

**ISLAMIC EDUCATION PHILOSOPHY IN MALAY MANUSCRIPT:
A STUDY BASED ON MSS 2906(A) *BĀB AL-ADAB***

*(Falsafah Pendidikan Islam dalam Manuskrip Melayu: Suatu Kajian Berdasarkan
MSS 2906(A) Bāb Al-Adab)*

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ABSTRAK

The acceptance of Islam by the people in the Malay Archipelago has led to the development of a new form of education based on this religion. The Malay scholars played important roles not only in the aspects of education and society but also in the political and administrative arenas. Their thought and ideas in various disciplines marked the composition of the traditional Malay intellectual corpus and are mostly recorded today in the form of manuscripts. Nonetheless, aspects relating to the exposition of the Islamic philosophy of education are rarely addressed by them, albeit only in a few works dedicated to the subject of knowledge and learning. Hence, this article aims to identify and analyse important elements of the Islamic philosophy of education as understood by the Malays based on the manuscript of MSS 2906(A) *Bāb al-Adab*, held by the National Library of Malaysia. Among the issues discussed include the concept of knowledge, educational purpose, and the manners of teacher-student relationship notwithstanding the Codicological analysis of the manuscript concerning its origins, authorship and content. All these are aimed at exposing the roles and contributions of the Malay scholars in shaping the educational philosophy discourse in the region as exemplified by various traditional educational institutions such as *pondok*, *pesantren*, *dayah*, *meunasah* and so on. The perennial elements of the

Islamic philosophy of education are very useful in providing the future direction of the present day Islamic educational institutions in facing future challenges.

Keywords: Philosophy of Education; Islamic Education; Malay Archipelago; *Bāb al-Adab*; Manuscript Studies.

ABSTRAK

Penerimaan Islam di Alam Melayu telah membawa pelbagai pembangunan intelektual dan bentuk pendidikan baru berasaskan agama. Para ilmuwan Melayu seterusnya memainkan peranan penting bukan sahaja dalam aspek pendidikan, malah dalam arena politik dan pentadbiran. Pemikiran dan idea mereka dalam pelbagai bidang disiplin menghasilkan karya-karya dalam korpus intelektual Melayu yang kini masih berstatus manuskrip. Walaupun aspek falsafah Pendidikan Islam amat jarang didedahkan, namun dalam beberapa karya tentang ilmu dan pembelajaran, ia juga disentuh oleh mereka. Oleh itu, artikel ini bertujuan untuk mengenalpasti dan menganalisis beberapa aspek penting falsafah pendidikan Islam Alam Melayu berdasarkan penelitian terhadap naskhah MSS 2906(A) Bab al-Adab, simpanan Perpustakaan Negara Malaysia. Antara isu yang dibincangkan termasuklah konsep ilmu, tujuan pendidikan dan etika dalam hubungan guru-murid di samping analisis kodikologi terhadap manuskrip yang merangkumi asal-usul, kepengarangan dan kandungannya. Kesemua ini bertujuan menzahirkan peranan dan sumbangan para ulama Alam Melayu dalam menggagaskan falsafah pendidikan Islam untuk dijadikan panduan kepada sistem pendidikan tradisional di institusi seperti pondok, pesantren, dayah dan meunasah. Aspek falsafah pendidikan ini amat berguna dalam memberi arah dan perancangan kepada institusi pendidikan Islam dalam menghadapi cabaran mendatang.

Kata kunci: Falsafah Pendidikan; Pendidikan Islam; Alam Melayu; *Bāb al-Adab*; Kajian Manuskrip

INTRODUCTION

The presence of Islam in the Malay Archipelago brings many changes, especially in the intellectual improvement of Malay society through educational institutions. It has led to the development of a new form of education based on this religion. The Malay scholars played important roles not only in the aspects of education and society but also in the political and administrative arenas (M. Mustaqim 2016). Their thought and ideas in various disciplines marked the composition of the traditional Malay

intellectual corpus and are mostly recorded today in the form of manuscripts (Harun et al. 2002; Mohd Anuar 2017; Siti Hawa 2010). Nonetheless, the exposition of the Islamic philosophy of education is rarely addressed by them, albeit only in a few works dedicated to the subject of knowledge and learning. Hence, this article aims to identify and analyse important elements of the Islamic philosophy of education as understood by the Malays based on the manuscript of MSS 2906(A) *Bāb al-Adab*, held by the National Library of Malaysia.

