

The Strengthening and Internalisation of *Ta'lim al-Muta'allim* Character Values in Ma'had Darul Qur'an Wal Hadith Al- Majidiyyah As-Syafi'iyah NW Pancor Lombok, Indonesia

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DOI: 10.22373/jie.v4i2.10586

Abstract

This study aims to reveal the tradition of character education principles in Ma'had Darul Qur'an Hadith (MDQH) Al-Majidiyah As-Shafi'iyah Nahdlatul Wathan Pancor, Mataram, based on the principles in *Ta'lim al-Muta'allim*. This research is qualitative research that uses a phenomenological approach. Sampling was done by purposive and snowball sampling. To determine the sample purposively, the researcher interviewed several informants from the teaching staff. On the other hand, in snowball sampling, the researcher explores in-depth interviews based on the recommendations of previous informants to collect data from several other informants. Furthermore, data was also collected through observation by directly observing student learning and documenting attitudes recorded in school records such as student conditions and Ma'had's profile. The collected data is then analyzed into an immersive study using the Miles and Huberman model, where the data is analyzed interactively and persistently until it is complete and the data is saturated. The results of this study indicate that studying the Book of *Ta'limul al-Muta'alim* will make students (*santri*) of Ma'had Darul Qur'an Hadith have morals such as sincerity (*ikhlas*), contention (*istiqamah*), and patience (*sabr*).

Keywords: *Character education; Ta'lim al-Muta'allim; Tuan Guru*

Abstrak

Penelitian ini bertujuan untuk mengungkap tradisi prinsip-prinsip pendidikan karakter di Ma'had Darul Qur'an Hadits (MDQH) Al-Majidiyah As-Shafi'iyah Nahdlatul Wathan Pancor, Mataram, berdasarkan prinsip dalam *Ta'lim al-Muta'allim*. Penelitian ini merupakan penelitian kualitatif yang menggunakan pendekatan fenomenologis. Pengambilan sampel dilakukan secara *purposive* dan *snow ball sampling*. Dalam hal penetapan sampel secara *purposive*, peneliti mewawancarai beberapa informan dari unsur tenaga pengajar (*masyayikh*). Sebaliknya, dalam *snowball sampling*, peneliti menggali wawancara mendalam berdasarkan rekomendasi informan sebelumnya untuk mengumpulkan data dari beberapa informan lainnya. Selanjutnya, data juga

dikumpulkan melalui observasi dengan cara melihat langsung pembelajaran siswa dan dokumentasi sikap yang terekam dalam catatan sekolah seperti kondisi siswa dan profil Ma'had. Data yang terkumpul kemudian dianalisis ke dalam studi imersif model Miles dan Huberman, yaitu data dianalisis secara interaktif dan konsisten hingga tuntas dan datanya jenuh. Hasil penelitian ini menunjukkan bahwa mempelajari Kitab Ta'limul al-Muta'alim akan menjadikan siswa (santri) Ma'had Darul Qur'an Hadits berakhlak seperti keikhlasan (*ikhlas*), konsisten (*istiqamah*), dan kesabaran (*sabr*).

Keywords: Pendidikan karakter; Ta'lim al-Muta'allim; Tuan Guru

A. Introduction

Moral education is not a new subject of education. The age of education itself has turned out to be theological education. Training has two goals, focused on historical research from all countries worldwide and focused on guiding the younger generation to be intelligent and virtuous. Since Plato's time, policymakers have deliberately made a significant part of school education a policy of moral education. They have trained the character of society on an equal footing with academic education, educated morality on an equal footing with literacy education, intellectual values on an equal footing with science education.¹

It should aim to develop and put together the values of noble character as part of an Indonesian nation with a noble civilization and take care of the country's education. From the supreme leader to the familiar, the attitude and actions of each government, such that this country has dignity and recognizes its existence in other nations.

In the present case, much of the Western form of moral education, such as Thomas Lichon's character theory, is adopted through the reinforcement of moral education or character education. This theory is inconsiderable in the culture of the religious community of Indonesia that moral education does not address the moral crisis that engulfs our nation. There is an increase in free association, violence against children and teenagers, crimes against friends, theft of adolescents, theft, and substance abuse, among other items.

The crisis that has consumed students and political elites shows that developments in human activities in Indonesia have had little effect on school religious and moral education. What is also shown is that too many Indonesians are contradictory

¹ Thomas Lickona, *Educating For Character*, terj. Juma Abdu Wamaungo (Jakarta: Bumi Aksara, 2013), 7

between his speech and his actions. This situation is said to have begun with what is being created by the world of education.²

Universities have a great responsibility and obligation in giving birth to the intellectual capital needed to contribute to the growth of the human resources of this country. College graduates are expected to be able to perform their duties as renovation agents in society. Student identity or personality may be awakened when a healthy structure integrates character principles in campus culture. To integrate character values into campus culture, hence the accuracy of lecturers is required.³

The National Character Building Nation policy book asserted that achieving the following goals characterizes national character building. 1. The realization of the character of a nation built on Pancasila and imbued in God Almighty with faith and piety, which is challenging, competitive, noble, moral, intolerant, united, patriotic, vibrant, cultured, and science-oriented. 2. The strengthening of the nation's culture is reflected in the growing honesty and dignity of the Indonesian people and the strengthening of the nation's identity and personality.⁴

A variation of character education produced in Western countries, such as Thomas Lichona's character education model, focused on human rationality, is established today in educational institutions (anthropocentric). On the other hand, character training created by Islamic thinkers does not sound like echoes. The Western education model led to a secular type of graduates, denying the values of honesty and idolatry. Meanwhile, some Muslim scholars developed character education to give birth to superior Islamic generations in the past.

