

## Teaching Methodology in Kitab '*Pelita Penuntut*': A Vice Versa of Understanding from The Teacher's Perspective

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### Abstract

*Kitab 'Pelita Penuntut'* (The Light for The Learners) by Syeikh Muhammad Shafie, Linggih, is one of the greatest *kitab* (book) made for learners about the values and packed as a guidance for the learners who seek for knowledge. It was written in 1357h and translated from *Kitab Ta'lim Al- Muta'allim Thoriq At-Ta'lim* written by Syeikh Az-Zarnuji (lived in the 6<sup>th</sup> century). This *kitab* originally written in old *Jawi* text discussing about the guidance for seeking knowledge from the learners' view. This article however, is a vice versa where it try to implement the idea in the opposite way where it seeks from the teachers' perspective and how non-optionist teacher can be influence by this method. By all 13 chapters of guidelines, this research found 8 chapters of the guidelines can be used as a reverse way to suit the teachers in order to be an ideal teacher as shaped in Islamic way. This article is highly expected to enrich the teacher and teaching methodology particularly in engaging with what was the Muslim's scholar said based on the Islamic path and how the teachers can apply it to non-religious subject.

**Keywords:** Kitab Pelita Penuntut, Ta'lim al-Muta'allim, Teaching Methodology, Muslim Teacher, Az-Zarnuji

### Introduction

'*Islam is the way of life*'- a quote that always spoken up by the citizen to mention that Islam is a religious that perfect in every angle of one's life. This include how to gain knowledge as knowledge is the most important thing nowadays. Transferring knowledge is a crucial things to do because it is not only involve the input of the knowledge itself but also two major contributing factors which are the teachers and the learners. From the *Kitab 'Pelita Penuntut'* (The Light for The Learners) by Syeikh Muhammad Shafie, Linggih, it is clear that as a learners, there are several things on what should the learners do in order to seek and gain for

knowledge and more importantly, it is guided by our *ulama'* (Muslim's scholar). In this paper however, the researcher did not want to mention what is already written in the *Kitab 'Pelita Penuntut'* (The Light for The Learners) by Syeikh Muhammad Shafie, Linggih or from the original copy of the kitab - *Kitab Ta'lim Al-Muta'allim Thoriq At-Ta'lim* written by Syeikh Az-Zarnuji – but this paper wants to highlight the vice versa way from the learner's perspective in order to seek for the knowledge to the teacher's perspective in order to become an ideal teacher which technically followed exactly what the learners should do as the guidelines mentioned in the book and change it to what the teachers should become and do based on that.

In a recent study of the ethical grounds for a teacher, Huda et al (2017) explains that al-Zarnuji emphasizes on several key aspects, namely: 1) professional ability; 2) critical thinking; 3) commitment; 4) interactive manner while teaching; 5) ability to play emotions while teaching; and 5) full of experience.

According to Maslani et al (2018), in a recent study of the ethical grounds for a teacher, Huda et al (2017) explains that al-Zarnuji emphasizes on several key aspects, namely: 1) professional ability; 2) critical thinking; 3) commitment; 4) interactive manner while teaching; 5) ability to play emotions while teaching; and 5) full of experience. It is believed that the teachers play a huge important role in effective education transformation. Those teachers who manage to have the professional aspects of teaching in the classroom, they can produce an effective and quality teaching (HyvArinen et al., 2015).

Effective teaching in primary schools is a major concern in many countries of the world. According to Lacina and Block, 2011, for effective teaching to take place, we need torch lighters, teachers who distinguish themselves and set themselves apart from the rest. Nolan and Hoover (2008); Delvin et al (2012) argued that effective teaching also takes place where there is reflective practice. On the other hand some people believe that effective teaching takes place if teachers have been exposed to the foundations of education. With a variety of opinion and suggestion made by the researchers, it is all contribute to the importance of teachers. As mentioned by Kagan (1992), "as we learn more about the teacher, we are likely to come closer to understanding how effective teachers are made". Knowledge of effective pedagogical practices seem to be topical in coming up with the profile of effective teaching. That's why no wonder why our government spent a huge amount of money to the Teacher Training Institute and other ministry and organisation related in order to train and produce an ideal and perfect teacher which will be posted to the schools after years later. Despite all the importance role of teachers and how the teachers might impact on the learners not only for the academically but also their attitude and behaviour. This is because as a Muslim, we are all aware that academic achievement comes along with the attitude of the learners too. This statement already prove by own Prophet Muhammad P.B.U.H., where he was the perfect example as a teacher which he teach his families and his *sahabah* (his companions) in such a lovely way. This is proven by a bunch of *Hadith* mentioned how perfect Rasullullah P.B.U.H. as a teacher. One of the *Hadith* was narrated by Mu'awiyah ibn Al-Hakam (May Allah be pleased with him) said:

*"By Allah I have never seen a better teacher or better teaching before or since; he (the Prophet P.B.U.H.) did not rebuke me, hit me or revile me."* (Muslim 537).