The qualitative method is applied to collect the data and analyse the Islamic philosophy of education in the manuscript of MSS 2906(A) *Bāb al-Adab*. The method of data collection is based on library research, especially on the manuscript's repositories in national and international libraries, while the analysis method applied to the content analysis and philological method. Among the issues discussed in this article include the concept of knowledge, educational purpose and the manners of the teacher-student relationship notwithstanding the Codicological analysis of the text concerning its origins, authorship and content. All these are aimed at exposing the roles and contributions of the Malay scholars in shaping the educational philosophy discourse in the region as exemplified by various traditional educational institutions such as *pondok*, *pesantren*, *dayah*, *meunasah* and so on.

MSS2906(A) *BĀB AL-ADAB*: A BRIEF CODICOLOGICAL BACKGROUND

Prior to discussing the elements of the Islamic philosophy of education from the text, it is important to introduce the manuscript used in this study in terms of the Codicological analysis especially its authorship, origin and content (Deroche 2006). This Codicological analysis aims to understand its role and function within the overall structure of the traditional Malay corpus of knowledge. The title of manuscript MSS 2906(A) *Bāb al-Adab*. This title was given to this manuscript because it is found clearly in its colophon. In general, this manuscript concerns education and learning, especially for students who are about to start their studies (Mohd Anuar 2017). It consists of a number of verses composed in Arabic and accompanied by an interlinear translation and a brief commentary in the Malay-Jawi alphabet. It is quite difficult to determine the date when this manuscript was written, but based on the various considerations including the writing structure, language style, paper and watermark analysis, it can be assumed that it was written sometime between the end of the 18th century and early part of the 19th century, in Teupin Raya, Aceh (MSS4249(E); M. Mustaqim & Mohd Anuar 2018).

In terms of popularity, this text was quite popular, especially in Aceh, and was frequently copied. This is proven by the existence of a large number of copies of this manuscript which are still being stored in the National Centre for Malay Manuscript, National Library of Malaysia (NLM), and other collections (PNM 2003; Mohd Anuar 2017; M. Mustaqim & Mohd Anuar 2018). To date, at least 25 copies of this text have been traced, even though the actual number of available copies might be more. Out of the total, 17 copies are being stored in NLM, while the rest are in public libraries and private collections in Malaysia, Indonesia and the Netherlands. The details are as follows:

TABLE 1 The manuscripts of *Bāb al-Adab* in various collections

Collection	Title and Manuscript Number
National Library of Malaysia (NLM)	<ul style="list-style-type: none"> • <i>Bab al-Adab</i>: MSS2378(H), MSS2906(A), MSS4291(A), MSS4315(D), MSS4331, MSS4627(B). • <i>Kitab Adab</i>: MSS3942(B), MSS4249(E), MSS4487(B). • <i>Nazam Adab</i>: MSS2908(A), MSS3328(A), MSS3941(I). • <i>Adab Muta'allim</i>: MSS4571(B), MSS4696(D).
Islamic Arts Museum Malaysia	<ul style="list-style-type: none"> • [<i>Kitab Bab al-Adab</i>]: IAMM1998.1.876. • <i>Bayan al-Adab li Talib al-'Ilm ma'a al-Mu'allim wa al-Muta'allim</i>: IAMM1998.1.125.
Banda Aceh Museum Indonesia	<ul style="list-style-type: none"> • <i>Bayan al-Adab</i>: 07_00784. • <i>Bab al-Adab</i>: 07_01339.
Tengku Mukhlis Pidie Collection, Aceh Besar, Indonesia	<ul style="list-style-type: none"> • <i>Adab al-Muta'allim</i>: EAP 329/1/11.
KITLV Leiden the Netherlands	<ul style="list-style-type: none"> • <i>Adab</i>: Or.110(F).
The Royal Tropical Institute (KIT), Amsterdam Netherland	<ul style="list-style-type: none"> • <i>Nazam Bab al-Adab</i>: KIT481/98(B). • <i>Bayan al-Adab</i>: KIT674/815(E).