During the Islamic crisis of decline that benefited scientific advancement, Western scientists gave birth to new ideas. Among them is a theory founded by Thomas Linkona that serves as a guideline for character education and has not formed the character of the intended students so that the word loses the meaning and nature of science itself.

Thomas Lickona spoke of character in contrast to the educational model of Islamic thinkers and spoke of spiritual and moral concepts derived from religious values before (theocentric). Among them is Imam Burhanuddin Al-Jarnuzi in *Ta'lim al-*

²Zubaidi, *Desain Pendidikan Karakter*, (Jakarta: Prenada Media Group, 2011), 2.

³ Syamsul Kurniawan, *Pendidikan Karakter, Konsepsi dan Implementasinya secara terpadu di Lingkungan Keluarga, Sekolah, Perguruan Tinggi dan Masyarakat* (Yogyakarta: Ar-Ruzz Media, 2013), 174

⁴ Kebijakan Nasional Pembangunan Karakter Bangsa 2010-2025, 27

Muta'allim, a monumental work on the basic principles of education used by the Muslim world in the context of character education.⁵

The theory developed by al-Jarnuzi can be used as a complement to general science. The science of Tawhid, Fiqh, and morality in both schools and other organizations is because, according to al-Zarnuji, these three sciences are fundamental competencies that need to be learned. The science of Imam al-Jarnuzi can be implemented every day as part of practices related to *ḥabl min Allāh*, *ḥabl min al-nās* and *ḥabl min al-Ālam*. These three things are among the efforts that make human beings great as the primary goal of Islamic education. The conclusion is that after receiving training, Muslim learners are expected to become more confident, manageable, accepted, informed, and have the best understanding, to have strength in Islamic practice, skills, and values.

The education system practised by Imam al-Jarnuzi is a system of integration between intellectual, ability, and value; we do not render teachers with this value system only as "transfers of science" such as robots and students as "recipients" such as robots. In addition, al-educational Jarnuzi's orientation is to create a Sufist Santri and take part in society.⁶

Al-work Zarnuji's was used as a complement to general science. It's the study of Tawhid, Fiqh, and morality in both schools and other institutions. Since, according to al-Zarnuji, these three sciences are fundamental competencies that are very important to learn. The science of Imam al-Jarnuzi can be implemented every day as part of practices related to the relationship between humankind with Allah The Almighty (*ḥabl min Allāh*), among humankind (*ḥabl min al-nās*) and the universe (*ḥabl min al-Ālam*). These three things are among the efforts that make human beings great as the primary goal of Islamic education. The conclusion is that after receiving training, Muslim learners are expected to become more capable, manageable, accepted, knowledgeable, and have the best understanding, to have strength in Islamic practice, skills, and values.

⁵ Miftachul Huda and Mulyadhi Kartanegara, 2015 "Curriculum Conception In The Perspective Of The Book Ta'lim Almuta'allim", *International Journal of Education and Research*, 3(2), 221-232. The theory developed by imam al-Jarnuzi (600 H: 1203 AD) in *Ta'limul Muta'allim* (on teaching the pupil) was translated from Arabic to Latin as *Enchiridion Studiosi* in 1709 by H. Reland, then translated again in 1839 by Caspari. Mehdi Nakosten, *Kontribusi Islam atas Dunia Intelektual Barat, Deskripsi Analisis Abad Keemasan Islam*, terjemahan Joko S. Kahhar, (Surabaya: Risalah Gusti, 1996), 142

⁶ Yuli Choirul Ummah, dan Muhammad Barid Nizaruddin Wajdi, 2016, "Dismantling Paradigm Book Ta'limul Muta'allim" *Educatio, journal of Education* 1, No.2

Some research findings indicate that *Ta'lim al-Muta'allim* can be used as a student guidebook, with the ability to change students' character for the better. For example, Edo Suwandi's research indicates a relationship between learning *Ta'lim al-Muta'allim* and student study habits.⁷ The findings of Ali Sabana's study indicate that the learning outcomes of the *Ta'lim al-Muta'allim* book have a positive and significant influence on students' character formation and learning achievement.⁸ According to the findings of Aliyah's research, the book of *Ta'lim Muta'allim* is still very relevant to moral education in Indonesia recently. When analyzed, it is clear that Az-Zarnuji prioritizes ethical methods, as he tends to prioritize issues that are nuanced in moral messages in his discussions.⁹ Additionally, the study's findings indicate that students' ethics impact the pesantren environment, as well as the community and family.¹⁰

The model education system developed by Imam al-Jarnuzi has been practised in Islamic educational institutions, including the Institution Ma'had Darul Qur'an Wal Hadith (MDQH) NW for men, established in 1965 by Tuan Guru Zainuddin and in 1974 by MDQH for women in Pancor. He is also the founder of the Nahdlatul Wathan organization, which was honored as a National Hero in 2017.¹¹ His name is used as the name of an international airport in Lombok. The MDQH implemented the Madrasah Shoulatiyah education system in Makkah.