In another narration he (May Allah Be Pleased with him) said:

*"And I have never seen any teacher gentler than the Messenger of Allah (P.B.U.H.)."* (Abu Dawud 931).

From the verses of Al-Quran also describe the fact that Prophet Muhammad P.B.U.H is a messenger (*tabligh*) and also a teacher. For example in the verse Surah Al-Maidah, verse 67, *"O Messenger, proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guide not those who reject Faith."*

The lexicographical meaning of "*tabligh*" is to deliver, inform, and spread. As a term, it points to the Prophet's delivering the message to humans exactly as he received it from Allah. Technically, this act is absolutely inalienable qualities of prophets. If the thing to be delivered is information, a message, or news, then teaching is an issue, as well. In fact, some dictionaries define "*tabligh*" as teaching. By all means, this shows the relation between "*tabligh*" and teaching, (Sevki, 2013). Back to the effective teaching, the desire for effective and learning has become a driving force in the 21st century. Teachers need to focus on educational practices that provide all learners with knowledge and skills necessary to contribute to the global society, (Mupa & Chinooneka, 2015). The determination of effective teaching practises is subjective and one cannot determined which is better. However, as the guidelines given by the prophet and other *ulama'*, we manage to make and use it as our own guidelines in order to teach the learners accordingly in a better way. Therefore, one of the way on order to do so is by looking at the instructional for the learners stated in the *Kitab 'Pelita Penuntut'* (The Light for The Learners) by Syeikh Muhammad Shafie and reverse it to the teachers' perspective so we as educators might get a clear view on the needs for the learners.

### **A Glance of Book '*Pelita Penuntut'* (The Light for The Learners)**

This book was written by Syeikh Muhammad Syafie Bin Abdullah Bin Muhammad Bin Ahmad, Linggih from Fatani, Southern Thai. This book was written and finished by 4<sup>th</sup> Zulqaedah 1357 Hijri (according to Islamic calender) which was on December 24<sup>th</sup>, 1957 in the Syi'ib A'li Village, Mecca Al Mukarramah. The first book was copied over 5000 copies. Since it was written in the last 61 years ago, this book was using an old *jawi* text – Malaya's written language which similar to the symbols of Arabic text but using Malaysian language or Malaya language at that time. Eventhough it was written by Syeikh Muhammad Syafie, this kitab originally a translated version from the original kitab called *Ta'lim Al- Muta'allim Thoriq At-Ta'lim* written by Syeikh Burhanuddin Az-Zarnuji who's his full name is Syeikh Tajuddin Nu'man ibn Ibrahim ibn Al-Khalil Al-Zarnuji in the 6<sup>th</sup> century of Hijrah or 13<sup>th</sup> to 14<sup>th</sup> Masehi. In this book, there are thirteen chapters which discussed about how and what do the learners supposed to do in order to gain the knowledge and at the same time, we as a aMuslim, seek for worshipping God (*ibadah*). All thirteen chapters of this book described as bellows;

1. Chapter 1: The Nature and Merit of Knowledge and Learning
2. Chapter 2: The Purpose of Study
3. Chapter 3: The Choices in Learning
4. Chapter 4: Respecting Knowledge and Those Who Possess It

5. Chapter 5: Earnestness, Perseverance and Assiduity
6. Chapter 6: The Beginning of Study, It's Amount, and It's Organisation
7. Chapter 7: Relying on God
8. Chapter 8: The Time for the Acquisition of Knowledge
9. Chapter 9: Helpfulness and Good Advice
10. Chapter 10: Useful Means for the Attainment of Knowledge
11. Chapter 11: Abstinence During the Pursuit of Knowledge
12. Chapter 12: Memory and Forgetfulness
13. Chapter 13: One's Livelihood and One's Life

Eventhough book '*Pelita Penuntut*' (The Light for The Learners) by Syeikh Muhammad Shafie was translated from the origin Arabic copy *Ta'lim Al- Muta'allim Thoriq At-Ta'lim* written by Syeikh Burhanuddin Az-Zarnuji, every chapters were also contained and discussed accordingly by the word of Syeikh Muhammad Syafie himself. Each topics were carefully discussed with a relevant issues brought up and using a simple yet meaningful choices of words.