With respect to the title as found in MSS 2906(A) *Bāb al-Adab*, there are many variations of existing titles that refer to this text, which are *Kitāb Adab*, *Bāb Adab*, *Nazam Adab*, *Adab al-Muta'allim*, *Pesanan kepada orang yang menuntut ilmu*, *Kelebihan pada orang yang menuntut ilmu* as well as *Manzumah* (M. Mustaqim & Mohd Anuar 2018). However, it is important to note that, despite the variation in the naming of this manuscript's title, there is a consensus to preserve the word 'adab' in its title, and the most used title is '*Bāb al-Adab*'. Therefore, for the purpose of standardisation, the title of *Bāb al-Adab* is chosen because it is found in most of the manuscripts. Regarding the author of *Bāb al-Adab*, the true identity of the author could not be determined, but based on the introduction of the *Bāb al-Adab*, the author is someone whose name is Muntajib. His name is stated as follows:

وَبَعْدُ فَقَالَ عَبْدُهُ الْمُؤَافِقُ مُنْتَجِبُ وَالِدُهُ الْمُؤَافِقُ

Adapun kemudian dari itu, maka telah berkata hamba Allah yang beroleh tolong ia daripadanya, iaitulah Muntajib namanya. Bermula bapanya itu beroleh tolong jua ia daripada Tuhannya (MSS2906(A): f.1r.).

Now then, said the servant of Allah who has bestowed assistance from Him; whose name is Muntajib. Likewise, his father has also bestowed assistance from his Lord.

From this statement, it can be understood that the author of the *Bāb al-Adab* is someone whose name is Muntajib. Confusion about the author's identity arose over whether the name mentioned is a real name or a nickname. This is because the word Muntajib is a form of a noun that is not necessarily used as a proper noun; it can also refer to the doer of a matter in general.

Despite various copies of *Bāb al-Adab* as mentioned before, the MSS2906(A) has been chosen for the purpose of this study based on the reasons as follows. Compared with other manuscripts, the MSS2906(A) presents some unique and important features such as consistency of the text, good quality of Arabic and Jawi orthography, its relative early age compared with others, its completeness, its neat arrangement and its translation into the Malay language is the most extensive that includes a brief review and commentary (*sharḥ*).

Regarding the physical aspect of MSS 2906(A) *Bāb al-Adab*, it consists of three main texts, the first text (A) is *Bāb al-Adab*, f.1r. to f.6; the second (B) is *Tibyān al-Marām Ṭalibah al-Ṭalabah*, f.7v.-f.93r.; and the third (C) is *Nihāyah al-Tadrīb*, f.95v.-f.226r. (PNM 2003). The manuscript also consists of 20 stitched quires without a volume cover with a total of 226 folios in the size of 22.3 cm x 16.4 cm. It is written on yellowish European laid paper with small holes on all pages that do not affect the texts, and overall, it is still in good condition. The watermark in this paper is three crescents in a row with shrinking size (*trelune*) with a countermark of VG and PG. The folio 1r. is quite dirty, shabby and stained in colour as it has been exposed to smoke, dirt, air and frequent use in addition to the absence of a cover, but its writing is still clear and readable. The number of rows per folio is between 15 and 16 lines and the writing is neat and consistent. The ink is black with rubrication in red on certain Malay words and Arabic verses. The use of catchwords in this manuscript is consistent. There is no collating mark that can be observed in this manuscript. In general, almost all its margins do not have glosses and side notes.

Besides that, the MSS2906(A) consists of 36 verses of Arabic poem with Malay translation. Even though the text of *Bāb al-Adab* is brief and concise, its scope is quite comprehensive, especially the view of Islamic education. The author or the translator of this text also included cross-references to other sources to clarify the content of this text as well as to provide an opportunity for students to improve their understanding. Among the works referred to by *Bāb al-Adab* is '*Ṭalibah al-Ṭalabah dan syarahnya*' which is the extensive work on Islamic education in the Malay Archipelago (M. Mustaqim & Mohd Anuar 2020).

Therefore, this article revealed that the *Bāb al-Adab* is among the important text on teaching and learning in the Malay Archipelago. Based on the existence of the text and manuscripts, it is important and very popular. It has been used in various traditional Islamic educational institutions at that time. Hence, the exposition of the Islamic philosophy of education as understood by the Malay scholar based on the manuscript of MSS 2906(A) *Bāb al-Adab* is crucial to study. This topic is rarely addressed by researchers, albeit only in a few works dedicated to the subject of knowledge and learning.

