

The Integration Transfer of Knowledge and Transfer of Value in The Book *Ta'lim al-Muta'allim* Written By Syaikh Az-Zarnuji

Muhamad Ridwan¹, Mustofa Aji Prayitno², M. Miftahul Ulum³, Basuki Basuki⁴

¹ Institut Agama Islam Negeri Ponorogo, Indonesia; muhamad.ridwan@iainponorogo.ac.id

² Institut Agama Islam Negeri Ponorogo, Indonesia; mustofa.aji.prayitno@iainponorogo.ac.id

³ Institut Agama Islam Negeri Ponorogo, Indonesia; ulum@iainponorogo.ac.id

⁴ Institut Agama Islam Negeri Ponorogo, Indonesia; basuki@iainponorogo.ac.id

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ABSTRACT

Moral education is one of the most important parts of Islamic teachings. Islamic teachings oblige all adherents to seek knowledge, and one of the most prioritized knowledge is *ilmu al-hāl*. This study aims to reveal the concept of ethics in seeking knowledge and the integration between the transfer of knowledge and the transfer of value based on the book of *Ta'lim al-Muta'allim* written by Syaikh Az-Zarnuji. This study uses qualitative research methods that focus on library research. Sources of data used include the book *Ta'lim al-Muta'alim* as a primary data source and related journal articles as a source of supporting data. The data analysis process uses the content analysis method, which includes: (1) Identifying and describing; (2) interpreting and analyze; (3) drawing conclusions. The results showed that Syaikh Az-Zarnuji in his book *Ta'lim al-Muta'allim* emphasized that education is not only a place to increase intellectual knowledge and skills, but the most important thing in the educational process is the value transfer process in order to improve the morals and behavior of students. This is reflected in the concepts of education in the book *Ta'lim al-Muta'allim* whose contents do not only discuss education as a means of knowledge transfer (*transfer of knowledge*), but also emphasizes the educational process as a transfer of moral values and goodness (*transfer of values*).

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Corresponding Author:

Muhamad Ridwan

Institut Agama Islam Negeri Ponorogo, Indonesia; muhamad.ridwan@iainponorogo.ac.id

1. INTRODUCTION

Education is an integral part of the teachings of Islam. Islam obliges all adherents to seek knowledge, explained in the book *Talim al-Muta'allim* in the first chapter about the nature of knowledge that "*afḍhal al-ilmī ilmu al-hāl*" (the most prioritized knowledge is *al-hāl*) (Al-Zarnuji, 1981). Education is not only interpreted as a means of transferring knowledge but how the educational process places more emphasis on transferring values (transfer of value) (Hafsah, 2018). This is the responsibility of all

educational components so that they can guide students to become someone who is not only good at knowledge, but also has noble character that is far from evil traits.

Moral education is one of the most important parts of Islamic religious teachings (W. Jannah, 2021) (Mahmud, 2020). Islamic religious teachings oblige all adherents to seek knowledge, and one of the most prioritized knowledge is the science of al-things or the science of attitudes (Sri Handayani, Abdussalam, & Supriadi, 2021). Knowledge related to this attitude aims to prepare students to become human beings who have good morals, namely humans who have noble character both towards themselves and their surroundings (Salsabila & Firdaus, 2018).

This is in line with the goals of education as stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System article 1, which states that education is a conscious and planned effort to create an atmosphere of the learning process so that students are actively able to develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by himself, society, nation and state (Depdiknas, 2003).

It is unfortunate that teenagers have lately committed a lot of misbehavior (Waluyo & Rizal Sani, 2019). Juvenile delinquency and deviant behavior occur as a result of the decline in individual values of piety, lack of understanding of religion in society, as well as the negative effects of globalization, including the misuse of information and communication technology (ICT) (Mannuhung, 2019). The many cases that hit hard enough involving teenagers in this country are considered a failure of the educational process in forming human persons who have noble values (Abidin, 2019). No doubt the many cases of delinquency are caused by a lack of education and habituation of morals to students.

The results of research from Rintati Mengawati reveal that the strong current of globalization has had a negative impact on the fabric of national life, where moral values and goodness among the younger generation are fading or almost disappearing, so it is important to instill character values in social studies learning (Megawati & Ningsih, 2020). Muhamad Tisna Nugraha in his research revealed that advances in science not only produce sophisticated products, but also have an impact on shifting the way humans view the values of their lives. This change not only has a positive impact, but also has an impact on moral degradation, so the important role of universities in realizing the integration of science and religion is here (Nugraha, 2020).

