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Learning the Book Ta'limul Muta'allim in Shaping the Noble Character of Students at Raudlotus Sibyan Albadawi Islamic Boarding School Demak

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ABSTRACT

Purpose of the study: This study aims to examine how the learning of Ta'lim al-Muta'allim internalizes moral values and contributes to the formation of akhlakul karimah among students at Pondok Pesantren Raudlotus Sibyan Albadawi Demak, including the supporting and inhibiting factors affecting its implementation.

Methodology: This descriptive qualitative study at Pondok Pesantren Raudlotus Sibyan Albadawi Demak used purposive sampling for the kyai, Ta'lim al-Muta'allim teacher, dormitory supervisors, and MTs students. The researcher used passive participatory observation, semi-structured interviews, documentation, observation guides, interview guides, field notes, document records, source and technique triangulation, and Miles, Huberman, and Saldaña's interactive analysis. No survey or software was used.

Main Findings: The findings show that Ta'lim al-Muta'allim learning internalizes sincerity, humility, respect for teachers, discipline, responsibility, politeness, and care through bandongan, sorogan, explanation, advice, exemplary conduct, habituation, and supervision. Its contribution is strengthened by the pesantren culture, kyai and ustadz role models, and parental support. Main obstacles include different student backgrounds, social-media influence, uneven motivation, limited teaching time, and reduced supervision outside the pesantren.

Novelty/Originality of this study: This study offers a contextual account of Ta'lim al-Muta'allim learning and moral formation at Raudlotus Sibyan Albadawi Demak. It combines Wina Sanjaya's learning-system components, Muhaimin's value-internalization stages, and Al-Ghazali's moral education indicators to explain how classroom learning, teacher role models, daily habituation, and pesantren culture work together in shaping santri character.

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1. INTRODUCTION

Islamic education is expected to cultivate knowledge, faith, and conduct rather than merely transmit religious information. In this orientation, akhlakul karimah denotes morally commendable conduct expressed in a learner's relationship with God, teachers, peers, knowledge, and the wider environment. Moral education is therefore central to the educational purpose of Islamic institutions because knowledge becomes meaningful when it guides responsible action [1]. For pesantren, this purpose is strengthened by residential life, religious routines, and the close interaction of students with kyai, ustadz, and fellow santri. Contemporary adolescents nevertheless face moral challenges that cannot be addressed through instruction alone. Digital media, diverse peer influences,

and differing family backgrounds may weaken discipline, respectful communication, sustained learning motivation, and responsibility. These conditions make moral formation a practical concern for pesantren. The need for capable PAI (Islamic Religious Education) teachers in responding to contemporary educational conditions is also emphasized in research on teacher competence and technological mastery [35]. A learning process that only explains ethical rules may increase students' knowledge but does not necessarily ensure that the rules become stable dispositions. Moral formation requires opportunities to understand values, observe them in trusted adults, practise them repeatedly, receive guidance, and reflect on their conduct.

One classical text that is widely used to guide the ethics of learning is Ta'lim al-Muta'allim, written by Burhan al-Din al-Zarnuji. The text discusses sincere intention, selecting knowledge and teachers, respect for teachers, perseverance, patience, choosing good companions, managing time, and practising knowledge [2]. These themes are closely related to the moral needs of santri. The text is not simply a manual on how to acquire knowledge; it provides an ethical orientation for becoming a learner whose conduct reflects humility, discipline, responsibility, and respect for knowledge. The pedagogical value of this text depends on how it is learned and lived. Learning is a system in which objectives, content, methods, learners, educators, environment, and evaluation should work together [3]. In a pesantren setting, the explanation of a text can be combined with bandongan, sorogan, discussion, advice, role modelling, routine worship, community responsibilities, and supervision. This integration is important because moral values must move from cognitive understanding into repeated social practice. A teacher's conduct and the culture of the institution may either strengthen or weaken the values communicated in the text. This emphasis on educator modelling is consistent with the implementation of the Bina Pribadi Islam program for developing students' akhlakul karimah [31]. Recent studies have confirmed the relevance of Ta'lim al-Muta'allim for character education in pesantren. Research at Darul Hijroh Sukoharjo identified the use of the text to nurture students' moral values [4]. While a study at As-Shidiqiyah Gilimanuk examined methods for planting character values through the text [5]. Other studies reported its role in moral formation at Bustanul Mansuriyah Pekalongan [6] and in the development of character education at Assholach Pasuruan [7]. These works show that the text contains important ethical values and can be implemented through diverse pesantren practices. Related studies also show that structured Islamic-personality programs [31] and religious-learning routines, including tahfizh activities [34], can strengthen students' moral formation when they are supported by consistent guidance.