ISLAMIC PHILOSOPHY OF EDUCATION BASED ON MSS 2906(A) *BĀB AL-ADAB*

The presence of Islam in the Malay Archipelago brings many changes, especially in the intellectual improvement of Malay society through educational institutions. Educational institutions have successfully played an excellent role and have produced many scholars in various fields. This has been established by the development of writing and the production of manuscripts in various genres of knowledge, particularly in the 15th century to the 19th century (Harun et al. 2002; Mohd Anuar 2017; Siti Hawa 2010). The success of an educational institution in the context of Islamic education does not only refer to the physical and material aspects; even more important is the value of knowledge and its impact on the society of the Malay Archipelago (Wan Mohd Nor 1998, 2019). This is influenced by the thought and philosophy of education that arranged the system and the course of the institution (Tyler 1949; al-Shaybānī 1975; Mursī 1982).

Islamic philosophy of education is based on divine revelation, which is al-Quran, al-Sunnah as well as Islamic treatises on education. Hassan Langgulung (1979) mentioned that the basis of Islamic Philosophy is the belief in God (Allah), the belief in God's devotees, the belief in divine revelation that had been given to the Prophets, the belief that human has a potency within the development of morality and spirituality, the belief that each individual is responsible for his action, the belief in life and life

after death, and also the belief in universal similarity among Muslims. Therefore, to make the writing of this chapter more focused, there are three main themes in the Islamic philosophy of education are discussed, namely knowledge, knowledge, educational purpose, and manner of the teacher-student relationship (Rosnani 2004; Aminuddin et al. 2010).

On Knowledge

The first question that arose in this article is related to knowledge. This discussion is important because knowledge is the essence of the educational process. According to the Islamic perspective, knowledge is conveyed through education, and it developed by the students cultivating themselves towards perfection as human beings. Therefore, it is vital for those who are involved in education to understand knowledge. This can also be observed in *Bāb al-Adab* while the author explains knowledge from the beginning of the *Bāb al-Adab*. He stated (M. Mustaqim & Mohd Anuar 2018):

يَا طَالِبَ الْعِلْمِ رَفِيعِ الدَّأْبِ تَعَلَّمِ الْعِلْمَ بِذِي الْأَدَبِ

O man who's seeking the highest level of knowledge! Seek it with manners because it is compulsory. Thus, whoever relinquishes his manners; his pursuit is certainly fruitless as stated by the Prophet: *man lā adab lahū lā 'ilm lahū*. Means: 'He who has no manners has no knowledge'.

Based on the verse, the author of the *Bāb al-Adab* explains that students are encouraged to continuously seek knowledge. The knowledge meant by him was the knowledge that is based upon and accompanied by manners or knowledge with manners (*adab*). This view is in line with Islamic scholarly traditions that Islamic scholars have explained the importance of knowledge with its true concept, and it is understood within the meaning and concept of *adab* (al-Jurjānī 2000; al-Attas 2015; Wan Mohd Nor 1998). As al-Jurjānī (2000) and al-Attas (2015) mentioned, '*adab*' means knowledge, recognition and action based on true knowledge. Thus, a man of *adab* (*insān adabī*) means being conscious of his responsibilities towards the true God, understanding and fulfilling the obligation to the self and the others in society with justice and constantly improving every aspect of the self towards perfection (al-Attas 2015). With this concept of *adab*, the students can understand and practise knowledge and position it appropriately to improve every aspect of the self towards perfection.

Explaining this further, the author of the *Bāb al-Adab* mentions that knowledge is the best thing upon action (*amal*) and is to be solemnly acquired. Start by knowing the position, honouring the knowledge and subsequently concluding the diligent effort

to acquire it. It is based on the understanding that knowledge is the most valuable thing, and it is an everlasting companion for human being in order to obtain happiness in the world and hereafter. In this regard, the author of the *Bāb al-Adab* mentions (M. Mustaqim & Mohd Anuar 2018):

وَوَقِّرِ الْعِلْمَ وَعَظِّمْ شَأْنَهُ وَاجْتَنِبِ الْفِسْقَ فَذَلِكَ شَأْنُهُ
وَاصْرِفْ لَهُ ذَرَاهِمًا وَذَهَبًا فَمَا سِوَاهُ كُلُّ شَيْءٍ دَهَبًا

And pay honour to your knowledge and magnify its significance. And avoid from business which caused you to be a sinner. So that is how it should be. And spend some silver and gold in seeking knowledge as none other than knowledge will be a loss.