Another research by Hasnah Kanji revealed that the model of integrating character education with social science in elementary schools can be done through moral knowing, moral feeling and moral action (Kanji, Nursalam, Nawir, & Suardi, 2019). Some of the results of this research reveal the importance of integrating character values (*akhlāk al-karīmah*) in science, while this research reveals the concept of ethics in seeking knowledge and integration between transfer of knowledge and transfer of values by focusing on Islamic education. whose main mission is to form students' *akhlāk al-karīmah* (Sholihah & Maulida, 2020)

Starting from the reality above, the researcher finds anxiety if a learner is only taught knowledge and skills, while getting less attention in terms of education about values, then he will only become a smart and skilled human being without being adorned with morals (*akhlāk al-karīmah*). Whereas in fact the main purpose of education is to develop the potential of students to become human beings who are not only intelligently intelligent, but also have good personalities and noble morals.

Departing from the framework above, this article attempts to find several solutions to the students' problems; First, a student must develop his potential both in terms of cognitive and affective, so that besides being able to gain knowledge, students can also be directed to have good behavior (*akhlāk al-karīmah*) (Mahirah, 2017). Second, the morals of *al-karīmah* should be cultivated from an early age through a process of transfer of value in education, especially through good exemplary model education (*uswah al-hasanah*) (Lilawati, 2020). Third, the importance of including student morals material in the curriculum for each level so that students can live and implement the morals of *al-karīmah* in everyday life (Sari, Rahman, & Baryanto, 2020).

Therefore, the importance of integration between the transfer of knowledge and the transfer of values to students in the learning process, especially in Islamic Education. With that in mind, this article

aims to reveal the concept of ethics in seeking knowledge and integrate the transfer of knowledge and the transfer of values based on the book *Ta'lim al-Muta'allim* written by Syaikh Az-Zarnuji.

2. METHODS

This study uses qualitative research methods that focus on library research (Mestika Zed, 2014). Data sources used in this study include primary data sources and secondary data sources. The data sources include: (1) the Book of *Ta'lim al-Muta'allim* as the primary data source or main data source; (2) Journal articles related to the ethics of seeking knowledge that have been published in national and international journals; (3) Previous research related to the concept of seeking knowledge from the perspective of Syaikh Az-Zarnuji in the book *Ta'lim al-Muta'allim* which has been published in national and international journals.

The data will be analyzed based on the steps in the content analysis method (A. Neuendorf, 2017). These steps include: (1) Identifying and describing the integration of transfer of knowledge and transfer of value from the perspective of Syaikh Az-Zarnuji in the book *Ta'lim al-Muta'allim*; (2) Interpreting and analyzing the integration of transfer of knowledge and transfer of value from the perspective of Syaikh Az-Zarnuji in the book *Ta'lim al-Muta'allim*; (3) Drawing conclusions.

FINDINGS AND DISCUSSION

3.1 Transfer of Knowledge

3.1.1 Priority of Science

وَشَرَفُ الْعِلْمِ لَا يَخْفَى عَلَى أَحَدٍ إِذْ هُوَ الْمُخْتَصُّ بِالْإِنْسَانِيَّةِ لِأَنَّ جَمِيعَ الْخِصَالِ سِوَى الْعِلْمِ يَشْتَرِكُ فِيهَا الْإِنْسَانُ وَسَائِرُ الْحَيَوَانَاتِ

"No one doubts the glory of science, because knowledge is unique to mankind. As for other than knowledge, it can be possessed by humans and animals (Al-Zarnuji, 1981)."

Based on the contents of the book *Ta'lim al-Muta'allim*, Syaikh Az-Zarnuji explained that knowledge is a noble thing created by God for humans as a differentiator from other creatures. God created this universe so that humans could study it as a science (Wardhana, 2009). God has given knowledge to humans since the beginning of human creation as a differentiator from other creatures (Susdarwono, 2021).

وَبِهِ أَظْهَرَ اللَّهُ تَعَالَى فَضْلَ آدَمَ عَلَيْهِ السَّلَامُ عَلَى الْمَلَائِكَةِ، وَأَمَرَهُمْ بِالسُّجُودِ لَهُ

"With that knowledge, Allah Ta'ala raised the rank of Prophet Adam As above the Angels and Allah ordered the angels to prostrate to Prophet Adam as (Al-Zarnuji, 1981)."