#### **Discussion Kitab '*Pelita Penuntut*' from Learners Perspective**

As Kitab '*Pelita Penuntut*' (The Light for The Learners) is oriented in education, it is a good opportunity to discuss about education in general from the muslim scholars point of views. According to Asrori (2016), the essence of education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actually developing their potential with the aim of a condition that has the spiritual strength, the strength of strong character, intelligence, noble character and skills necessary in life learning. According to Huda and Kartanegara (2015), the book of *Ta'lim Al- Muta'allim Thoriq At-Ta'lim* written by Syeikh Burhanuddin Az-Zarnuji which apparently the same case happened in kitab '*Pelita Penuntut*' (The Light for The Learners), this kitab proposed three categories in order formulating the objectives in education. The first one is the purpose for God's pleasure, which mean worshipping God or *ibadah* is the ultimate aim of education. The act of learning and seek for knowledge are just to worship and also to know the Islamic knowledge as it is a must learn for each Muslim such as *Tauhid*, *Fiqh* and more. The second purposes is individual development. This mean that the aim for learn is to become a better person with noble values and the last purposes is about social orientation. Social orientation mean that the extension of the meaning of community in Islam from the local level of the family to the worldwide community of believers. The details of what should the learners do based on the instructions from this book shown in the Table 1 below;

Table 1

*The Explanation for Each Chapters in Kitab '*Pelita Penuntut*'.*

<b>Chapter</b>	<b>Topic</b>	<b>Discussion</b>
1	The Nature and Merit of Knowledge and Learning	Discussing about the importance of learning knowledge as it is a compulsory for Muslim especially in Islamic matter or where it is involve the worshipping to God. The chapter also discussed about how our prophet really keen about seeking for knowledge and urge his <i>ummah</i> to learn.

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2	The Purpose of Study	Discussing about intentionality and how important for one to aim and realise their purpose of learning as it soon will determine their behaviour and act later on.
3	The Choices in Learning	Discussing about the choices of learning from selecting the knowledge, the character of the teachers, the friends and companions. Those things might effected one behaviour and influence the learning process. In this chapter also discussing about a new idealism or known now as <i>Wahabi</i> , on how these group's interpretation about Islam and Hadith.
4	Respecting Knowledge and Those Who Possess It	Discussing about the importance of respecting the knowledge (from the content, the use of it, the book etc.) and also those who teach the knowledge and who learn it as well.
5	Earnestness, Perseverance and Assiduity	Discussing about the importance of eagerness in order to seek the knowledge and always make full of the time while learning without feeling down or given up.
6	The Beginning of Study, It's Amount, and It's Organisation	Discussing on how to start to learn the knowledge or <i>I'lm</i> and how much to learn per session, chapters and also the suitable amount of knowledge that ones can accept in their mind.
7	Relying on God	Discussing on how we as a Muslim should rely on God when we are before, while and after learning process. It is important to realise that we as His creations do, everything must be relying to Him.
8	The Time for the Acquisition of Knowledge	Discussing about the effective time to learn the knowledge and the instructions for the learners to follow like a timetable to learn from morning until they sleep.
9	Helpfulness and Good Advice	Discussing about beneficial tips of some dos and don'ts for the learners while learning the knowledge.
10	Useful Means for the Attainment of Knowledge	Discussing about how tools, stationary and other things related that might help in order to make the learners easier to learn.
11	Abstinence During the Pursuit of Knowledge	Discussing on how ones behaviour might effects the fate of the person and how importance to be noble pious, humble and other positive characteristic as an educated and knowledgeable person.

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12	Memory and Forgetfulness	Discussing about the things that can boost up the memories of the learners and things that can make the learning process become slower and forgetful.
13	One's Livelihood and One's Life	Discussing about the things that can make one's life fortune and otherwise, and also how to have a longer life.