However, the existing literature commonly emphasizes the moral content of the text, a single instructional method, or a general description of character education. Less attention has been given to the process through which the text's values are internalized in the daily educational life of one pesantren, including the interaction among textual explanation, teacher example, habituation, guidance, and supervision. This process-oriented perspective is needed because students may understand the ethics of learning but display different levels of consistency in applying them. It is also necessary to identify institutional and personal conditions that support or inhibit the conversion of moral knowledge into conduct. Preliminary observation at Pondok Pesantren Raudlotus Sibyan Albadawi Demak indicates that *Ta'lim al-Muta'allim* is taught as a guide to the ethics of seeking knowledge and is linked to the moral development of santri. Students are encouraged to respect teachers, maintain proper manners in social interaction, study seriously, and participate in religious and communal activities. Yet some students still show inconsistent discipline, limited seriousness in learning, or difficulty applying the values of the text in everyday situations. Differences in personal backgrounds, motivation, external social influences, and access to digital media may affect this process. These conditions require an account that does not assume a direct or uniform effect of instruction on moral behaviour.

This study therefore examines the learning of *Ta'lim al-Muta'allim* in the formation of *akhlakul karimah* among santri at Pondok Pesantren Raudlotus Sibyan Albadawi Demak. It addresses three questions: how moral values are internalized through the learning process; how the learning contributes to the formation of students' moral conduct; and which factors support or inhibit the process. The study uses a qualitative descriptive approach to capture the perspectives and practices of the kyai, ustadz, dormitory supervisors, and santri in their natural educational setting. The study offers a contextual contribution by bringing together the learning-system perspective of Sanjaya, the stages of value internalization proposed by Muhaimin, and Al-Ghazali's view of moral education. This framework examines not only the content of *Ta'lim al-Muta'allim* but also the pathway from value transmission to interaction, habituation, and observable conduct. It consequently explains how the text, educators, daily pesantren culture, guidance, and supervision operate as an integrated moral-formation system. The findings are expected to provide evidence for strengthening text-based moral education in pesantren without reducing it to textual mastery alone.

2. RESEARCH METHOD

This study employed a descriptive qualitative design to examine how learning *Ta'lim al-Muta'allim* contributes to the formation of *akhlakul karimah* among santri at Pondok Pesantren Raudlotus Sibyan Albadawi Demak. A qualitative design was selected because the study sought to understand practices, meanings, and

interactions in their natural context rather than measure causal effects statistically [1], [2]. The unit of analysis was the value-internalization process within the learning of the text and the everyday life of the pesantren. The research was conducted through a chronological procedure. First, the researcher identified the research focus, prepared access to the site, and developed observation, interview, and documentation guides. Second, informants were selected purposively because they were directly involved in the learning process and moral guidance of santri. The primary informants were the kyai or pesantren leader, the teacher of *Ta'lim al-Muta'allim*, dormitory supervisors, and MTs-level santri who had attended the learning for at least one semester. Documents such as learning schedules, rules, institutional profiles, activity records, and photographs were used as secondary data [1], [3].

Data acquisition used three mutually complementary techniques. Passive participatory observation recorded the learning process, educator-santri interaction, modelling, religious routines, discipline, and moral conduct in daily pesantren life. Semi-structured interviews elicited participants' experiences, interpretations, and accounts of supporting and inhibiting factors. Documentation was used to confirm observed practices and interview statements. The researcher functioned as the key instrument, supported by observation guides, interview guides, field notes, and documentation records [1], [4]. Table 1 summarizes the sources from which data were acquired and the corresponding techniques. The table was used to maintain alignment between the research questions, sources, and evidence produced during fieldwork.

Table 1. Data sources and acquisition techniques

Data Source	Category	Acquisition Technique
Kyai/pesantren leader	Primary	Semi-structured interview; documentation
Ta'lim al-Muta'allim teacher	Primary	Observation; semi-structured interview
Dormitory supervisors	Primary	Semi-structured interview; observation
Santri	Primary	Semi-structured interview; observation
Institutional and learning documents	Secondary	Documentation review

The analysis followed the interactive model of data collection, data condensation, data display, and conclusion drawing/verification [5]. Field notes, interview transcripts, and documents were first organized by the research questions. Relevant units were then coded into the categories of value internalization, contribution to moral formation, supporting factors, and inhibiting factors. The condensed data were displayed in narrative descriptions, matrices, and evidence summaries. Provisional conclusions were repeatedly compared with the data before final interpretation.

Figure 1 presents the research procedure. The flow shows that data acquisition and analysis were iterative: initial observations informed later interviews, and emerging interpretations were checked against documents and additional field evidence.