MDQH has made the book *Ta'lim al-Muta'allim* by Imam Burhanuddin Al-Zarnuji, born in the 12th-13th century AD, the primary guide in shaping students' character integrity and empathy values, strength, and other surfaces. In MDQH, the learning of *Ta'lim al-Muta'allim* proved to create strong MDQH alumni and a positive character in the culture.

⁷ Edo Suwandi, Oking Setia Priyatna dan Kamalludin, 2020 "Pembelajaran Kitab Ta'limul Muta'allim terhadap Prilaku Santri" Jurnal Penelitian Pendidikan Sosial Humaniora, 5, No. 2

⁸ Ali Sabana Mudakir, 2017 "Pengaruh Pembelajaran Kitab Ta'lim Al-Muta'allim terhadap Pembentukan Karakter dan Prestasi Belajar Santri" Jurnal Ilmiah al-Jauhari, 2 No.2

⁹Mukromin, 2019 "Resensi Kitab Ta'limul Muta'allim"Jurnal Manarul Qur'an 9, No.1:

¹⁰ Nur Cholisatul Chusna, Naimatus Tsaniyah, 2021 "Implementasi Kitab Ta'lim Muta'allim Dalam Membentuk Etika Berbakti Kepada Orang Tua Di Pondok Pesantren Bustanul Muta'allimin Dan Mambaul Quran Pringapus Kabupaten Semarang, Jurnal Saliha 4. No.1

¹¹ President Joko Widodo has proclaimed TGKH Muhammad Zainuddin Abdul Madjid from West Nusa Tenggara Province as a hero on November 9, 2017. Zainuddin was born on April 20, 1908, in Bermi Village, Pancor, East Lombok, West Nusa Tenggara. His contributions to the development of nationalism and religion in West Nusa Tenggara accumulated through various literacies. Beginning with the colonial era's modernization of Islamic educational institutions, pioneers of the NICA headquarters' attack conducted anti-Dutch propaganda. He attended Madrasah al-Shaulatiyah in Mecca, Saudi Arabia, where he completed his studies in 1933. [Nasional.kompas.com](https://nasional.kompas.com), cited June 9, 2020.

B. Method

Observations and in-depth interviews, data collection using purposeful methods, and snowball sampling are the data collection techniques of this study. The observation process begins by identifying the location to be observed. After identifying the research field, it is continued by mapping to obtain an overview of the research goals. Then the researchers identified who, when, how long and how to study them. The researchers then determined and arranged how they should film or document the interview. Researchers used detailed interviews (in-depth interviews) and observations to collect data.¹² According to the formulation of the problems in this study, a review of the data was obtained from the data collection.

In-depth interviews with people who know, rank, and have communication skills and want to contribute to researchers with the expected information are crucial informant interviews. According to Nana Saodih, the key informants are individuals who are very good at researching the field in terms of organization, activities, and programs.¹³

The methods of data analysis used in this study are Miles and Huberman's analysis. In order to saturate the data, interview, observation, and documentation data are analyzed interactively and continuously until complete. Miles and Huberman outline several data analysis steps with stages of data collection, data reduction, data presentation, and conclusions. Via interviews, observations, and documentation, this research was collected. The next phase of information, such as transcripts of the interview results, observation data reported in the statement, and documents such as photo events, agency profiles, is reduced by selecting data related to the research subject. Then a short and straightforward summary is provided with the reduced data. Then came the last step of completion.

¹² JR. Raco, *Metode Penelitian Kualitatif, Jenis, karakteristik dan Keunggulannya* (Jakarta: PT. Gracindo, 2010), 112

¹³ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Rosda Karya, 2007), 113

C. Result and Discussion

The Book of *Ta'lim al-Muta'allim* was one of the several books that had a significant influence on the relationship between Kiai and Santri, according to Nurcholis Majid. There is no question that the book's guidance in its attitude towards kiai is expected to be followed by every santri. There is no doubt that in its attitude towards kiai, each santri is required to comply with the book's guidelines. In the book of *Ta'lim*, which is generally followed and explained, the definitive explanation of the student's obedience to the teacher is the one that reads: one of the ways to honor the teacher is not to walk in front of him, not to sit in front of him, not to start a conversation but with his permission, not to talk very close to him, not to ask something when he is tired, and to respect the teacher.¹⁴

In compliance with S.A. Zianuddin Alavi, al-Zarnuji in *Ta'lim al-Muta'allim* analyzes the understanding and reach of education accompanied by discussions on the essence of science, the choice of science, the time to receive science, the outlines of the teaching instructions of early students, the relationship with God and good manners.¹⁵

One of the teachings of al-Jarnuzi is to glorify education, and a master's degree in supporting science and glorifying teachers is a fundamental issue for students. Lessons that disrespect the teacher and the learning materials learned will contribute to ignorance in his life, and he will not profit from the glory of learning. Glorifying teachers is exactly the same thing as glorifying science.¹⁶

The focus on the definition provided by Nurkholis Majid and Zianuddin Alavi seems to be the key to Pondok Pesantren's success as a fortress to date for the preservation of moral values. Nurcholis Majid himself is a Muslim scholar of Gontor's modern internship education. Boarding schools are the result of the majority of Muslim scholars in Indonesia. Pondok's success in producing many scholars is inseparable from the results of the education he teaches in the book *Ta'lim al-Muta'allim*.