**Discussion Kitab 'Pelita Penuntut' from Teacher's Perspective**

As addressed before, the book of 'Pelita Penuntut' has 13 chapters totally which discussed about the guidelines for learners to learn. When all of these steps of instructions written in this book are vice versa, which mean it structured from the other angle – the teacher's perspective- there are only 8 chapters are suitable for the teachers to use as a guidelines in order to become an ideal teacher shaped by Islamic pattern. This perspective illustrated and shown in the figure 1 below:

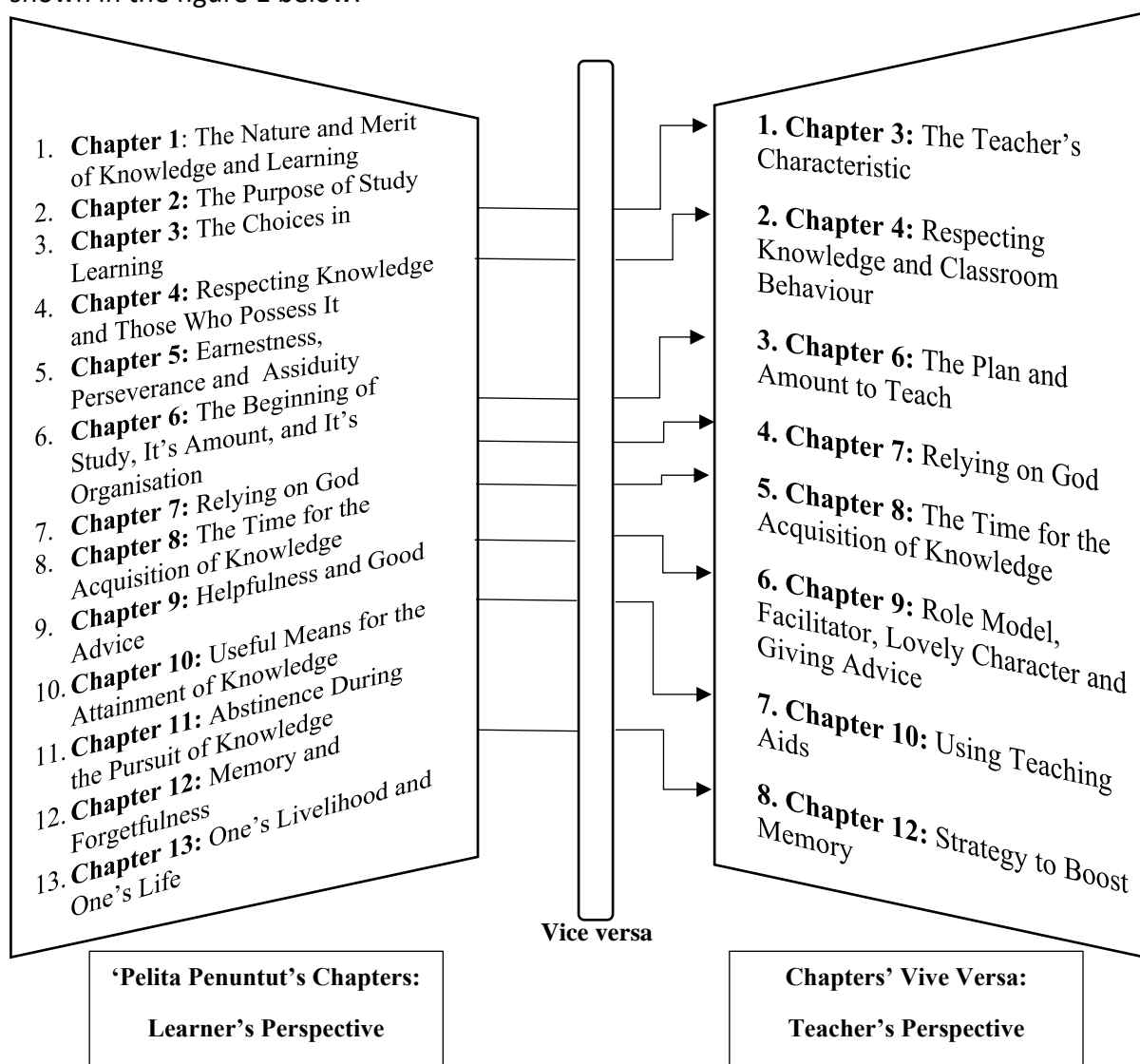




Figure 1: A Vice Versa figure from learner's guidelines in book '*Pelita Penuntut*' to teacher's perspective.

From Figure1, it is clear that there are 8 chapters that can be used as a guidelines based on the vice versa of the learners to teachers. Each of these suitable chapters will be discussed.