It is also interesting to mention here that the *Bāb al-Adab* emphasises the value of knowledge. According to *Bāb al-Adab*, knowledge is something more valuable than *dīnār* or *dirham*, which refers to one's wealth. Even the author of *Bāb al-Adab* explained that knowledge is actually more valuable than property, as the property will be exhausted by spending it, while knowledge will last and expand if it is used and conveyed to others.

This view on knowledge and its value also could be observed in the writing of others in the Malay Archipelago, such as *al-Jawhar al-Mawhūb wa Munabbihāt al-Qulūb* ('Ali t.t.). In the continuation of this understanding, the author of *Bāb al-Adab* affirmed that knowledge should be learned diligently and attentively, properly memorised, and precisely understood. This recommendation is in accordance with the value of knowledge; if the value of knowledge is not internalised in human beings, then they are like other creatures, especially animals. Regarding the determination in seeking knowledge, the author states (M. Mustaqim & Mohd Anuar 2018: 148, 152):

وَجَدَّ فِي الطَّلَابِ جِدًّا أَنْ يَجِدَ وَقَبِلَ فِي الْمُطَلَبِ مَنْ جَدَّ يَجِدُ

And concentrate in seeking knowledge perfectly, so that he would master it, as a man of scripture whose name is Muṭlab said: Whoever concentrates on something, he will obtain it.

وَحُذِّ وَكُنْ مُجْتَهِدًا إِعْمَارًا وَارْضَ بِالْجَهْلِ وَعِشْ حِمَارًا

And seek knowledge and work hard throughout your life, and name yourself a fool and live a donkey's life.

Based on the verses, the author of *Bāb al-Adab* explained the importance of concentration and pairing memorising and understanding in learning. Both elements are fundamental in seeking knowledge in the philosophy of education. Thus, the author of *Bāb al-Adab* rejected the view that the educational tradition of the Malay Archipelago, for instance, in *pondok* institution, it only emphasises memorisation instead of understanding knowledge (Rosnani 2010). In this regard, the author of *Bāb al-Adab* clearly states (M. Mustaqim & Mohd Anuar 2018):

وَجَمَعَ الْفَهْمَ مَعَ الْحِفْظِ فَقَدْ يُحْصَلُ الْعِلْمُ بِهِدَيْنٍ فَقَطُّ

And gather your understanding together with memorising because knowledge is a result of both.

وَحَقَّقَ الْمُشْكِلَ وَالْمُؤَوَّلَا وَاتَّبَعَ الْأَفْوَاهَ وَالسَّوَادِلَا

And verify your difficult problems and exegetical question and follow your teacher's explanation and do not blindly follow what is written.

As stated in the above verse, the author suggested that all students use a questioning technique termed '*tahqīq*' in order to gain understanding in learning. By using this technique, the students are not merely able to adequately understand the knowledge but also to solve difficult problems as well as integrate the problems with answers (Mohd Anuar 2014). The second point stated in the above verse is that knowledge should be learned and taken from an authoritative source, for instance, from the teacher who is believed to be knowledgeable, rather than referring solely to books. This is to ensure an accurate understanding and to avoid misunderstanding, especially involving complex problems that need explanation.

In addition to knowledge as mentioned above, the author of *Bāb al-Adab* also states that knowledge is too broad and varied. People should always strive to learn knowledge and perceive that the knowledge which has been learned is not adequate. They should also consider that the knowledge learned is not conclusive and requires deeper examination. This will motivate people to continuously pursue knowledge, seeking it honestly and learning it piously. In this regard, the author of *Bāb al-Adab* states (M. Mustaqim & Mohd Anuar 2018):

وَوَظَّنْ فِينِكَ عَادِمَ النَّصَابِ وَإِنْ تَصِرَ كَصَاحِبِ أَوْصَابِ

And presume that the knowledge you have is not conclusive even if you are knowledgeable in various disciplines.