The results of Hamdani's research in Mahad Aly Pondok pesantren al Ishlahuddiny Kediri Lobar that the definition of ideal learners according to imam az Zarnuji in the book *Ta'lim al-Muta'allim* in covering three techniques, i.e. a) the

¹⁴ Nurcholis Majid, *Bilik-Bilik Pesantren, Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997), 24

¹⁵ S.A. Zianuddin Alavi, *Pemikiran Pendidikan Islam pada abad Klasik dan Pertengahan*, terj. Abudinata, dkk (Bandung: Angkasa, 2003), 90

¹⁶ Ibid, 93

attitude of exemplary through the way of dress, said politely, and how to hold a book. (b) habituation by respecting teachers, respecting science, the essence of war, and memorizing the book of matan. (c) serving, and (d) offering advice.¹⁷

The students (santri) of Ma'had have long been practised to reinforce character education concepts in the book *Ta'lim al-Muta'allim* by habit, precision and self-development. In *Ta'lim al-Muta'allim*, the concepts of character education include the following:

1. Teachers who are qualified

The choice of teaching staff/lecturers/Seikhul Ma'had is very selective, according to researchers at Ma'had Pancor Institution. The bulk of his lecturers are graduates from the Middle East, such as Madrasah Shoulatiyah Makkah and Egypt's Al-Azhar University. All lecturers are community leaders, including Tuan Guru Dr. H. Zainul Majdi, MA, Tuan Guru H. Yusuf Ma'mun, Mr. Guru H. Ayudin, LC, Tuan Guru H. Dr. Said Ghazali, MA and others, referred to as Tuan Guru.¹⁸ As mentioned in the book of *Ta'lim al-Muta'allim*, the basis above is as follows: "As far as choosing a teacher is concerned, it should require a more pious, waro' and even older generation".¹⁹

According to Imam al-Jarnuzi, competent teachers are strong teachers, waro's and more mature. According to Amidul Ma'had Tuan Guru Yusuf Ma'mun, what *Ālim* means is *warā'*:

Ālim is a professor who can read books and learn the theory of Islam. It is also used as a role model in the center of society. The teacher who *warā'* is a teacher who can keep himself away from things that are *subhāt*. The majority of teachers in Ma'had are elderly and community leaders, although some teaching staff can be said to be young, about the age of 40 and above.²⁰

2. Glorifying sciences and experts

The secret to success in learning at the MDQH is the focus on respect for science and teachers (masaikh), as *Ta'lim al-Muta'allim* explained:

¹⁷ Hamdani, Hamdani Hamdani, Abdul Fattah, Salimul Jihad, 2019 "Strategi Penerapan Konsep Peserta Didik yang Ideal Menurut Imam Az Zarnuji di dalam Kitab Ta'limul Muta'allim di Mahad Aly Pondok Pesantren Al Ishlahuddiny Kediri Lombok Barat" Jurnal Schemata UIN Mataram, 8, No. 1: 1-16

¹⁸ Observation , 1 January 2020

¹⁹ Burhanuddin al-Jarnuzi, *Ta'limul Muta'allim*, terj. Aliy As'ad (Kudus: Menara Kudus, 1978), 16

²⁰ Interview, with Tuan Guru Yusuf Ma'mun, 20 Pebruary 2020

" It is essential to know, a student will not gain success in science, and not his knowledge can be useful, other than if you want to glorify the science itself, the scientist, and respect the majesty of his teacher. It says: "Can people accomplish something only because it encourages something, and its failure anyway because it does not want to encourage it. " Do you not know, man does not become infidel because of his immortality, but so infidel because he does not glorify God. ²¹ Including the meaning of promoting science, namely respect for the teacher. Ali Bin Abi Thalib said, "I am a slave to him who taught me one letter. It's up to him, and I want to be sold, set free, or remain his servant. ²²

Including the sense of respect for the teacher, that is, do not walk in front of him, sit in his spot, start talking except for his order, speak to him in different ways, and ask for boring things, wait patiently outside before he comes out of the house. ²³ Teachings of reverence for teachers are the primary concern of the MDQH thullab, as interviews with several thullab below:

All students must understand *Ta'līm al-Muta'allim*, organize a fair and orderly way of learning, such as attitudes towards science, seeking teachers, what kind of knowledge is worth learning, and respecting friends in all circumstances, how to study, how to practice *muthol'ah*. There is particular joy in studying *Ta'līm al-Muta'allim* after learning. ²⁴ Based on ta'lim, the book will understand how it is against the instructor, politely, attitude towards the teacher. A lot of what we're doing is like deliberation, and so on. There's a sense of spirit in the soul to learn after studying Ta'lim, the most I've found is how adab is against teachers/masyaikh and good deliberation. ²⁵

Psychologically, human beings require an indication (imitation) of the ghorizah (instinct) that exists in the mind, also called the *taqlīd*. What is meant by impersonation here is an urge that encourages a child, someone to mimic the actions of an adult, or power. ²⁶

Observations of the researchers, when interviewing Syaikhul Ma'had the students (*santri/tullāb*) as he walked bowed in front of his teacher (*masyāikh*), illuminated by kissing the male's hands. On the other side, the female student bowed by pushing his head, and then his teacher (*syaikh*) touched the head with the palm of his

²¹ Burhanuddin al-Zarnuji, 21

²² Burhanuddin Al-Zarnuji, 25

²³ Ibid, 26

²⁴ Interview with Thullab Ma'had Mansur, 24 October 2019

²⁵ Interview with Thullab Ma'had Mursyidin, 25 October 2019.

