of him. So that it can result in the loss of authority, the blessings of his knowledge and the despicable before Allah Swt, it is enough for him that the knowledge he has gained so that becoming a multidisciplinary scholar with character must be maintained and maintained as the scholars of the salaf scholars used to maintain it.

Not only Ibn Jama'ah, but most of the educational leaders also managed to put the goal of education in the right place, not ambitious to get the position, rank, and position. Reluctant to get abundant wealth, afraid of being considered great so that it is praised by man.³³

From the description above, it can be said that Ibn Jama'ah's thoughts related to the relevance of Ibn Jama'ah's teaching and learning goals are trying to purify the right intentions, pursuing Sahrawi goals, not expecting the world to continuously improve professionally as a teacher by updating knowledge, deepening his knowledge constantly, being busy with reading, teaching fields according to his expertise, thinking, analyzing, writing, researching, wanting to learn with anyone, the tradition of composing and writing his field of knowledge, as a logical consequence of learning, to form intelligent and characterful pupils in this modern era. This is in accordance with the mandate of the Constitutions of Indonesia regard to Sisdiknas (national education system), that the teachers must be professional in carrying out their duties, providing assistance and guidance, training, research and community service.³⁴ Thus, if the writing tradition is carried out, it will produce a work that will automatically get a reward, as well as pass on knowledge.

³³ Jama'ah, *Tadskiratus Sami' wal Mutakallim: Keutamaan Ilmu, Penuntut Ilmu, Dan Ulama Serta Adab-Adab Menuntut Ilmu Dan Mengajar....*, 48-124.

³⁴ Dimiyati & Mudjiono, *Belajar Dan Pembelajaran* (Jakarta: Rineka Cipta, 2009)., hlm. 1.

In addition, currently, the government continues to improve the capacity and welfare of Civil Servants (PNS), Based on the consideration of PP (government regulations) number 15 of 2012, the point is that the salary increase carried out by the government is to increase results and usability and welfare, this is proven to be able to improve the welfare of civil servants.³⁵ Not only that, for civil servants and non-civil servants, TPG is given, namely the Teacher Profession Allowance with the nominal number of receipts increasing steadily and gradually. This proves that the government is serious about improving the dignity and dignity of teachers, advancing the teacher profession, and encouraging the improvement of the quality of learning.³⁶ Gradually there is no more reason for teachers not to purify intentions, professionalism, and character.

Success in the teaching and learning process can be considered through the level of success in achieving educational goals.³⁷ Education to achieve noble morals for Ibn Jama'ah is the key to success in achieving the goal of teaching and learning. Ibn Jama'ah regarding the desired change in behavior occurred with the students after teaching and learning. These changes include cognitive and affective as well as psychomotor. When viewed from the thoughts of Ibn Jama'ah, we can know that the purpose of teaching and learning to be achieved is first to form a scientific, religious, *zuhud*, *tawadhu*, sincere, just, compassionate, responsibility, and social spirit in accordance with the values of the nature of the prophets and apostles, namely truth, mandate, dissemination, scholar.

The formation of this character is manifested in the form of the behavior of students and teachers who have commendable moral values, namely (1) always glorifying knowledge (2) increasing faith and piety by always remembering Allah Swt (3) being *zuhud*, (4) being humble in utilizing knowledge (5) studying earnestly because Allah Swt (6) the same position for all students who study including foreign students (7) meek, love and love each other, and reprimand greetings and praying (8) maintaining the continuity of the teaching and learning process, not raising voices, achieving for the success of teaching and learning goals (9) respecting teachers and students, teachers' families and others. The second aims to shape religious character through methods and methods of teaching, exemplary, habituation, supervision, advice, motivation, appreciation, and prayer.

From the description above, it can be said that Ibn Jama'ah's thoughts are related to the relevance of the purpose of teaching and learning to form intelligent and characterful students in this modern era. The results of research on the relationship of the influence of modernization have had an impact on the moral decline, this is due to the lack of religious science and moral education among adolescents.³⁸ Thus, Ibn Jama'ah's thoughts regarding the purpose of teaching and learning are still relevant to be applied in this modern era.

³⁵ Ajib Rakhmawanto, "Strategi Perbaikan Penghasilan Pns: Meningkatkan Kompetensi Dan Profesionalitas," *Jurnal Kebijakan Dan Manajemen PNS* 6, no. 2 (2012): 13–23.

³⁶ Kemendikbud, "Pemerintah Terus Tingkatkan Kapasitas Dan Kesejahteraan," accessed March 13, 2019, <https://www.kemdikbud.go.id/main/blog/2019/03/pemerintah-terus-tingkatkan-kapasitas-dan-kesejahteraan-guru>.

³⁷ Aprida Pane and Muhammad Darwis Dasopang, "Belajar Dan Pembelajaran," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 3, no. 2 (2017): 333–52, <https://doi.org/10.24952/fitrah.v3i2.945>.

³⁸ Eva Indriani, "Modernisasi Dan Degradasi Moral Remaja (Studi Di Desa Jatimulyo Kec. Jati Agung, Kab. Lampung Selatan)," *Skripsi (Fak. Ushuluddin dan Studi Agama UIN Raden Intan Lampung, 2019)*, 79-80.

4. Conclusion

The purpose of teaching and learning is a change in student behavior in accordance with the objectives of competence, namely to be more critical, creative, and innovative and have a noble character. The results of the critical analysis of the teaching and learning objectives from the perspective of Ibn Jama'ah recommend that the book was written by Ibn Jama'ah regarding the purpose of teaching and learning presumably can be used as a guide for educators to achieve the purpose of teaching and learning by taking important steps such as sanctifying intentions, being sincere without expecting anything, being professional and always praying that their students will become religious in the future, intelligent and noble in character. The current condition has caused a moral decline as a result of the impact of modernization due to the lack of religious education and moral education in students. Ibn Jama'ah's thoughts regarding the purpose of teaching and learning are very suitable and worthy of being applied and applied in this modern era.

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