### **Chapter 3: The Teacher's Characteristic**

When we are talking about this chapter in this book, it is clear that what it meant by the choosing the teachers are those who are a pious man or *ulama'*. However in this paper, it is viewed from a wider vision where it is also applied to all the teachers generally even for non-optionist teacher who might teach any other conventional subject. This is because as long as the teachers are Muslim, they deserved to followed what the *ulama'* said and apparently following the best teacher in all time, our Prophet Muhammad P.B.U.H. There are several teacher's characteristic mentioned in this book. First, the teacher must be knowledgeable. This characteristic is a must for all the teachers who teach the particular subject because when the teacher fully aware and packed with full knowledge on that particular topic or subject, it is easy for them to teach, explain, guide and help their students while they are teaching it. Not only that, having the knowledge about the syllabus and curriculum alone doesn't mean that the teacher has fulfil the characteristic to become a great teacher as mention in this kitab. It is only one part from other characteristic that need to fulfilled as what Freeman (1989) said that one way to conceptualising teacher training is to divide it into Knowledge, Skills, Attitudes and Awareness. The other characteristics which are skills, attitudes and awareness must go along together so the quality teacher as mentioned can be achieved. Unfortunately, most commonly teacher training programmes focus on knowledge and skill only. Teachers clearly do need knowledge of the target language, of pedagogy, of the system, of their students and so on. Equally they need to acquire basic skills such as presentation skills, planning, record-keeping, classroom organisation, communication skills and so on.

It is also mentioned that the teacher must be a noble person where they can be 'modelise' by others especially the students where they always looking up for their teachers. Also stated here is that the older the teacher the better. In term of religious matters, it is applicable because judging by the experience and knowledge one has, the older religious teacher are the better. In describing teacher as general, the older teacher always seem to have a better personality as well especially when dealing with younger or small pupils in school. It is well supported by the research done by Luong et al (2011), which claim that older adults (teacher) are engaging in strategies that might optimise the positive social experiences and minimise the negatives ones by trying to avoid conflicts and they also treat others by positively and with greater forgiveness. However, the younger teachers are not all that bad. Despite the broader experience and knowledge, they also packed with energetic attitude which make it handy while teaching in the classroom because they have huge amount of energy and also since we live in 21<sup>st</sup> century, the technology-cross elements definitely need to bargain the younger teacher as well. As Prodromou (2002) mentioned in his research finding in order to seek for a creative and quality teacher by asking 100 Greek students, and enthusiastic was one of the criteria. It is true that enthusiastic doesn't have boundary on certain age however it so logical that the younger teacher might be able to be an enthusiastic teacher because they are freshly graduated from the teacher training programmes or college and eager to teach. As a teacher, we act as a motivator, who always motivate the students and also always make them be patient while they on the journey of learning process. It is

because, it is our responsibility to guide them from start until they successfully achieved what they deserved.

#### ***Chapter 4: Respecting Knowledge and Classroom Behaviour***

As a teacher, it is our job to ensure our students well develop not only academically but also their attitude. Nowadays, respecting teachers almost faded where the parents mostly sided to their children when something happened in the school and now, most of the students have no fear or respect to their teachers anymore. According to Van Quaquebeke and Eckloff (2010), and Dillon's work (2007) they define respect as "a person's attitude towards other people, in whom he/she sees a reason that, in itself, justifies a degree of attention and a type of behavior that in return engenders in the target a feeling of being appreciated in importance and worth as a person" (p. 344). Since 90's, students communicating levels of disrespect for a teacher has long been a concern for teachers and administrators around the nation (e.g. Tom, 1998; DeLucia & Lasenza, 1995; Freidman, 1994). However, as a teacher and Muslim, our religious and also all religious in the world definitely agreed teaching student to respect others is a must and also the needy of teaching respecting others especially elderly, parents, teachers, friends and others are compulsory starting at a very young age at school. Showing respect to teachers as this paper focusing on- is very easy to train. Starting from bowing while greeting the teacher before the lesson, and also teaching the importance of helping others might help to educate the students especially the younger ones to become a helpful person. As Ali ibn Abi Talib said; *'I am the slave of him who teaches me one letter of the alphabet'*. As what Ali ibn Abi Talib said, from the teacher's perspective, we as the teachers hold a huge responsibility to our student because they see us as a highly level person who deserves to be respected. Despite that, we must return the respect to our students first so that they may learn how to respect others by looking at our own attitude. As a study conducted by Hapner and Imel (2002) regarding their programme in order to build bridges between teachers and students called Individualized Education Programme (IEP), they found that enthusiasm and positive spirit de corps evolved as more and more students learn how to manage their own IEP's. As a result at the end of the process, the student were heard saying *'teacher started to listen and show respect'*. We as teachers always think to be respected by others and sometimes we forgot that what we give, we get back. In order to teach the respect, we definitely need to show them first how to do it. Just like what our prophet did, sometimes he did not teaches his companions verbally, but it's shown by his attitude (Alkhayat et al., 2014).