²⁶ Abdurrahman An-Nahlawi, *Prinsip-Prinsip Dan Metode Pendidikan Islam*, (Bandung: Diponegoro, 1996), 367.

hand. As for the learning environment in a classroom with a halaqoh system, daily classroom learning is not rowdy, even though the class material is very dense.²⁷

The figure used as an example by the ma'had thullab is a teacher/masyaikh. Teachers are not just any job, but occupations whose perpetrators need a range of advantages in terms of personality, morality, and theological awareness and skills. The job of teachers is not just to pass lessons to learners. Nevertheless, more than that, teachers are responsible for shaping the character of learners so that they can become a generation that is intelligent, pious, and capable of living their lives. Therefore, teachers or *syaikhul ma'had* are preferred people who have been respected as community leaders and teachers for their community awareness. The interview with Amidul Ma'had (Chairman) related to Syaikhul, who teaches in Ma'had.

Teachers in Ma'had are teachers who are recognized in the society for their skills. Ma'had educators are mainly Middle Eastern graduates such as Madrasah Shoulatiyah Makkah and Al-Azhar University in Egypt. Teachers in this ma'had must be chosen because the teacher is *warisatul anbiya* and, at the same time, an example of comprehensive life. This is the job of a highly strategic and noble educator.²⁸

Moreover, the involvement of teachers as educators is increasingly evident today in replacing much of the positions of parents who are the representatives of The Mandate of Allah SWT. He was given for the baby. For different purposes, parents handed over their roles and obligations to teachers in schools with numerous limitations. Similarly, societies whose social power is gradually eroded and the government that focuses on the growth of the physical sector are both part of the inability to create the nation's character.

Therefore, one of the pressures of restoring the noble character and personality of the Indonesian nation that has been at the nadir rests on the shoulders of the students. Master is supposed to restore the culture of a high country, which a crooked nation's nickname has replaced, has no personality, a dysfunctional government, a filthy, dumb, anarchist, and many other ugly qualities that are now attached to this beloved nation.

A person who becomes a model is required to educate the character. Models that learners have found in the surrounding world. The closer the paradigm is to the learners, the more relaxed and realistic character education would be. Learners need actual examples, not just examples written in books, let alone fictional examples.

²⁷ Observation, 18 September 2019

²⁸ Interview with TGH Yusuf Ma'mun, 18 September 2019.

As far as respecting the following teacher interview with Thullab Ma'had is concerned:

We have great regard for our masaikh (lecturers). We're seeing the chosen ones. People are known to be teachers in the center of society. We are taught how to ta'zim (respect) our people. When we were questioned, we had to bow our heads and sit down, not aligning ourselves with the masyaikh.²⁹

The thullab above indicates that the ideals of *Ta'līm al-Muta'allim* are still rooted in thullab, while modern education is no longer considered irrelevant.

The Thullab Ma'had can apply not all books in *Ta'līm al-Muta'allim*; some materials used in everyday life of Thullab Ma'aalim have the following:

In primary practice, Ta'lim Muta'alli I, as a thullab, began all practices with the sincere intention of studying lillahi ta'ala before leaving for campus. After arriving at the intention of the hearing, pay attention and understand the clarification of the masyaikh. Bow your head, ask questions with disabilities, don't ask directly. After learning *Ta'līm al-Muta'allim*, there is a passion to study science. Learn to experience tawadduk in MDQH. *Ta'līm al-Muta'allim* who inspired me to learn how to acquire useful information.³⁰

The same thing was also conveyed by one of the thullabs described in the following interview:

Learning *Ta'līm* for 4 years is very successful, *Ta'līm al-Muta'allim* means that we are taught how to become a thalib (prosecutor of science), how to keep adab with teachers, how to maintain good ties with teachers. We can have a good relationship with teachers, if we understand *Ta'līm*, we can have a good relationship with teachers. If we start the lesson by holding adab, then it's great to learn. Ta'lim I'm learning in daily life, so that we can anywhere, and whatever our teacher we always love. If we practice *Ta'līm al-Muta'allim*, we're going to be excellent teachers, and we can become scholars.³¹

Students are still guarded against contemptible morals. Since evil manners are like dogs, the Prophet (peace and blessings of Allah be upon him) said: "The angels will not enter a house in which there is a picture or a dog." At the same time, people learn it through the intermediary of angels. Moreover, most of all, what's left behind is madness and greed.

Ta'līm al-Muta'allim is a jar or clothing science; without *Ta'līm* science, it can be said naked by researching ta'lim science. The meaning of *Ta'līm al-Muta'allim* is first taught there to pursue the joy of God, to eradicate ignorance, to preserve faith, to extend religion with the principles of good in it. In *ta'līm* teach how to

²⁹ Interview with Thullab Ma'had Abdullah, 19 December 2019

³⁰ Interview with Thullab Ma'had, Ruslan Hadi, 23 December 2019

³¹ Interview with tholibat Ma'had, Baiq Yolanda Apriliana, 20 October 2019.

get the knowledge that blessed and valuable and useful knowledge, practice *qawl ulama* in *Ta'lim al-Muta'allim*. Knowledge, the instilling of high will, patience, the provision to promote the analysis. It also applies to morals, both in studying, with friends, and with teachers.³²

The performance of Thullab Ma'had also stems from an appreciation for the teachers as a result of the following interview:

We are ma'had santri must behave in accordance with the teachings that have been exemplified by scholars, such as ways of learning, applying it to everyday activities, of course, performing *Ta'lim al-Muta'allim* in accordance with conditions such as when dealing with ustad/teacher must be respectful (*ta'zim*), not carelessly speaking, not preceding walking, not occupying the normal occupied position.³³

With the material attitude of Kulliyah *Ta'lim al-Muta'allim*, the action of thullab MDQH is desirable. After researching *Ta'lim al-Muta'allim*, the Thullab Ma'had felt more passionate about learning. Feeling more assured and respectful of teachers is very significant in the practice of *Ta'lim al-Muta'allim*. So the approach of *sami'na wa ato'na* under the guidance of the teachers obeyed is the law instilled in Thullab and Tholibat MDQH.

