



# Learning the Book of Ta'lim Al-Muta'allim at the Islamic Boarding School

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This study aims to determine the planning, implementation and evaluation of learning the Ta'lim Al-Muta'allim Book at the Nurul Yaqin Ringan-ringan Islamic Boarding School, Padang Pariaman Regency. This study uses a qualitative method with a field research type. Data were taken from six informants through direct interviews using a set of interview protocols. The informants involved were selected using a nonprobability sampling technique, namely snowball sampling, from the head of the Islamic Boarding School, deputy head of the boarding school, subject teachers of the book and three students. All interview data obtained were analyzed using the Milles & Hubberman Analysis Interactive Model technique. The research findings found that the planning, implementation and evaluation of learning the Ta'lim Al-Muta'allim book carried out at the Nurul Yaqin Ringan-ringan Islamic Boarding School, Padang Pariaman Regency has a unique way so that students can understand and practice the contents of the Ta'lim Al-Muta'allim book in everyday life. This study has revealed the planning, implementation and evaluation of learning the Ta'lim Al-Muta'allim Book used in the learning process at the Islamic boarding school. In addition, the results of this study can be used as a reference for educational institutions and teachers in implementing the learning of the Ta'lim Al-Muta'allim book.

## INTRODUCTION

The noble morals taught by Islam are an orientation that must be held by every Muslim. Morals are a measure of true humanity and an inseparable part of human life, even to distinguish animals and humans lies in their morals (Lestari & Misbah, 2022). Morals are very important in the world of education (Sobihah, 2020). Allah commands humans to emulate the patience, steadfastness, heroism, struggle and patience of the Prophet in obeying the help of his Lord during the Ahzab war. May Allah SWT always pour out prayers to him. As we see every step of the Prophet

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Muhammad in doing anything. The word of Allah SWT:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the mercy of) Allah and the Last Day and remembers Allah much." (QS. Al-Ahzab [33]: 21). When looking at the many problems related to morals, educational institutions play an important role in overcoming existing problems because education can produce the next generation of teenagers with noble morals (Agustiana & Asshidiqi, 2022). In accordance with the national education mission stated in Law No. 20 of 2003, Chapter II, Article 3 concerning the National Education System clearly states that: "The goal of our education is to develop the ability and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens."

Education is an activity and a phenomenon. Education as an activity means an effort that is consciously designed to help a person or group of people develop a outlook on life, attitude to life, and life skills. Meanwhile, education as a phenomenon is an event where two or more people meet which has an impact on the development of an outlook on life, attitude to life, or life skills in one or more parties. More simply, the phenomenon of education is an activity that involves interaction between the person who teaches and the person being taught or interaction between teachers and students (Sembung et al., 2023). Teachers and students are the main actors in all aspects of life. Teachers teach the knowledge and experience that has been obtained and students receive the knowledge and experience. This knowledge and experience flows from more mature people as an effort to preserve their lives (Wahid et al., 2021).

A teacher is someone who teaches, delivers lessons so that students understand everything that is conveyed, and tries to foster changes in attitudes, skills, habits, social relationships, appreciation and so on through the teachings they provide. Teachers do not only act as teachers, but teachers must also be inspirators, motivators, facilitators, dynamicators and counselors (Illahi, 2020). The teaching and learning process carried out by teachers must be able to realize and actualize the potential of students in order to compensate for their weaknesses, so that the job of a teacher is not an easy job and can be done by just anyone, but being a teacher must be done by someone who really has the authority, is highly educated, competent and professional (Wulandari & Nurhaliza, 2023).

Over time, the relationship between teachers and students has gradually begun to change, what happens is; 1) the position of teachers in Islam is declining, 2) the relationship between teachers and students is increasingly less valuable in the afterlife, or the respect of students for teachers is decreasing, 3) the price of teaching work is decreasing (Rifah, 2023). The relationship between teachers and students has been touched by many things that make it no longer pure. Economic values, technological developments, social dynamics and others have more or less caused the relationship between teachers and students to experience a shift in meaning (Ummah, 2020).

In fact, the reciprocal relationship between teachers and students is the main requirement for the teaching and learning process to take place (Sadali, 2020). In this case, a teacher not only conveys messages in the form of lesson materials but also an

understanding of attitudes and values in students (Mahadi, 2021). Then, how will the goals of the learning process be achieved? How will a harmonious relationship support the teaching and learning process? If many teachers and students behave outside their rights and obligations. Ethics and procedures for seeking knowledge must be reopened so that teachers and students do not fall further into things that can damage the world of education (Sudirman, 2023). Regarding this, Al-Zarnuji's thoughts contained in the book *Ta'lim Al-Muta'allim* can be used as a reference to reduce and fix this problem. It is stated in the preamble to the book *Ta'lim Al-Muta'allim*: Disebutkan dalam mukadimah kitab *Ta'lim Al-Muta'allim*:

أَوْ مِنْ مَنَافِعِهِ. فَلَمَّا رَأَيْتُ كَثِيرًا مِنْ طُلَا بِالْعِلْمِ فِي زَمَانِنَا يَجِدُونَ إِلَى الْعِلْمِ وَلَا يَصِلُونَ  
وَتَمَرَاتِهِ وَهِيَ الْعَمَلُ بِهِ  
وَالنَّشْرُ يُحْرَمُونَ لِمَا أَنَّهُمْ أَخْطَأُوا طَرَائِقَهُ وَتَرَكُوا شَرَائِطَهُ  
وَكُلُّ مَنْ أَعْطَى الطَّرِيقَ ضَلَّ وَلَا يَبَالُ الْمَقْصُودُ قَلَّ أَوْ جَلَّ.

Meaning: "After I observed many seekers of knowledge in my time, they were serious in studying and pursuing knowledge but they experienced failure or were unable to reap the benefits of their knowledge, namely practicing it and they were hindered from being able to spread their knowledge, because they were on the wrong path and left its requirements. Every person who is on the wrong path will definitely be lost and will not be able to obtain what is intended, whether it is a little or a lot."

A person is said to be knowledgeable based on how much knowledge he practices, not how much knowledge he memorizes, because knowledge is knowing something to the point, so a person is said to be knowledgeable if he knows deeply or can be said to be an expert in his field, because the goal of students is to become knowledgeable people and more specifically in the discipline he is studying (Manan et al., 2022). However, someone who becomes an expert in his field is not enough to be a support for him to be creative in the field, but must also know a little about many things (Angga et al., 2022). We need to realize that the one who gives us understanding of this knowledge is Allah, so the knowledge we understand must be guarded and practiced according to Allah's will by practicing it for the benefit of ourselves and many people (Afnita et al., n.d.).

The world of education, both formal and non-formal, of course also teaches the meaning of being ethical towards the environment, both towards parents, teachers, friends and others (Siti Anisah & Holis, 2020). Because in the world of education, respecting knowledge is respecting teachers. A student must try to gain the approval of his teacher, avoid his wrath and obey other than sinful acts against Allah SWT, because it is not permissible to obey creatures to commit immoral acts against the creator (Junedi et al., 2022). Pesantren sebagai tempat hidup dan belajar para santri, bukan hanya sebagai lembaga pendidikan tertua di Indonesia, tetapi juga merupakan saksi sejarah tentang berbagai perkembangan Indonesia sebagai bangsa di tengah-tengah pergaulan dunia semakin terbuka (Ridwan, 2022). Perkembangan Indonesia dari sebelum merdeka sampai sekarang tidak pernah lepas dari perhatian dunia pesantren, sejarah menjadi saksi bahwa komunitas pesantren tak pernah menempatkan diri di luar dinamika bangsanya (Sauri, 2020).

Pesantren can be interpreted as a place for students to live and study for a certain period under the guidance of a kyai (Ardiansyah & Basuki, 2023). In terms of age, pesantren is the oldest educational institution in this country (Ismayani et al., 2023). Meanwhile, the word santri in the development of the social system in Indonesia also has two meanings (Salim Salabi, 2022). First, the word santri means

people who live and study at the Islamic boarding school. Second, the term *santri* indicates the status of a Muslim who is known to be more devout in implementing various Islamic doctrines in social life and daily life.

Basically, a *pesantren* adheres to a closed education system, one of the goals of which is to protect students from contamination or influence from the outside world while studying in it (Walid, 2021). The world of *pesantren* teaches that knowledge and charity are inseparable (Badi'ah et al., 2021). Charity requires knowledge, if we do charity without knowledge, of course damage will be caused. Scholars say that people who do good deeds without knowledge are like people who are lost (Ujang Habibi, 2021). If a doctor has never studied medicine, of course he cannot treat his patients. One of the characteristics of Islamic boarding schools is teaching about yellow books. Yellow books are one of the phenomena in Islamic boarding schools and have become a tradition that is always attached to Islamic boarding schools (Hasanah & Kosim, 2021). Yellow books are basically a term coined by people outside Islamic boarding schools to belittle the level of Islamic boarding school knowledge (Arifin et al., 2023). For them, yellow books are books that have a low level of knowledge and cause intellectual stagnation (Afandi, 2021).