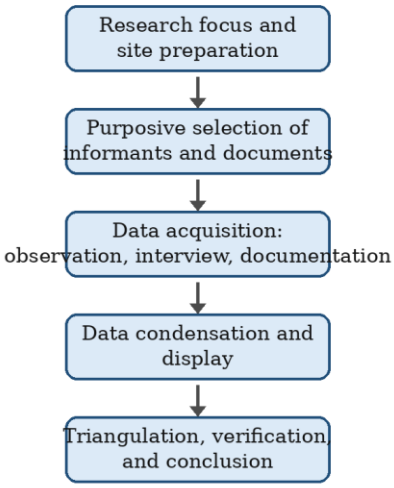


Figure 1. Research procedure

Trustworthiness was established through source and technique triangulation. Source triangulation compared accounts from the kyai, teacher, supervisors, and santri. Technique triangulation compared evidence

obtained from observation, interviews, and documents. When discrepancies appeared, the researcher returned to the relevant source or record for clarification. This process strengthened the credibility of interpretations and reduced reliance on a single perspective [2], [4]. The study did not use experimental testing, questionnaires, or statistical software because its purpose was to describe and interpret the process of moral-value internalization. The quality of the findings was assessed through the adequacy of evidence, triangulation, and continuous verification of the emerging conclusions. This procedure allowed the study to present a grounded account of how text-based learning, exemplary conduct, habituation, guidance, and supervision interact in the pesantren setting.

3. RESULTS AND DISCUSSION

The results are based on passive observation, semi-structured interviews, and documentary evidence collected at Pondok Pesantren Raudlotus Sibyan Albadawi Demak. Evidence from the kyai, the teacher of *Ta'lim al-Muta'allim*, dormitory supervisors, and santri was compared through source and technique triangulation. The discussion interprets the findings through the value-internalization perspective of Muhaimin, the learning-system perspective of Sanjaya, and the moral-education view of Al-Ghazali [1]-[3].

3.1. Internalization of Moral Values through Ta'lim al-Muta'allim Learning

The findings indicate that the learning of *Ta'lim al-Muta'allim* functioned as more than textual instruction. The ustadz read and translated the text, explained its meaning, connected it with daily situations, and offered advice concerning proper conduct. The values emphasized included sincere intention, respect for teachers, humility, perseverance, discipline, patience, responsibility, brotherhood, respect for knowledge, and careful use of time. Santri listened, annotated the text, asked questions, and related the lessons to their daily activities. The internalization process occurred in three linked stages. First, value transformation introduced the ethical content of the text. Second, value transaction occurred through question-and-answer sessions, advice, feedback, and the observable example of the ustadz. Third, transinternalization appeared when values were repeatedly practised in worship, study, communal duties, cleanliness routines, and interaction with teachers and peers. Figure 2 depicts this pathway, which was derived from the study findings and interpreted using the stages of value internalization [1].

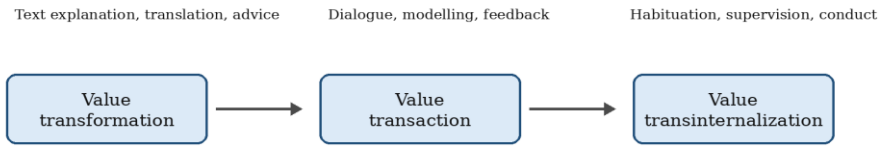


Figure 2. Internalization pathway in Ta'lim al-Muta'allim learning

The pathway confirms that moral instruction cannot be treated as a one-directional transfer of information. The learning text supplied moral concepts, but the social interaction of the pesantren enabled those concepts to be encountered as practical expectations. This finding corresponds with Al-Ghazali's view that good character develops through repeated exercise and habituation until desirable conduct becomes a stable disposition [3]. Table 2 presents the values identified in the data and the corresponding forms of observable behaviour. The table is cited here to distinguish the values taught in the text from their practical expression in the pesantren environment.

Table 2. Internalized values and observable student conduct

No	Value	Observable Conduct
1	Sincerity	Learning with worship-oriented intention, not seeking praise
2	Respect for teachers	Speaking politely and accepting advice
3	Humility	Avoiding arrogance and respecting others
4	Perseverance	Participating seriously and not easily giving up
5	Discipline	Attending pesantren activities according to schedule
6	Patience	Managing learning and residential difficulties
7	Responsibility	Completing assigned duties and obligations

No	Value	Observable Conduct
8	Brotherhood	Helping peers and maintaining good relations
9	Respect for knowledge	Caring for the text and listening attentively
10	Time awareness	Using time for study, worship, and positive acti

3.2. Contribution to Akhlakul Karimah Formation

The contribution of *Ta'lim al-Muta'allim* learning appeared through five interconnected functions: educational orientation, exemplary conduct, habituation, guidance, and supervision. Educationally, the text gave santri a vocabulary for understanding the ethics of learning. Exemplary conduct translated this vocabulary into visible practice because the ustadz and pesantren leaders modelled discipline, politeness, patience, humility, and responsibility. Habituation then gave santri regular opportunities to enact the values in ordinary activities. This pattern is compatible with Widodo and Muslimin's finding that a structured Islamic-personality program can support the formation of akhlakul karimah [31].