وَاسْتَفْتِهِ وَإِنْ يَكُنْ بَقَالًا
وَأَنْظُرْ إِلَى الْمَقَالِ لَا مَنْ قَالًا

And seek advice even if it is from a grocer and look at what is said and not who said it.

On the purpose of education

The second element analysed in *Bāb al-Adab* is the purpose of education. In the discussion on the discipline of educational knowledge, this aspect is fundamental and very important. This is because it has a big impact on thought and the implementation of education (al-Shaybānī 1975; Mursī 1982; Tyler 1949). Referring to the *Bāb al-Adab*, the purpose of education has been clearly stated from the very outset of the text, beginning with the 4th verse. This shows the importance of educational purpose and the author's concern on this issue. The discussion on the purpose of this education was placed at the beginning of this manuscript, which was the practice of writing by previous Islamic education scholars, for example, Imam Abū Ḥanīfah (2016) and al-Zarnūjī (1986). According to the *Bāb al-Adab*, the purpose of education is to gain knowledge, resulting in action and the conveyance of knowledge to others. The purpose and process of education is explained by the author as knowledge with manners. What is meant by manners here is the actual purpose of the pursuit of knowledge. This is in line with the explanation of al-Jurjānī (2000) and al-Attas (2015), as mentioned in the previous section. In addition, the *Bāb al-Adab* also states that the purpose of education and the acquisition of knowledge is related to one's soul. That is, education is aimed to purify the human soul as its original nature. Hereby, the aspect of genuine intention in learning is an important element in educational purposes. In this regard, the author of the manuscript *Bāb al-Adab* states (M. Mustaqim & Mohd Anuar 2018):

فَطَهَّرَ الْقَلْبَ وَصَحَّحَ النِّيَّةَ
وَأَبْتَنَعَ بِالْأَسْبَابِ لَا الْأُمْنِيَّةَ

Purify your heart o those who seek your heart from evil traits as ordained by the Religious Law, affirm your intention and seek the knowledge for reasons and not fantasies.

In the 17th verse, the author of the manuscript *Bāb al-Adab* states quite similar things (M. Mustaqim & Mohd Anuar 2018):

وَأَرْغَبْ عَنِ اللَّعَابِ وَالْمَلَاهِي
لَعَلَّكُمْ لَمْ يَحْصُلْ لِقَلْبِ اللَّاهِي

And avoid, o you who seek knowledge, from trifle and ignorance as both are favoured by Satan. Knowledge will not be gained by the ignorant as the ignorant heart is the abode of Satan.

In addition to this aspect, the author of *Bāb al-Adab* also explains the purpose of education which is related to the necessity of combining knowledge and practice and the conveyance of knowledge to the public. The learned knowledge should be practised to fully discharge all the obligations and improve the quality of actions. The purpose of this education is in conformity with the purpose of education as established by previous scholars, particularly Imam Abū Ḥanīfah (Mohd Anuar 2010, 2013). Regarding this matter, the author of *Bāb al-Adab* states that (M. Mustaqim & Mohd Anuar 2018):

وَأَدِّ مَا عَلَيْكَ مَفْرُوضٌ بِلَا إِدْخَالَ نَفْسَانٍ قَدَا مَا فُيْلًا

And perform what Allah has ordained you to do without any shortages, as this is what will be accepted.

وَأَنْتَرُ لِمَا تَعْلَمُهُ وَاعْمَلْ بِهِ فَمَا لِعَاصٍ فَيَبُضُ فَضْلُ رَبِّهِ

And disseminate the knowledge that you have learned and practice it. The disobedient will never attain the mercy of his Lord. It is mentioned in the hadith: 'Whoever practices according to his knowledge, Allah will grant him with knowledge without any hardness'. And it is mentioned in *Uns al-Muttaqīn*: Whoever disobeys Allah and His Messenger, Allah will never grant him knowledge.

On manners of teacher and student relationship

The third aspect that has been analysed is related to the manners of the teacher-student relationship in seeking knowledge. This aspect was given in-depth attention by the author of *Bāb al-Adab*. This aspect of manners becomes the image and basis in the philosophy of education of *Bāb al-Adab* and is in line with the importance of student manners in the tradition of Islamic education (Gunther 2005; Yaḥyā Ḥasan 2003). Before the author further discussed manners for students, he first explained the importance of manners. He mentions (M. Mustaqim & Mohd Anuar 2018):

يَا طَالِبَ الْعِلْمِ رَفِيعِ الدَّابِّ تَعَلَّمَ الْعِلْمَ بِذِي الْأَدَبِ

O you who seek knowledge of the highest rank! Seek knowledge with manners as it is compulsory. Whoever relinquishes his manners, his pursuit will surely be in vain as understood from the Prophet's words: *man lā adab lahū lā 'ilm lahū*, which means: 'He who has no manners has no knowledge'.