#### ***Chapter 6: The Plan and Amount to Teach***

As written in this book that it is better to start the lesson on Wednesday, so we as a teachers, even though we don't have the opportunity to pick Wednesday the only day to teach in the classroom, but all we can do is by teaching a new topic, or new book on Wednesday. The selection of the day is not really a big deal but since it mentioned in this book and strengthen by the Hadith of our prophet P.B.U.H. narrated from Syeikh al-Zarnuji's teacher, Syeikh Qiwan al-Din Ahmad ibn Abd Rashid, it is not a guilty act to follow in our own way. Speaking the amount of topic to teach, as a teachers, we need to take it seriously judging by our own situation of the students. As for general, it is a good way to teach a simple structure of the lesson for example when we teach English, we start with the simple words from teaching the vocabularies, then repeated it several times or at least make it visible for amount of time so our students can have a clear visual and fully aware of what we teach then we can slowly move to the moderate level where we add some more words into it so the sentence structure



become longer and the lesson growing from that. This method of teaching is well known and one of the research was done by Rezapour, Y (2013) where he investigate the impact of teaching simple to complex sequences where the positive impact and significant difference between teaching simple to complex rather than just randomly teaching without constructing accordingly. Therefore, it is prove that the instruction for learners by Syeikh Muhammad Syafie can be vice versa for teachers in order to seek the better methodology in teaching.

### **Chapter 7: Relying on God**

As a muslim, personal religiosity such as prayer and supplication to God, patience, trust in God, and recitation of the Qur'an may potentially reduce life stress from the lives of Muslims (Achour et al., 2016). Taken from this *kitab*, the teachers must rely on God on everything they did. There are two ways in order to explain how relying on God should be done. Firstly, as teachers to their students, they must teach their students to rely on God by pray to Him and never give up. This to ensure the relationship between us and our Creator so that the students have a place to hold on and hope after all the hard work they did when they are studying. They must also realise that everything planned by God and we just need to do our job which is learn what should be learned. Secondly, it is our parts as a teacher to ourselves. When we faced a dilemma, difficulties, problem, successful or anything, we must rely it on God. It is because if it is a failure or the things that we don't want to happen such as our students' achievement were terrible, we won't blame anyone and never think negatively but we keep strong because we rely on Him and we keep on praying the best for all of us.

### **Chapter 8: The Time for the Acquisition of Knowledge**

As a teachers, we must encourage the student to keep on learning whether they are young or old because learning process is a lifelong process and never stop. We also must train them to use time wisely especially the time for them to study. The best time for study is early in the morning and between *Maghrib* and *Isya'*. Early in the morning means around 4 o'clock in the morning where our brain still fresh after having a good sleep and besides, we as a Muslim urges to perform the *tahajjud* prayer. The lexicographical meaning of *Maghrib* is after sunset or as in this case, after performing the sunset prayer and *Isya'* means the night time that starts after the red glow disappears from the sky. This will be the perfect time for the students to revise the lesson or if we as a teacher conduct a night class, this will be the perfect time. Based on the research by Evan., Ms et al (2017), the best time to revise or learning based on the neuroscience-based, theoretical model by her team are between 11.27a.m until 5.27p.m and the latest had a start time of 3:27 p.m. and end time of 9:27 p.m. This time make a sense why from this book prefer the pupils to learn between these particular time despite the prayers and everything. It is relevant to the students' schedule where in the morning they will learn at school the back home having a rest for a while then started back after the *maghrib* prayer. However, if we can't afford that particular time, we just use the time that already given for us in school. Even though we can't access the student with that however as a teachers we can ensure the students to have an enough amount of drink as it mentioned in this book where it said by Muhammad ibn Al Hassan that drink enough water especially in the hot day because with reducing water level in the body, it might cost ones feel sleepy. Based on the numerous studies regarding this matter like the study that was done in London in 2013 showed that drinking water can improve brain function. This is because dehydration might shrink the brain. The other research was done by Pross et al (2014) mentioned that the effect of dehydration

might cause a mood problem which related to sleep mood. Therefore it is our duty as teachers to make sure the awareness about this matter in our own classroom while we are teaching.