Knowledge is a differentiator between humans and other earthly creatures. The height of human degrees lies in the knowledge that God has given him (Irawati & Musthafa, 2021). This is in accordance with the Qur'an surah al-Baqarah verses 31-33: He taught Adam the names (objects) in full, then presented them (names) to the angels and then said: "Tell Me the names -name the object if you are correct (Kemenag, 2019a)." They replied: "Glory to You, we know nothing other than what You have taught us. Verily, You are the All-Knowing, All-Wise (Kemenag, 2019a)." Allah said: "O Adam, tell them the names." So after he told them the names, Allah said: "Didn't I tell you that I actually know the secrets of the heavens and the earth and know what you give birth to and what you hide (Kemenag, 2019a)."

In several verses of surah al-Baqarah above it is clear that God teaches (gives) a knowledge to humans that He does not give to the angels. God knows everything that is born and what is hidden (in the heart), and God's knowledge is very, very broad, covering all the secrets that exist in the heavens and on earth (Susdarwono, 2021). The knowledge that God has given to humans is only a small part of all God's knowledge, as reflected in God's words: "... and you were not given knowledge but a little (Kemenag, 2019b)."

Even though the knowledge that God has given to humans is only a small part of the entire vast knowledge of God, but that little if humans can make good use of it will be able to lead humans to a happy life, both happiness in this world and happiness in the hereafter. later (Susdarwono, 2021). Knowledge will bring a person closer to Allah SWT (Irawati & Musthafa, 2021).

3.2 Transfer of Value

3.2.1 Intention in Learning

ثُمَّ لَا بُدَّ لَهُ مِنَ النِّيَّةِ فِي زَمَانِ التَّعَلُّمِ. إِذِ النِّيَّةُ هِيَ الْأَصْلُ فِي جَمِيعِ الْأَحْوَالِ، لِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، حَدِيثٌ صَحِيحٌ. وَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَمْ مِنْ عَمَلٍ يَتَصَوَّرُ بِصُورَةِ أَعْمَالِ الدُّنْيَا وَيَصِيرُ بِحُسْنِ النِّيَّةِ مِنْ أَعْمَالِ الْآخِرَةِ. وَكَمْ مِنْ عَمَلٍ يَتَصَوَّرُ بِصُورَةِ أَعْمَالِ الْآخِرَةِ ثُمَّ يَصِيرُ مِنْ أَعْمَالِ الدُّنْيَا بِسُوءِ النِّيَّةِ.

"Students should put their intentions during study, because intentions are the subject of all deeds. As the Prophet Muhammad said: "That the legitimacy of all deeds depends on the intention (Saheeh Hadith)." It was narrated from Rasulullah SAW, he said: "Many deeds or deeds that appear in the form of worldly deeds, but because they are based on good intentions (sincere) then they become deeds in the hereafter. On the other hand, many practices that seem to belong to the afterlife charity then become worldly deeds, because they are based on bad intentions (not sincere) (Al-Zarnuji, 1981)."

Syaikh Az-Zarnuji in this case explains the transfer of value to students in the form of instructions to instill learning intentions. Intention is something that determines the legitimacy of all actions, because the value or not of deeds depends on their intentions (Aziz, 2019). The intention that must be instilled by students in learning is the sincere intention to seek the pleasure of Allah SWT, get happiness in the afterlife, eliminate ignorance and revive the Islamic religion (Afifah & Ro'ifah, 2019) (Tsa'labi, 1978). According to Syaikh Az-Zarnuji, students are allowed to seek knowledge with the intention and aim of gaining a position in society so that they can "amar ma'ruf nahi mungkar," carry out the truth and uphold the teachings of Islam, not in order to gain personal gain (Manik, 2017).