One of the characteristics of Islamic boarding schools is teaching about yellow books. Yellow books are one of the phenomena in Islamic boarding schools and have become a tradition that is always attached to Islamic boarding schools (Hasanah & Kosim, 2021). Yellow books are basically a term coined by people outside Islamic boarding schools to belittle the level of Islamic boarding school knowledge (Arifin et al., 2023). For them, yellow books are books that have a low level of knowledge and cause intellectual stagnation (Afandi, 2021). One of the books that is widely taught in Islamic boarding schools is the book *Ta'lim Al-Muta'allim*. This book by Al-Zarnuji is one of the classic books, whose name is known among *kiai* and *santri* in all Islamic boarding schools in Indonesia. This book, which provides many concepts and problems of education in various aspects, is widely taught to students in Islamic boarding schools (Mukhlisin, 2021). This book is widely taught in Islamic boarding schools in Indonesia. Because in it there are methods on how to be moral and ethical in learning, how to respect teachers or *ta'dzim* to teachers, how to respect knowledge, all of which are only for the blessing and benefit of knowledge (E. Dewi et al., 2022).

The appeal of this book, which explains a lot about science, is a plus for educators (Winingsih et al., 2022). Especially in Islamic boarding schools, both traditional Islamic boarding schools and Islamic boarding schools that claim to be modern Islamic boarding schools. In the book *Ta'lim Al-Muta'allim*, the etiquette in seeking knowledge will be discussed comprehensively and in detail (Ummi Lailia Maghfiroh & Abidin, 2020). So, the outline of the book *Ta'lim Al-Muta'allim* is various *kaifiyah* (editors) seen from various perspectives on the ethics of seeking knowledge with which all can achieve the benefits and blessings of knowledge (Muhammad Furqan et al., 2021). The book *Ta'lim Al-Muta'allim* has become a main subject in the educational activities of Islamic boarding schools. Islamic boarding schools teach the book *Ta'lim Al-Muta'allim* with the aim that the three aspects of the individual, namely the spiritual, physical and social aspects of teachers and students, develop optimally in a balanced manner without any of them being neglected, so that there is integration between the three aspects that form a complete human being (R. Dewi, n.d.).

From several previous research results related to the *Ta'lim Al-Muta'allim* book, including Lailatul Husna, (2018); Sulfiya, (2019) explained that learning the *Ta'lim Al-Muta'allim* book is very influential in the formation of students' morals,

because it has good values to be practiced by a student of knowledge. Before the learning process of the *Ta'lim Al-Muta'allim* book is carried out, the teacher designs a learning plan to achieve learning objectives. Then carry out the learning plan by choosing the right method, so that the material can be understood and easily understood by students. In the learning evaluation, the teacher does it as well as possible to measure the extent of the students' understanding of learning, so that the evaluation results can be used as a reference for the future. In this study, the author conducted research on the learning system of the *Ta'lim Al-Muta'allim* book, namely how to plan, implement and evaluate the learning of the *Ta'lim Al-Muta'allim* book at the Nurul Yaqin Ringan-ringan Islamic boarding school, Padang Pariaman Regency, which is able to produce good morals in seeking knowledge in a student

## METHODS

This study uses a qualitative method with a field research approach. Data sources were taken from six (6) informants through in-depth interviews selected using nonprobability sampling techniques. According to Engkizar et al., (2018); Syafril et al., (2020) the selection of informants must meet four criteria, namely still active in the field being researched, have competence related to the problems being researched, are willing to take the time to provide information to researchers, and honestly provide information according to the facts that occur in the field. After the interviews were completed with all informants, the interview data transcription process was carried out to then take themes according to the objectives and needs of the research data. According to Terry et al., (2017); Neuendorf, (2018); Clarke, & Braun, (2018); Herzog et al., (2019); Sivakumar, (2020) thematic analysis is one of the analysis techniques that researchers can use in analyzing interview results so that they can be seen clearly and easily understood by readers. The entire analysis process above was carried out using the Miles and Huberman model. Activities in qualitative data analysis are carried out interactively and continuously until complete, so that the data is saturated. Data collected from several sources in the field were previously presented first and analyzed so that later the data can be truly accounted for its truth. The steps are data reduction, data display and data verification.

## RESULT AND DISCUSSION

Based on the results of interviews conducted with six informants, the results of the analysis clearly concluded that the planning, implementation and evaluation of learning the *Ta'lim Al-Muta'allim* book carried out at the Nurul Yaqin Ringan-ringan Islamic Boarding School, Padang Pariaman Regency has a unique way so that students can understand and practice the contents of the *Ta'lim Al-Muta'allim* book in everyday life. The method in question is before class learning takes place. In the afternoon or evening, the students follow the review activity agenda, namely reviewing the book that will be studied the next day together with the *ungku/ustadzah* who have been assigned to their respective dormitories. So that when the students in class already understand the rules, meanings and interpretations of the material of the book. Thus, the teacher who will teach the book later only needs to strengthen and explain the material of the book being studied.

