

ISTAWA: Jurnal Pendidikan Islam (IJPI)

P-ISSN: 2502-573; E-ISSN: 2541-0970

2023, Vol. 8 No. 2

<http://journal.umpo.ac.id/index.php/istawa/>

Character Development of Santri Through the Al-Ta'lim Al-Muta'allim Fi Thariqi Al-Ta'allum Book Study Program Al-Ausath Islamic Boarding School SMA N 1 Tegalombo Pacitan

Ismail

Institut Studi Islam Muhammadiyah (ISIMU) Pacitan
ismailhand316@gmail.com

Susanto

UIN SATU Tulungagung
damarsusanto53@gmail.com

ABSTRACT: *This research examines the efforts of the Al-Ausath Islamic Boarding School SMA N 1 Tegalombo Pacitan in developing the character of its students through the Al-Ta'lim Al-Muta'allim Fi Thariqi Al-Ta'allum book study program. The first aim of this research is to find out the reasons behind the establishment of the Al-Ausath Islamic Boarding School program at SMA N 1 Tegalombo Pacitan. The second is to find out how the Al-Ta'lim Al-Muta'allim Fi Thariqi Al-Ta'allum Al-Ausath Islamic Boarding School study program contributes to the development of student character at SMA N 1 Tegalombo Pacitan. This research uses a qualitative approach, case study type. Data collection was carried out through observation, interviews and documentation. The main data sources in this research are the Principal, Teachers and Ustad of SMA N 1 Tegalombo Pacitan, and data analysis is carried out through condensation, presentation and drawing conclusions (verification). The results of the research show that the first background to the boarding school program at SMA N 1 Tegalombo is the importance of character education as outlined in the National Education Ministerial Regulation, which must be implemented by all educational institutions at*

all levels of education. Secondly, the Al-Ausath Islamic Boarding School applies the six values of the National Education Ministerial Regulation: leadership, responsibility, religion, honesty, hard work and integrity.

Penelitian ini mengkaji tentang upaya Pondok Pesantren Al-Austh SMA N 1 Tegalombo Pacitan dalam mengembangkan karakter santrinya melalui program kajian kitab Al-Ta'lim Al-Muta'allim Fi Thariqi Al-Ta'allum. Tujuan pertama dari penelitian ini adalah untuk mengetahui alasan yang melatarbelakangi didirikannya program Pondok Pesantren Al-Ausath di SMA N 1 Tegalombo Pacitan. Kedua, untuk mengetahui bagaimana kontribusi program studi Pondok Pesantren Al-Ta'lim Al-Muta'allim Fi Thariqi Al-Ta'allum Al-Ausath terhadap pengembangan karakter siswa di SMA N 1 Tegalombo Pacitan. Penelitian ini menggunakan pendekatan kualitatif, jenis studi kasus. Pengumpulan data dilakukan melalui observasi, wawancara dan dokumentasi. Sumber data utama dalam penelitian ini adalah Kepala Sekolah, Guru dan Ustad SMA N 1 Tegalombo Pacitan, dan analisis data dilakukan melalui kondensasi, penyajian dan penarikan kesimpulan (verifikasi). Hasil penelitian menunjukkan bahwa latar belakang pertama program boarding school di SMA N 1 Tegalombo adalah pentingnya pendidikan karakter yang dituangkan dalam Peraturan Menteri Pendidikan Nasional yang wajib dilaksanakan oleh seluruh lembaga pendidikan pada semua jenjang pendidikan. Kedua, Pondok Pesantren Al-Ausath menerapkan enam nilai Permendiknas, yakni kepemimpinan, tanggung jawab, agama, kejujuran, kerja keras, dan integritas

Keywords: Pesantren, Character Development, Al-Ta'lim Al-Muta'allim

INTRODUCTION

Islamic education is not only used as a reference in increasing religious knowledge but also as a foundation for forming strong character and morals for every Muslim (Novi Puspitasari, 2022).

Character education includes religious spiritual strength, self-control, personality, intelligence, noble morals, as well as skills needed by oneself, society, the nation and the state (National Education System Law Number 20 of 2003). Character development is an integral aspect of the educational process, which aims to form individuals who have strong moral and ethical values (Arifin et al., 2023). In the midst of the challenges of the modern era, one of the educational institutions known to be effective in developing character is the Islamic boarding school. Pesantren is a place where santri (students) live and study Islam under the guidance of ustads (religious teachers) (Masitah et al., 2023).

Students are not only equipped with qualified academic knowledge, but religious knowledge and character are embedded personally and spiritually in every student who wants to develop into an individual with morals, integrity and an active role in wider society (Saputro et al., 2023; Primarni et al., 2022). The learning system in Islamic boarding schools is guided by the book *Talim Mutaalim*. Study of the book *Al-Ta'lim Al-Muta'allim* is an important step in maintaining the integrity and morality of Islam in society and forming a generation that is more responsible and has noble character (Marlina et al., 2021). In forming student character, continuity is needed from the family, environment and also the educational curriculum. Recently, what has often been in the spotlight has been violence in Islamic boarding schools perpetrated by fellow students, even leading to death (Advertorial, 2022). The reality of these problems is the basis for the need to study the character development of students through the study of the book *al-ta'lim al-muta'allim*. (Ubaidillah, 2018).