3. Practice *adab* in learning

The biggest cause of the loss of blessing in education is the lack of attention to academic problems. Al-Zarnuji said, "Some of the information seekers they have learned, but they do not feel the joy of research, so they abandon or pay less attention to *adab* in their studies".



(Photo Documentation 1 : Thullab with masyaikhul Ma'had)

³² Interview with thullab Ma'had Usman Amin, 23 October 2019.

³³ Interview with thullab Ma'had Aminullah, 24 October 2019.

Adab science, such as ta'limul muta'llim, must be learned before working as a prerequisite for understanding the Barokah, the path to a better existence in the world, and the afterlife. In ta'limul muta'allim, such as adab against masyaikh, it is futile to research without understanding adab, such as not speaking before welcome, respect for science and scholars, and respect for not bending the foot of the book.³⁴

Ta'lim's usual practice is to respect teachers, select good friends, find teachers because Ta'lim is a senior teacher, has the knowledge, reach, and comprehension and Adab is against teachers and books. How teachers are educated, encouraged to learn, and always istiqomah in education is commonly practiced in everyday life, particularly in college.³⁵

Researchers believe that at the ma'had Darul Qur'an wal Hadith College, the culture of kissing teachers' hands/ustadz/masyaikh is a culture developed as a form of respect and ta'zim santri towards teachers. Some Santri even more scientifically kissed his sheik's legs.³⁶ Adab practice against Syaikhul Ma'had as several in-depth interviews with many MDQH students (Thullab/Tholibat) below:

I am a student (*Tholibat*) who always develop a sincere attitude in learning, respect for teachers and colleagues, and adab towards books. *Ta'lim al-Muta'allim* taught me to practice adab in learning, adab for science, and especially to the most important teacher, I do not speak when the teacher explains, respecting their lineage and family, sitting under the teacher. It's all part of my respect for science.³⁷ I learned *Ta'lim al-Muta'allim* and taught me how to be the good person and respect teachers. Practice *Sami'na Wa ato'na* against the teacher's orders.³⁸ *Ta'lim al-Muta'allim* has taught me about morals, a right attitude towards teachers, respect for knowledge, and other adab. In my daily life, I always practice ta'limul muta'allim, especially regarding istiqomah in worship, as suggested by *Ta'lim al-Muta'allim*, istiqomah in learning and practicing.³⁹

Ta'lim al-Muta'allim, which aims to recreate how scholars have learned in the past, is the primary teaching material taught at MDQH. Awareness built on integrity and perseverance is one of the teachings of Ta'lim. Scholars' success in the past lies in the dignity and devotion that is enviable and applied to the present. Like the interview

³⁴ Interview with Thullab Ma'had Suryadi Sazali, 26 October 2019.

³⁵ Interview with Tholibat Ma'had Mariani, 23 October 2019.

³⁶ Observation, 15 January 2020.

³⁷ Interview with tholibat Ma'had Baiq Mela Syarifa, 27 October 2019

³⁸ Interview with Tholibat Ma'had Zurriyatun Toyyibah, 27 October 2019

³⁹ Interview with Tholibat Ma'had Hummidat Mardiaty, 27 October 2019

with Tuan Guru Haji Muhammad Yusuf Makmun, the head of Ma'had (*Amidul Ma'had*):

As our teacher calls, for example, the way people judged people less than one hand, but the personal value is much higher because it is focused on honesty, and although the provisions we claim now only benefit from one side, but the value that used to be lost, meaning that we conduct this practice of Ta'limul Muta'alim with its contents because what value the scholars used to add was more blessings so that.⁴⁰

The tradition of honesty is a spiritual asset (wealth) that can be used as the cornerstone of education to stop the process of human degradation that ultimately begins with the infertility of education today.⁴¹ In MDQH, the primary foundation of learning is Ikhlas. Thullab MDQH practices this mentality in everyday life. When Thullab establishes his consciousness in society, it is not based on material, but sincere purpose. Aside from being true, the theory formed is Istiqomah or perseverance. Istiqomah is the keyword for progress. The founder of MDQH is now teaching the principles of *istiqāmah*. "According to Muhammad Zainuddin Abdul Majid, Al-magfurullahu TGKH founder MDQH said: "*Istiqomah khairun min alfi karomah*" (Istoqomah is better than a thousand karomah).

4. Internalization of persona Character

In-depth development and living the values in the book *Ta'lim al-Muta'allim* and the values of education as a whole whose purpose is incorporated into the learner's personality becomes a character or character of the learner are character building strategies conducted by internalization. An interview with TGH has improved this. Ahmad of Syafi'i:

Ta'limul Mu'taalim's role is to build thullab ma'had character and personality to be an individual who has characteristics in the past like the scholars. When the contents of *Ta'lim al-Muta'allim* are understood, exercised, God willing, the character of thullab ma'had in learning will have a profound effect.⁴²

Internalization is characterized in terms of psychology as the inclusion or convergence of attitudes, norms of conduct, beliefs, and so on in personality. Freud claimed that the superego, or moral component of character, comes from the internalization of parental attitudes.⁴³

⁴⁰ Interview with Tuan Guru Haji Yusuf Ma'mun, 18 September 2019.