3.2.2 Ethics of Learners towards Knowledge, Teachers, and Friends

A person's personality is reflected in noble character, with good character and ethics, will be able to lead a person to high dignity (Noer & Sarumpaet, 2017). Adab and morals are also the key to the success of an educational process (Sari et al., 2020). Because in fact, the purpose of education is not only to increase intellectual knowledge (transfer of knowledge), but also to improve the morals and behavior of students (transfer of value) (Hafsah, 2018). Among the ethics that must be instilled in students are as follows:

اعْلَمُ أَنَّ طَالِبَ الْعِلْمِ لَا يَنَالُ الْعِلْمَ وَلَا يَنْتَفِعُ بِهِ إِلَّا بِتَعْظِيمِ الْعِلْمِ وَأَهْلِهِ، وَتَعْظِيمِ الْأُسْتَاذِ وَتَوْقِيرِهِ، قِيلَ: مَا وَصَلَ مَنْ وَصَلَ إِلَّا بِالْحُرْمَةِ، وَمَا سَقَطَ مَنْ سَقَطَ إِلَّا بِتَرْكِ الْحُرْمَةِ وَالتَّعْظِيمِ، وَمَنْ تَوَقَّرَ الْمُعَلِّمَ أَنْ لَا يَمْشِيَ أَمَامَهُ، وَلَا يَجْلِسَ مَكَانَهُ، وَلَا يَنْتَدِيءَ بِالْكَلَامِ عِنْدَهُ إِلَّا بِإِذْنِهِ، وَلَا يُكْثِرُ الْكَلَامَ عِنْدَهُ، وَلَا يَسْأَلُ شَيْئًا عِنْدَ مَلَائِئِهِ وَيُرَاعِي الْوَقْتَ، وَلَا يَدُقُّ الْبَابَ بَلْ يَصْبِرُ حَتَّى يَخْرُجَ الْأُسْتَاذُ.

"Know, indeed those who seek knowledge will not obtain knowledge and its benefits, except by glorifying knowledge and its experts, and glorifying teachers. It was said: It will not reach someone's intention, unless he wants to respect. Conversely, a person will fall from his position because he does not want to respect and belittle. As for glorifying the teacher, don't walk in front of him, sit in his seat, start talking unless you get permission from him, talk a lot, and don't ask questions if the teacher is in a bad state, and keep time, don't knock on the door, but be patient for a while, wait until he left (Al-Zarnuji, 1981)."

Students in studying knowledge need to prepare and pay attention to several things, one of which is manners toward teachers (Baihaqi, 2018). Not only that, the morals that should be implemented by students in the educational process include three aspects, namely morals towards knowledge, teachers and comrades in arms (Humaira & Kholik, 2022). The morals that must be implemented are as follows:

a. Ethics of Learners Towards Knowledge

A learner should always glorify knowledge by studying, memorizing and understanding it. Knowledge cannot be taken advantage of without understanding, so one of the morals that must be instilled by students towards knowledge is trying to understand. Even so, students also need to understand that understanding is not necessarily obtained spontaneously but must be passed through processes and stages and accompanied by consistency. It is these stages and consistency that will later lead a student to gain a correct understanding (Wiguna, 2021).

Not only that, in the context of glorifying knowledge, students are not allowed to hold books/*kitab* unless they are in a holy state, not to put books near their feet, in writing a science a student must try his best so that the writing can be read, not use colored ink red, and students should always pay close attention and pay attention when the teacher conveys knowledge (Candra, Amda, & Bariyanto, 2020).

b. Ethics of Learners towards Teachers

Morals of Learners towards Teachers A student in the process of interacting with the teacher should instill the following morals: (Mawardi, Alim, & Al-Hamat, 2021)

- 1) Say politely and don't say anything that could hurt a teacher's feelings.
- 2) Don't walk in front of the teacher, don't sit in his seat and don't ask questions unless you get permission from him.
- 3) Obey all orders of a teacher, unless the order is contrary to religious teachings, because in principle it is not permissible to obey a creature that invites to disobey Allah SWT.
- 4) Including respecting teachers is glorifying children, siblings and all relatives
- 5) Always try to glorify the teacher wherever and whenever, including asking for blessings from him.

c. Ethics of Learners towards Friends

وَأَمَّا اخْتِيَارَ الشَّرِيكَ، فَيَنْبَغِي أَنْ يَخْتَارَ الْمُجِدَّ وَالْوَرَعَ وَصَاحِبَ الطَّبَعِ الْمُسْتَقِيمِ الْمُتَفَهِّمِ، وَيَنْفِرَ مِنَ الْكَسْلَانِ وَالْمُعْطَلِّ وَالْمِكْتَارِ وَالْمُفْسِدِ وَالْفُتَّانِ.