The findings thus extend earlier studies that identify the moral content and character-building potential of *Ta'lim al-Muta'allim* [4]-[7]. In the present setting, the text did not operate as an isolated cause of moral change. Its contribution was strengthened by the continuous environment of the pesantren, where moral knowledge was reinforced through repeated practice, reminders, and consequences. The result supports the learning-system view that objectives, content, educator, method, environment, and evaluation must be connected to achieve educational outcomes [2]. The relevance of purposeful learning strategies in pesantren settings is also reflected in the use of Card Sort in Fiqh learning to improve santri achievement [33]. Changes were visible in respectful speech toward teachers, discipline in attending activities, responsibility for study and cleaning duties, politeness in communication, care for peers, and more purposeful use of time. These are qualitative indications of moral formation, not numerical effect-size claims. The evidence therefore suggests a process of moral development in which knowledge, affective commitment, and repeated action are mutually reinforcing.

3.3. Supporting and Inhibiting Factors

The results also show that the effectiveness of learning depended on conditions beyond the classroom. Table 3 compares the supporting and inhibiting factors reported across observation, interviews, and documents. The factors explain why the same learning material may be internalized differently by individual santri.

Table 3. Supporting and inhibiting factors

No	Supporting factors	Inhibiting factors
1	Exemplary conduct of ustadz and pesantren leaders	Different personal characters and prior habits of santri
2	Religious pesantren environment	Influence of social media and external digital habits
3	Worship and moral-habituation routines	Uneven learning motivation
4	Support and supervision from pesantren management	Limited time for textual explanation and reflection
5	Parental support	Reduced supervision when santri are outside the pesantren

Exemplary conduct, religious routines, management support, and parental involvement created a consistent moral environment. These factors allowed the values of *Ta'lim al-Muta'allim* to be practised rather than merely remembered. Conversely, diverse home backgrounds, varying motivation, social-media influence, limited lesson time, and reduced supervision outside the pesantren could interrupt the continuity of habituation. Institutional support is consequently needed to organize learning, supervision, and religious routines, as illustrated in research on the operational management of a Rumah Tahfidz [36]. The finding is consistent with character-education scholarship: knowing a value does not automatically ensure that it is felt and enacted; moral formation requires continuing support for moral action [8].Accordingly, the discussion highlights the importance of integration. The text provides a source of values; educators make the values credible through their conduct; pesantren life provides a setting for practice; and guidance and supervision sustain correction. Where one component is weak, the process of internalization is less consistent. A practical implication is that pesantren should maintain coordinated routines among teachers, supervisors, and parents, especially during periods when santri return to their family or community environment.

4. CONCLUSION

This study set out to examine the internalization of moral values through the learning of *Ta'lim al-Muta'allim*, its contribution to the formation of *akhlakul karimah*, and the factors that support or inhibit this process at Pondok Pesantren Raudlotus Sibyan Albadawi Demak. The findings address these objectives by showing that the learning process extends beyond reading and explaining the text. It operates through value transformation, value transaction, and transinternalization, in which textual explanation is reinforced by dialogue, exemplary conduct, habituation, guidance, and supervision. The values most visibly internalized were sincerity, respect for teachers, humility, perseverance, discipline, patience, responsibility, brotherhood, respect for knowledge, and awareness of time. The learning of *Ta'lim al-Muta'allim* contributed to moral formation when the values taught in class were repeatedly practised in worship, study, communal duties, and social interaction. This contribution was not attributable to the text alone; it was strengthened by the exemplary conduct of ustadz and pesantren leaders, a religious residential environment, structured routines, institutional support, and parental involvement. The study also finds that internalization is not uniform among santri. Differences in prior habits and personal character, social-media influence, unequal learning motivation, limited instructional time, and reduced supervision outside the pesantren can weaken the continuity of moral habituation. Therefore, moral learning is most effective when textual instruction is integrated with an educational culture that consistently provides example, practice, reflection, and follow-up guidance. The findings have practical implications for pesantren management and Islamic educators. Learning activities should connect the explanation of *Ta'lim al-Muta'allim* with observable behavioural indicators, regular reflection, and coordinated support from teachers, dormitory supervisors, and parents. Future research may examine this model across different pesantren, involve parents and alumni as additional informants, or use longitudinal and mixed-method designs to investigate the continuity of moral conduct after santri return to their family and community environments.

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