The learning planning for the *Ta'lim Al-Muta'allim* book at the Nurul Yaqin Islamic boarding school actually exists. Because it is impossible for a teacher to start teaching without a goal/planning. However, the unique thing about the planning of the *Ta'lim Al-Muta'allim* book at this boarding school is that it is without a written plan. The planning here estimates that the material for the *Ta'lim Al-Muta'allim* book will be completed within a period of 1 year as targeted. This planning will also be

discussed and evaluated by the teacher who teaches the Ta'lim Al-Muta'allim book at teacher meetings, as conveyed by the following informant quote.

... The learning of the Ta'lim Al-Muta'allim book is local content, so there is no detailed planning. Only a global estimate, we will complete this in a few months. Calculating these months, we see from the many chapters in the book, the estimate for one chapter is 2-3 meetings to complete because it is only once a week. So in general, the planning is not included in the sheet like the RPP during formal teaching. This planning will also be discussed routinely during meetings between teachers. Because this book is a basic book of morals. So the target time is one year to finish. After that, it will be continued with other moral books, which are more about controlling the heart.

The implementation of learning the Ta'lim Al-Muta'allim book at the Nurul Yaqin Islamic boarding school begins with the preparation of the students to get ready to enter the class and bring the book to be studied, because each student is required to have and bring the book to be studied that day in class. After all the students are ready, the teacher begins the lesson according to the predetermined schedule. Learning activities are divided into three stages, namely opening, core activities and closing. The first is the opening, namely the teacher begins learning with a greeting then reads the letter al-Fatihah as a form of tawasul to the Prophet Muhammad SAW and the author of the Ta'lim Al-Muta'allim book. Next, the teacher delivers the material by reading its meaning and also providing an explanation using the wetonan method. While all students pay close attention while interpreting their respective books. After the teacher has finished interpreting and explaining the book, there is a question and answer process. When the learning is finished, the teacher closes the learning by reading hamdalah and also greetings, as conveyed by the following informant quote.

...The implementation of the Ta'lim Al-Muta'allim book learning takes place in the classroom based on a predetermined schedule and uses the wetonan method. The Webtoon method is a method that has indeed been used by the Nurul Yaqin Islamic boarding school. Before the Ta'lim Al-Muta'allim book learning process begins, the teacher will open the lesson with a greeting and then read the al-Fatihah letter as a form of tawasul. After that, the teacher explains the material of the book that will be studied. Then there will be a question and answer process and drawing conclusions by the teacher before the lesson is closed by reading hamdalah.

Evaluation of learning the Ta'lim Al-Muta'allim book at the Nurul Yaqin Islamic boarding school is carried out in two ways. The first is a scheduled evaluation, namely with questions or written exams. The second is an unscheduled evaluation, namely a direct assessment of the manners or morals of students and the application of the knowledge of the Ta'lim Al-Muta'allim book that has been studied, as well as with an assessment of the students' personal notes, as conveyed by the following informant quote.

...The implementation of the evaluation of learning the Ta'lim Al-Muta'allim book at the Nurul Yaqin Islamic Boarding School is carried out in several ways. The first is an evaluation in the form of questions or written exams for students. Later on the class exam schedule that has been set, there will also be written questions for the Ta'lim Al-Muta'allim book subject. The purpose of this written test is to assess whether or not the students have understood the study material that has been delivered during class learning. Furthermore, the evaluation carried out by the teacher is by assessing the manners and morals of students in everyday life in terms of the students' respectful attitude towards the teacher. Because this book is indeed intended for students of knowledge, right? In assessing the morals of students,

teachers do not make the assessment alone, but teachers also work together with dormitory supervisors and the closest friends of the students. Finally, the evaluation method used by teachers is by looking at the meaning or notes in each student's book. This aims to assess the extent to which students listen to and respect the teacher by writing down the explanation given by the teacher in front of the class during the implementation of learning the 'Ta'lim Al-Muta'allim book.

Based on the research results that the author has presented, the planning. Implementation and evaluation of learning the 'Ta'lim Al-Muta'allim book carried out at the Nurul Yaqin Islamic boarding school is a learning system that is already good and excellent. Because it is able to produce students who have good morals towards knowledge and everything related to knowledge, such as themselves, friends and teachers.

## CONCLUSION

This study has successfully revealed that the planning, implementation and evaluation of learning the 'Ta'lim Al-Muta'allim book carried out at the Nurul Yaqin Ringan-ringan Islamic boarding school, Padang Pariaman Regency has a unique way before carrying out learning in class so that students can understand and practice the contents of the 'Ta'lim Al-Muta'allim book in everyday life. This study has revealed the planning, implementation and evaluation of learning the 'Ta'lim Al-Muta'allim Book used in the learning process at the Islamic boarding school. At least this study can be used as a basis and reference for subsequent researchers to examine this problem in different contexts and issues.

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