⁴¹ Abdul A'la, *Pembaruan Pesantren* (Yogyajarta: LKIS, 2006), 38

⁴² Interview with TGH. Syafi'I Ahmad MA, 21 September 2019.

⁴³ James P Chaplin, *Kamus Lengkap Psikologi* (Jakarta: PT Raja Grafindo Persada, 2002), 256

Three phases reflect the process, or stage of internalization in the internalization process associated with creating learners or foster children: First, The Value Transition Stage: Educators carry out this process to educate excellent and bad values. There is only verbal contact between educators and learners or foster kids at this point. Second, Value Transaction Level: A value education stage involves two-way contact or interaction between mutual learners and educators. Fourth, the Period of Transinternationalization: This stage is far broader than the stage of the transaction. It is done with verbal communication at this point and with mental attitude and personality. So, at this stage, contact with personalities plays an active role.⁴⁴

The values of ta'limul muta'alim were transmitted through semi-classical learning with halaqoh learning technique at the point of transforming the meaning of masyaikhul ma'had (sitting cross-legged). This methodology in the classic period of the Islamic golden age is a learning method of salaf scholars.

Although there is a mutual relationship between contact and discussion masyaikh with thullab MDQH in transaction value, when there are different types of law problems.

On the trans international stage, through examples provided by the masyaikh and models practiced and seen directly, the thullabs may practice the values of *Ta'lim al-Muta'allim*. Thus, the internalization mechanism must be related to human development in conjunction with developmental tasks. Internalization, including the personality of meaning (value) or the effects of reaction to meaning, is the fundamental mechanism of personality transformation, a vital component of human benefit or alteration.

In Thullab Ma'had, the internalization of sense is done by recognizing the concepts of *Ta'lim al-Muta'allim*, which is related to 13 chapters in the book of *Ta'lim al-Muta'allim*, which first addresses the nature of science, the law of the search for knowledge, and its objectives. Second, the object of knowledge exploration. Third, how to pick data, teachers, colleagues, and perseverance. Fourth, a way of celebrating science and teachers. Fifth, severity, beristiqamah, in the pursuit of knowledge, and noble values. Sixth, number, and order. Tawakal, 7th. Eighth, study time in science. Ninth, support one another and advise each other. Tenth, digging for extra tests.

⁴⁴ Muhaimin, *Srategi Belajar Mengajar* (Surabaya: Citra Media, 1996), 153

Eleventh, be wara ', while learning. Twelfth, things that can enhance and weaken your memory. Thirteenth, things that promote the arrival of rizki, things that can prolong and reduce life.

Internalization of value is a process by which a part of the person concerned, the learner, is instilled into a value or culture and created. Through education and teaching, it is possible to plant and develop specific values. The internalization of values can be formulated in the school setting along with accepted religious values and needs to be formed to create a mutual commitment among all school residents, especially students, to the development of agreed values. There are some values which are horizontal and vertical.

Sincerity and perseverance are the central teachings of *Ta'līm al-Muta'allim*. From the attitudes of the masyaikh, the masyaikhul ma'had internalized the principles of character education, who do not see the material as the primary objective in learning, but are shown by honesty, perseverance or istiqomah, which must be the primary element in learning. Masyaikhul Ma'had interviewed the researcher.

The first and foremost thing in teaching is honesty and perseverance or istiqomah, internalizing the principles in ta'limul muta'alim. Everything is honestly received, since there is a value of worship intended to depart from honesty, sincerity, not a material issue jahir, ta'lim teachings more look at the nature.⁴⁵

The santri ma'had in internalizing the values *Ta'līm al-Muta'allim* always reflect to the teachers/lecturers. Masyaikhul Ma'had became an example for the santri in Ma'had. Based on the results of interviews conducted by researchers, several masyaikh / lecturers apply strategies for implementing religious, moral values through nudity. This precision strategy is distinguished into internal modelling and external modelling. Internal accuracy is done by providing examples done by Masyaikh himself in the learning process or behavior according to *Ta'līm al-Muta'allim*. As a result of the interview with one of the following masyaikh:

The people here have practiced the teachings of *Ta'līm al-Muta'allim* since Tuan Guru Zainuddin Abdul Majid was still alive. So there are the masyaikh here reflecting the teachings of *Ta'līm al-Muta'allim*. When Tuan Guru Zainuddin was alive, we people respected him very much as an outstanding scholar. Until now, we have great respect for the descendants of Tuan Guru Zainuddin.⁴⁶

⁴⁵ Interview with Amidul Ma'had TGH. Yusuf Makmun, 12 October 2019.

⁴⁶ Interview with TGH. Dr. H. Salimul Jihad, Lc, 2 November 2019.