Concerning these manners, the author of *Bāb al-Adab* emphasises two main domains, namely, manners towards ourselves and manners towards Allah, and second, manners towards the teachers. Both manners are focused upon by the author, while manners towards parents and friends are merely mentioned in a verse. For the first domain, he explains that students should avoid daydreams and control their desires and other bad habits, such as excessive talking, arrogance, rebellion and arguing in an improper manner. Instead, he advised students to prepare themselves with admirable attributes, such as self-subsistence (*qanā'ah*), humility and lack of greed for wealth and power. Regarding all these, he mentions (M. Mustaqim & Mohd Anuar 2018):

وَسَرِّدِ الْمَنِيَّةَ وَاسْتَعْصِمِ الْهُوَى
فَمَنْ يَصِرْ تَابِعَهَا فَقَدْ هَوَى

And leave daydreaming and following your desire, for he who follows his desire will surely perish.

In the next verse, he mentions (M. Mustaqim & Mohd Anuar 2018):

وَبَاعِدِ الصَّدْرَ وَدَارَ الْقَالِي
وَسُدِّ بِأَبَا كَثْرَةَ الْمَقَالِي

And avoid becoming the leader and shut the door of useless talks. So, whoever utters useless talks will fall into devastation. Thus, is mentioned in the verse of the Quran and hadith. And it is mentioned in *Talibah al-Talabah*: When you see a man talks unnecessarily, you can be sure of his unsound mind.

وَأَرْغَبْ عَنِ اللَّعَابِ وَالْمَلَاهِي
فَالْعِلْمُ لَمْ يَحْصُلْ لِقَلْبِ اللَّاهِي

And avoid, o you who seek knowledge, from trifle and ignorance as both are favoured by Satan. knowledge will not be gained by the ignorant heart as the ignorant heart is an abode of Satan.

وَأَقْنَعْ بِمَلْبُوسٍ وَأَدْنَى قُوْتِ
وَأَفْرَحْ لِجَمْعِ الدُّرِّ وَالْيَاقُوتِ

Be satisfied with your modest clothes and food. And complete your goal of collecting pearls and corals, as seeking knowledge and wealth at the same time is not attainable.

وَاسْتَفْتِنِهِ وَإِنْ يَكُنْ بَقَالًا
وَأَنْظُرْ إِلَى الْمَقَالِ لَا مَنْ قَالَا

And seek advice even if it is from a grocer, and look at what is said and not who said it.

وَاحْذَرُ عَنِ الْمِرَاءِ وَالْعِنَادِي مَعَ كُلِّ وَاحِدٍ بِكُلِّ نَادِي

Protect yourself from doubt and argument with each and every one in any occasion.

In addition, the author of *Bāb al-Adab* also explains manners towards the teacher which is the basis of the teacher-student relationship in the Islamic philosophy of education. This aspect was a serious concern of the author. He explains this matter particularly in verse as well as in further explanation. He seems to make citations of several authoritative writings as further reference and review for readers. At the beginning of *Bāb al-Adab*, the author states (M. Mustaqim & Mohd Anuar 2018):

Syhadan, there are many ethics towards the teacher. Among these ethics are, do not object against the teacher's words, and never precede him before his speech. Do not occupy his seat without his permission and do not lean in front of him. Do not talk excessively in front of him and do not feel discouraged by him. Do not go against all his words and actions, such is a grave harm. Do not turn your back to him while standing and never laugh in his presence. Should you need to know more about manners, then you should ask those who read a book entitled *Mudraj al-Sālikīn*.