“As for choosing friends, choose friends who are diligent, wirai (protect yourself from what is forbidden), have an honest character, and are good at understanding. Stay away from friends who are lazy, like to be idle, talk a lot, and whose behavior is corrupt, especially friends who like to slander (Al-Zarnuji, 1981).”

The learning process of students is inseparable from the relationship between friends, because friends also determine success in seeking knowledge (Arista, 2018). Among the morals of students towards friends that must be applied are as follows:

- 1) Give each other advice, when a learner knows his friend is committing a violation or mistake, he should remind him of the bad consequences of his actions (Warasto, 2018).
- 2) Mutual love and respect, students should always instill sympathy and empathy for others, and also respect all of their friends even though they come from different backgrounds.
- 3) Help each other between friends, when students see their friends who are having difficulties, they should also help to relieve them.
- 4) Be honest and forgive, when students hang out with friends they should always instill honesty in everything, and try to forgive friends when they make a mistake (M. Jannah, 2018).

3.2.3 Sincerity, Istiqāmah and Noble Ideals in Seeking Knowledge

ثُمَّ لَا يَأْتِي مِنَ الْجِدِّ وَالْمُؤَابَاةِ وَالْمُلَازِمَةِ لِطَالِبِ الْعِلْمِ.

"Students must be serious, diligent and persistent in learning (Al-Zarnuji, 1981)."

Students in going through the learning process must be accompanied by sincerity and consistency, because it is through sincerity and consistency that will later make the way to get instructions from Allah SWT (Lindawati, Akil, & Nurlaeli, 2021). As contained in the word of God as follows:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"And those who strive for (to please) Us, We will show them Our paths (Kemenag, 2019b)."

وَقِيلَ: مَنْ طَلَبَ شَيْئًا وَجَدَّ وَجَدَّ، وَمَنْ قَرَعَ الْبَابَ وَجَّ وَجَّ. وَقِيلَ: بِقَدْرِمَا تَتَعَمَّى تَنَالُ مَا تَتَمَنَّى.

"It is said, whoever is really looking for something, of course he will get it, and whoever wants to knock on the door and go ahead, then he will be able to enter. And it is also said, with the level of your misery in trying you will get what you desire (Al-Zarnuji, 1981)."

The lofty ideals coveted by students cannot be achieved without much effort, all processes must be passed through hard work and with consistency in going through it all (Herwati, 2021). It is said that a person's reward depends on their hard work, the harder a person's work, the greater the level of success (Inah, Ghazali, & Santoso, 2017). Among the ethics that students must pay attention to according to Syaikh Az-Zarnuji are: (1) not sleeping more at night; (2) students must multiply mutolaah at the beginning of time and at the end of the night; (3) must increase learning at a young age; (4) must be able to balance between studying and maintaining a healthy body; (5) must have high ideals; (6) maintaining a healthy diet (Al Abrasiy, 1976).

3.2.4 The Integration Transfer of Knowledge and Transfer of Value

وَشَرَفُ الْعِلْمِ لَا يَخْتَصِي عَلَى أَحَدٍ، إِذْ هُوَ الْمُخْتَصُّ بِالْإِنْسَانِيَّةِ وَلِأَنَّ حَمِيصَ الْخِصَالِ سِوَى الْعِلْمِ يَشْتَرِكُ فِيهَا الْإِنْسَانُ وَسَائِرُ الْحَيَوَانَاتِ. وَكَذَلِكَ يَجِبُ فِي سَائِرِ الْمَعَامَلَاتِ وَالْحِرَفِ وَكُلِّ مَنْ اشْتَغَلَ بِشَيْءٍ مِنْهَا يُفْتَرَضُ عَلَيْهِ عِلْمُ التَّحَرُّزِ عَنِ الْحَرَامِ فِيهِ، وَكَذَلِكَ يُفْتَرَضُ عَلَيْهِ عِلْمُ أَحْوَالِ الْقَلْبِ مِنَ التَّوَكُّلِ وَالْإِنَابَةِ وَالْحُشْيَةِ وَالرِّضَا فَإِنَّهُ وَقَعَ فِي حَمِيصِ الْأَحْوَالِ.