### **Chapter 9: Role Model, Facilitator, Lovely Character and Giving Advice**

Teachers have historically been perceived as role models for the young (Lumpkin, 2008). Teachers are like a parents who love their children. As a teacher, we must become a role model so that our students can learn from it and follow all the good things we do. Keep in mind that teachers serve as role models through every aspects including how they perform their duties and by the manner they conduct themselves. According to Okeke and Drake, (2014), literature on the impact of teacher attitudes, behaviours and personality on students' overall academic, social and personality wellbeing is significant (Harden & Crosby, 2000; Narvaez & Lapsley, 2008; Seyyed-Hassan et al., 2008; Kagoda, 2011). There appears to be universal agreement that students learn from their teachers in more ways than one; they learn from the way teachers dress, speak and behave.

Besides that, teacher as a facilitator who facilitate their students for better by giving guidance, advice and support. All this matters are unquestionable anymore as every teachers know and realise their own responsible about that. According to Biggs (2011), the teacher must create a learning environment that facilitates learning activities that in turn make the students achieve the desired learning outcomes. Realizing on what Biggs (2011) said, there are so many other research done regarding the role of teachers as a facilitator. It is funny because this pedagogical way is becoming more important way nowadays while it was already mentioned in this *kitab* many years ago. According to Gynnild et al (2007), they suggests that the teacher must adopt a role as a facilitator for learning, much similar to a personal trainer at the gym, guiding the trainee to do the right exercises, adjusting the "weights," or cognitive load, whilst encouraging and supporting the trainee, and eventually making the trainee self-monitored and self-regulated (Bye, 2017). Despite becoming facilitator, what is new and might grab the interest from this book is that the teachers should always pour the sense of love to their students even the students are not the brilliant ones. The teachers urge to not hate the failure students nor the failure itself because sometimes fail does improve someone else's life by making them stronger. However, the most important thing to do is that to find the cure or the other solution for that particular problem in order to help the students to solve and to achieve better results and improve themselves. This job makes the teaching profession tougher as it related to the sense of parenthood of the teacher whereby the teacher need to deal both with his own emotion and others. According to Thompson (2010), she identified six themes of a caring teacher should be. The themes emerged from her research are how teachers control and conduct the role of relationships, how teachers provide opportunities for students to develop a positive sense of themselves, teachers' perspective towards the students, the value of a positive classroom experience for both students and teacher, negotiating power by the teacher, and flexibility shown by the teacher accordingly. Based on that it is clearly as what is expected from the teachers to do from this book. We have to realize that the characteristic applied in this chapter whereby teacher act as a role model must come naturally and even though it can be developed, but it might takes some times. Ur had earlier conducted a small-scale study (20 experience and 20 novice teachers) asking teacher about what characterised an effective teacher and whether teachers were naturally born or could be trained, and, if so, what factors were most important (Ur, 1996). The following list emerged;

- Content knowledge
- Intelligence
- Inter-personal relationships
- Organisation
- Responsibility
- Confidence
- Motivation
- A sense of mission
- Enjoyment
- Desire to learn
- Industry
- Charisma, leadership

A salient fact to emerge from Ur's list of qualities above is that only two of them relate to pedagogical factors (content knowledge and possibly organisation). All the others are broadly speaking, personality factors (Maley & Kiss, 2018). It is precisely these supposedly non-teachable factors which are the focus of Adrian Underhill's preoccupations concerning what he terms The Dark Matter of teaching (Brown, 2013; Underhill, 2014; Underhill & Maley, 2012). He contends that roughly 80% of what goes on in classrooms is unobservable. In order to deal with this, the teacher needs to be finely attuned to the moment by moment unfolding reality and to be able to ride the wave of unpredictability as it moves forward. This implies somehow preparing teachers for the unexpected rather than for the predictable classes imagined by elaborately designed lesson plans which are no more than figments of the imagination.