While external accuracy is done by giving good examples of figures that can be exemplified in the book *Ta'lim al-Muta'allim*. As quoted in the following interview:

Besides the teachings of ta'lim practiced by the masyaikh, it is also essential to exemplify how the scholars in studying, such as Shaykh al-Jarnuzi, Imam al-Ghazali, al-Magfurullah TGKH. Muhammad Zainuddin Abdul Majid, his teachers Makkah scholars such as Shaykh Hasan Muhammad al-Masyad, sheikh Yasin al-Fadani and others.⁴⁷

Moral values in the form of piety, honesty, sincerity, and responsibility instilled in Thullab through nudity, both internal and external. Internal research conducted by Masyaikh, for example, is done by starting and ending each lecture by reading Nahdlatain sholawat and ending by reading the heirloom prayer compiled by Master Kiai Muhammad Zainuddin Abdul Majid. Masyaikh always set an example for discipline in some ways, such as the classroom's cleanliness, coming on time, and having a commitment to a mutually agreed learning contract. To be able to be a good role model requires a long process. Students can exemplify a Masyaikh through good habits that he always does in the classroom.

Another thing that masyaikh lecturers can also do with internal accuracy by giving or stories about "religious experiences" experienced by Masyaikh. Sometimes, a Masyaikh has an engaging religious experience in his life, and it becomes something interesting that students can exemplify. For example, the power of a prayer that overcomes all things. The closeness to God as a Loving and Merciful God led to a success that may not be expected before. This kind of experience shows the importance of understanding the existence of something Almighty above all. Understanding religious values is mainly related to holiness in the life of a human being becomes an important thing.

⁴⁷ Interview with TGH. Dr. Said Ghazali, MA, 2 November 2019



(Photo Documentation 2 : lecturer/masyaikhul Ma'had)

The second accuracy is external, namely the accuracy that comes from outside masyaikh. For instance, this kind of specificity is accomplished by presenting stories about religious figures who used minutes of life as examples. For example, the Prophet Muhammad's figure, the companions of the Prophet Muhammad, and other important figures in the classic books are exemplary. The presentation of an interesting story about the characters' stories is expected to make thullab idolize and imitate the positive actions they do. These figures have a pious attitude, honesty, sincerity, and responsibility exemplified by the Thullab. Prophet Muhammad is an example or example of a human being who has an extraordinary deed that is exemplary.

Through this precision strategy, lecturers do not directly include matters related to the learning plan's accuracy. That is, religious moral values such as piety, honesty, sincerity, and responsibility instilled in the thullab is something hidden curriculum.

Based on the observations, ma'had alumni field was able to contribute to scientific development in the community. The community is still more accepting of Ma'had alumni when in the middle of the community. This is inseparable from the planting of the teachings *Ta'lim al-Muta'allim*. *Ta'lim al-Muta'allim* exemplifies many values of accuracy in learning that should be practised by ma'had students, such as teaching various things related to morals, the spirit of learning, and perseverance.⁴⁸

⁴⁸ Observation, 5 January 2020.



(Photo Documentation 3 : Tholibat Ma'had)

Thullab MDQH conduct is enviable with the substance Kulliyah *Ta'līm al-Muta'allim* attitude. After researching *Ta'līm al-Muta'allim*, the Thullab Ma'had felt more passionate about learning. In the practice of *Ta'līm al-Muta'allim*, feeling more positive and appreciation for teachers is very significant. Therefore, the art of *sami'na* was ato'na from the teachers' order to be followed is a law instilled in thullab and Tholibat MDQH.

The emphasis on the values of affection of Thullab Ma'had is the target of *ta'limul muta'alim*, namely adab on science and teachers are a vital part of the practice of *Ta'līm al-Muta'allim*. In terms of student cognition knowledge to the content of science studied less get a more significant portion is part of the weakness *Ta'līm al-Muta'allim* practiced in MDQH Pancor, the opinion as interviewed with TGH. Syafi'i Ahmad :

This tradition in Thullab is a pattern in terms of elements of adab or love. Lack of questions related to cognitive and psychomotor aspects. Without any effort, the practice carried out by the masyaikh in teaching and learning uses the old system, stressing memorization and lecture methods, emphasizing thullab to be important for learners. Stressing the statement "barokah finished the book" regardless of whether or not thullab and tholibat know the book's contents.⁴⁹

According to Nurcholis Majid, the homage to Kiai children is usually followed by a call of honor for Kiai children, namely "Gus". Kiai's son is a "Gus" (noble, gentle) and deserves to be called so. This practice can also be found in Ma'had Darul Qur'an

⁴⁹ Interview with Masyaikhul Ma'had TGH. Syafi'i Ahmad, MA, 9 November 2019.

wal Hadith, the sons of Tuan Guru called "Tuan Guru Bajang" (Tuan Guru who is still young).

D. Conclusion

Ta'lim al-Muta'allim has been practiced by Thullab and Tholibat Ma'had Darul Qur'an wal hadith, which emphasizes, among others, the principles of love of Thullab Ma'had. A crucial aspect of the practice of *Ta'lim al-Muta'allim* in Ma'had is the focus of this importance, namely adab, on science and teachers. They reinforce the importance of *Ta'lim al-Muta'allim* to students/students (Thullab/Tholibat) by lecturers (masyaikhul Ma'had) with the precision of the *masyaikh*, which is then internalized by MDQH students.

The santri ma'had often expresses teachers in internalizing the ideals of *Ta'lim al-Muta'allim*. For the Santri in Ma'had, Masyaikhul Ma'had has become an example. In the book *Ta'lim al-Muta'allim*, the strengthening of character carried out by internalization is an in-depth creation and living of values combined with the importance of education as a whole whose goal is incorporated into Thullab's personality so that it becomes an example in the life of society.

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