"No one doubts the importance of science, because knowledge is something that is special to humans. As for all the characters other than knowledge that can be possessed by humans and can also be owned by animals, such as courage, strong, generous, compassionate and others. Everyone who is involved in the world of trade, must know the science of trading in Islam so that they can protect themselves from things that are forbidden. Every Muslim must also know knowledge related to the heart or heart, such as resignation, repentance, fear of Allah and pleasure, because all of this happens in all circumstances (Al-Zarnuji, 1981)."

وَأَمَّا شَرَفُ الْعِلْمِ بِكَوْنِهِ وَسَبِيلَهُ إِلَى الْبِرِّ وَالتَّقْوَى الَّذِي يَسْتَحِقُّ بِهَا الْمَرْءُ الْكِرَامَةَ عِنْدَ اللَّهِ وَالسَّعَادَةَ وَالْأَبَدِيَّةَ.

"Indeed, the glory of knowledge is due to being an intermediary towards goodness and piety, for which a person is entitled to glory with Allah, and eternal happiness (Al-Zarnuji, 1981)."

The editorial contained in the book *Talīm al-Muta'allim* above explains the importance of the transfer of knowledge and the transfer of value to students (Riswanto, 2017). Science plays an important role in life, because without knowledge, humans will be blind in everything, and with knowledge humans are able to master and find various things that benefit themselves (Sholihah & Maulida, 2020). Meanwhile, through moral education, students are expected to carry out various activities and their daily work can be adorned with noble behavior in accordance with Islamic religious teachings (Sholihah & Maulida, 2020). Therefore, the concept of integration of transfer of knowledge and transfer of value becomes something that must be applied in the learning process so that students besides acquiring knowledge also have good behavior so that they can achieve success and happiness in life in this world and the hereafter (Muqit, 2019).

3.2.5 Implications of Transfer of Knowledge and Transfer of Value in Learning

The outcomes of this study underscore the significance of integrating knowledge and value transfer in Islamic education, aiming to harmonize religious knowledge acquisition with the cultivation of *akhlāk al-karīmah*. An exclusive focus on either aspect may hinder the holistic development of students, potentially leading to a lack of comprehensive understanding or moral depth. The case study from the UNINDRA History Education Study Program serves as a testament to the feasibility and challenges of this integration, where national character values are embedded in history education, enriching students' learning experiences.

Nevertheless, the successful implementation of this integrated approach faces obstacles, notably the limited awareness among educators regarding value transfer and the pervasive influence of globalization on moral standards. To counter these challenges, educational institutions must proactively facilitate teacher training and quality enhancement programs, as suggested by Utiahrman (2019).

This integrated educational model, which encapsulates the transfer of knowledge and values, is pivotal for crafting relevant and effective learning experiences. It resonates with the objectives of the Indonesian National Education System, which aspires to develop individuals who are intellectually competent, morally upright, and socially responsible (Depdiknas, 2003).

In conclusion, the integrated approach to knowledge and value transfer not only elevates the quality of education but also prepares students to be well-rounded individuals. Although the focus here is on Islamic education, the principles of this integrated approach have the potential to be universally applied across various educational disciplines, enriching the learning experience and fostering the development of individuals who are both knowledgeable and virtuous.

4. CONCLUSION

Syaikh Az-Zarnuji, in his book *Talīm al-Muta'allim* emphasizes that education is not only a means of transferring knowledge and skills, but the most important thing in the educational process is the process of transferring values and manners. The concept of transfer of knowledge explained by Syaikh Az-Zarnuji is about the importance of studying science, because knowledge is a differentiator between humans and other creatures, besides that with knowledge, humans will be elevated in rank by Allah SWT. The concept of transfer of value includes inculcating good and true intentions in seeking knowledge, good behavior (*akhlāk al-karīmah*) towards knowledge, teachers and friends, and having sincerity, persistence, and noble aspirations in seeking knowledge. Meanwhile, integrating the transfer of knowledge and the transfer of value can make students, besides acquiring knowledge, also have good behavior so that they can achieve success and happiness in life in this world and in the hereafter. Therefore, taking into account the many moral declines and various challenges in Islamic education, educators should be able to understand the importance of the integration of knowledge and value and be able to implement it in every subject. This research is only limited to describing the concept of integration of knowledge transfer and value transfer in Islamic education from the perspective of Shaykh Az-Zarnuji in the Book of *Ta'lim al-Muta'allim*, so it is hoped that similar research will emerge that reveals this concept from a review of that perspective other.

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