In addition to the several manners towards the teacher mentioned above, the author of *Bāb al-Adab* also affirms that students should respect the teachers and aid them. This is because, in Islamic education teachers play a vital role in the academic and spiritual development of students. Islamic education scholars often compare roles, contributions and needs of the teacher as the same as the role and contribution of the parents; in fact, the teachers are academic and spiritual parents of the students. This is in conformity with the words of Prophet PBUH, stating that indeed, the association and relationship of teacher-student is like parents and their children (Abū Dāwūd 2000, Hadith no. 8). This relationship is further explained by Islamic scholars such as al-Ghazālī (2011) and Ibn al-Jawzī (1992) in their respective writing. Hence, teachers should be respected, and respect is demonstrated through the aid the students give them. Regarding this matter, the author of *Bāb al-Adab* states (M. Mustaqim & Mohd Anuar 2018):

وَأَكْرَمِ الْأُسْتَاذَ ذِي الْإِرْشَادِي هُوَ خَيْرُ أَبَا لِكُلِّ شَادِي

And honour your teacher who shows you the right path, he is the best of all fathers who loved you. And it is mentioned in *Talibah al-Talabah* and its commentary: *wa min tawqīr al-shaykh an yuwaqqira awlādahu wa man yata'allaqu bihī*, which means: among honouring the teacher is by honouring his children and whoever related to him such as his family, relatives, students and servants. And it is obligatory for the student to pray for his teacher during his lifetime and take care of his children and family after his death and visit his grave regularly and pray to Allah

to forgive him and donate to charity on his behalf. And it is mentioned in *Mudraj al-Sālikīn* as follows: the student should not make it a habit to constantly stare at his teacher's face as it will lessen his shyness towards him and reduce his stature due to excessive stare; such action will be devoid of blessing.

فَأَخْدُمُ لَهُ فَأَلِيقْتَبَاسُ رِقُّ وَإِنْ تَكُنْ كَالنَّزْرِ الْوَرِقِّ

You must serve your teacher. He who uses the service is like a servant even if you are like the gilded silver.

Therefore, based on the analysis that has been presented, there are three main elements of the Islamic philosophy of education that exist in the MSS2906(A) *Bāb al-Adab*. Although the *Bāb al-Adab* is briefly written, it is, however, quite comprehensive and concise in explaining the basic aspects of knowledge, the purpose of education and manners for students. Its explanation regarding these three elements became the guidance for the implementation and intellectual activities of the Malay Archipelago. The discussion was also equipped with an explanation on manners in education which became the essence of the success of Malay education as well as the basis of the teacher-student relationship. The two main domains which have been emphasised are manners towards Allah and manners towards teachers. By fulfilling both required manners, the purpose of education, which is aimed by the Islamic education system, is expected to be achieved by the students. All the elements of this philosophy of education and several other elements, such as the basic rule and the role of students in Islamic education, are the essence of the success and glory of Islamic education in the Malay Archipelago. It is further practised and internalised through the traditional educational systems, such as *pondok*, *pesantren*, *dayah*, *meunasah* and others. This Islamic educational framework appears to be very comprehensive in providing direction to the Islamic educational institution as well as in building holistic students who can face the varied current challenges.

CONCLUSION

From the discussion, it can be concluded that the *Bāb al-Adab* is among the significant compositions of Islamic education in the Malay Archipelago. The discussion presented in the *Bāb al-Adab* was brief and concise, but it is enough as a treatise that contains a discussion on the Islamic philosophy of education. It can be categorised as an introductory text on basic matters, including the knowledge and the purpose of education for students who have just started their studies. Its structure is simple and concise, the texts are presented in the form of a rhythmic poem which is easy to memorise and understood by anyone, regardless of age and educational background. Once they have mastered and understand the poem, then the students are encouraged

to refer to more extensive compositions and advanced texts in the educational field, such as *Ṭalibah al-Ṭalabah* and its commentary *Tibyān al-Marām*.

Some aspects of the Islamic philosophy of education emphasised in *Bāb al-Adab* are quite interesting and comprehensive. It is in line with the tradition of Islamic education that has been established by earlier authors and scholars, especially Imam Abū Ḥanīfah, al-Ghazālī, al-Zarnūjī, Ibn al-Jawzī as well as Ibn Jamā'ah. This explains that the philosophy of education in the Malay Archipelago is based on the authoritative sources from previous Islamic scholars as well as an addition from the creativity of the author based on the Malay perspective. This guaranteed that Islamic education in the Malay Archipelago is able to build holistic students who can face varied current challenges, produce prominent Islamic scholars and build an eminent Malay civilization.

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