### ***Chapter 10: Using Teaching Aids***

Surprisingly, this book can relate to the use of teaching aids while teaching the students. This is referring to the text in this book where it instruct the learners to use tools or other related attainment in order to learn such as stationery and other. Meanwhile, for teachers, it have to be teaching aids where the use of these materials might support the understanding of the lesson for the students because technically, the students cannot get the whole point of lesson while just listening to the lecture from the teachers only but they might need some visual aids such as card, video, pictures and more in order to grab their attention especially when dealing with the younger students.

The presence of teaching aids in the lesson while teaching makes the function of teachers as facilitator and able to enhance the effectiveness of student-centered learning with only 25 percent of teacher's engagement in the classroom (Jasmi et al., 2011). From time to time now, teaching aids already evolve into variety of shapes, styles, usage, and suitability that suit particular lesson and the students itself. As for the town students, the use of technology might not become a problem because of the ability to do so while those who teach in the rural area must think some other ways to be used as a teaching aids and maximise what they have surround them in order to gain understanding among the students.

### ***Chapter 12: Strategy to Boost Memory***

As a Muslim generally, memorising things is a common thing we do whereby many of us memorising our Holy Quran even for a couple of *Surah* (chapters in the Quran). Despite

memorising Quran, for those who not a *Hafiz* (memorising al-Quran), the tips and the instruction in order to memorising other things such as the knowledge we learn can be applied. It is all started with the food we consume. Stated here in this book that eating 21 red raisins a day on an empty stomach can generates good memory – can refer to the research done by Ghorbanian et al (2018) regarding the spatial memory and antioxidant protective effects of raisin. Besides that, eating the incense plant with sugar and drinking honey also might help to boost the memory. As a teacher, even though we cannot control what our students eat daily as it is their parents' job at home, we might help the parents and the students by stating these particular food so they know what is best for their children in order to learn. The school can take an effort by providing these food for their students if they can afford to do so especially those in the examination year because it is crucial and it is all count as one of the ways we teachers can do. Performing the prayer and reading al-Quran everyday also might boost the memory as we tend to be closer to our Creator. As we know, al-Quran is a *mukjizat* (miracle) whereby it contains its own '*barakah*' (blessed) just by reading or even look at it. Therefore, as a teacher, we can start by doing so by a simple act like recite the *doa* (pray) in the classroom before we start our class or lesson, end it with the *doa* and also performing the prayer together if you can and most importantly, 'behind the scene' where we teachers are at home, we might need to include our students in our prayers daily because it is all our weapon, strength and motivation to keep on teaching and hoping for the best.

### Conclusion

Since we live in a blooming century packed with technologies and modernised in every ways of life, we tend to forget and never look into what our elders or *ulama'* (Muslim's scholar) said before from verbally or through their books. Even though the *ulama'* doesn't hold a PhD scroll which cost them the title of professor or doctor in front of their names, or maybe they just a teacher who teach in a '*pondok*' (place to learn religious knowledge) and not in university, it doesn't mean that they are less educated than we are now. Their words like a pearl falling down from their mouth and us fighting to pick it up as much as we can. In this book, even though it was written more than 60 years ago, and was translated from the original book hundreds years ago, it still relevant for both sides, the teachers and the learners, to follow all the instructions so we can be a knowledgeable and better person. In this book, there are thirteen chapters totally but there are only eight of them discussed as a vice versa for the teachers. However, it doesn't mean that the other five chapters can't be use as a vice versa for teachers. It is just seen unclicked with the fact that this paper is referring to the non-optionist teacher or more general teaching methodology whereby these five chapters are more into religious teachers. Hence, it is not a crime at all if the teachers can actually fit in or apply all of the chapters in this book if they have the knowledge and opportunity to do so. As many of these book written in old *jawi* text, most of them channelling to the religious field and set a boundary to the religious teacher only. However, as a non-optionist teachers or those who not into learning and teaching the religious subject, we are also can applied what the *ulama'* said and taught because we too demanding the blesses from our God, The Most Great. As for the teachers, starting the lesson by following the instructions can be done if we are willing to do so. It can started from early as since kindergarten, primary or high school and even until college and university level. The words of the *ulama'* whether his speech or quoting from his book, can be taught to the students while we are teaching the lesson for example giving an advice, or helping them to become more closer to God by performing prayers and more. All this acts are just wanting to promote these students about how grateful they are to

become a Muslim where every single thing in our life had been taught by our prophet P.B.U.H. As a teacher, becoming an ideal teacher, *dunya* and *akherah* is easy because we were set and can learn from the best –our Prophet Muhammad P.B.U.H.

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