The book *Al-Ta'lim Al-Muta'allim Fi Thariqi Al-Ta'allum*, a classic work written by Al-Syafi'i, has a special position (Hasanah & Aprilianto, 2020). This book is not only scientific guide, but also a guide to foster noble morals (Ruswandi & Wiyono, 2020). In his learning, Imam Al-Syafi'i emphasized that morality, attitudes and good behavior are an inseparable part of Islamic education. Therefore, the *Al-Ta'lim Al-Muta'allim* book study program is an appropriate vehicle for character building for students (Rahmadi, 2008; Suwandi et al., 2020).

From the research that has been carried out, most of the research objects of the Book of *Al-Ta'lim Al-Muta'allim Fi Thariqi Al-Ta'allum* are in the Islamic boarding school environment under the auspices of religious educational institutions (Madrrasah). Meanwhile, research conducted at Islamic boarding schools in State Public Schools under the auspices of the education service (Ministry of Education

and Culture) has not been found. So it is important to carry out this research by formulating research questions. (1). What is the background to the establishment of the Al-Ausath Islamic Boarding School program at SMA N 1 Tegalombo Pacitan? (2). How does the Al-Ta'lim Al-Muta'allim Fi Thariqi Al-Ta'allum Book study program contribute to the Al-Ausath Islamic Boarding School, SMA N 1 Tegalombo, Academic Year 2023/2024?

METHODS

Location at Tegalombo 1 State High School, Jl Ponorogo Pacitan Krajan Hamlet, Gemaharjo Village, Tegalombo District, Pacitan Regency. The method used is a qualitative type of case study. This qualitative research is general, flexible, and develops in the research process so that it will be able to explore, reveal, and find information (Given, 2012).

The main data in this research are the Principal, Teachers , Ustad and Students of SMA N 1 Tegalombo Pacitan. So this research consists of words and actions, written data sources, photos and statistics (Moleong, j, 2006). To test the validity of the data using data triangulation. After testing the validity of the data, qualitative data analysis was carried out using data condensation, data l mode, drawing conclusions (Miles & Huberman, 2014).

RESULTS AND DISCUSSION

Background to the Establishment of the Al-Ausath Islamic Boarding School at SMA N 1 Tegalombo

The reason for the establishment of the Al-Ausath Islamic boarding school SMA N 1 Tegalombo is the National Education System Law Number 20 of 2003 which states that character education includes religious spiritual strength , self-control, personality, intelligence, noble morals, as well as the skills needed by oneself, society, the nation and the State . To realize the National Education System Law No. 20 of 2003 by establishing the Islamic Boarding School program. This was said by the principal during an interview in the principal's room at SMAN 1 Tegalombo.

"The main reason for establishing the Islamic boarding school program at SMAN 1 Tegalombo, first of all, is that it is increasingly difficult to organize teenagers related to character and ethics. If this character cultivation only relies on formal hours, it is not optimal, so special efforts need to be made. "Secondly, remembering the government's mandate through the National Education System Law that character building for

students is the task of education administrators, the vision of SMAN 1 Tegalombo, namely having faith and devotion to God Almighty, is then implemented with boarding school programs so that it can be maximized."

According to Mr. H. Salim as the caregiver, he explained the reasons for the Islamic Boarding School Program at SMAN 1 Tegalombo ;

"By looking at the development of teenagers in terms of being ethical towards teachers and the difficulty of getting them to pray, this is our special concern. For me, it's not enough to just go through PAI subject hours. Intense coaching is needed, one of which is the Islamic boarding school program which is integrated with the school curriculum. So boarding school activities are additional hours outside of formal hours but are mandatory for female students. This program started in 2016"

After the idea of establishing an Islamic boarding school was approved by all elements of SMAN 1 Tegalombo, to realize the program that had been agreed upon, we attempted to conceptualize an ideal boarding school education system in collaboration with one of the well-known and largest boarding schools in Pacitan, namely the Tremas Pacitan Islamic Boarding School. We asked for guidance and assistance both technically . as well as the ustads as future caregivers for the students.

Contribution of the Al-Ausath Islamic Boarding School in Building the Character of SMA N 1 Tegalombo Students

The six character values instilled by the Al-Ausath Islamic Boarding School include religiosity, honesty, independence, discipline, responsibility and hard work. These six character values are very important for humans to have.

As explained by the principal of SMAN Tegalambo as follows:

"The target of this Islamic boarding school program is to instill six character values in students at this school. Namely discipline, responsibility, honesty, hard work, independence."

Mr. H. Salim explained the six values that are instilled in students referring to the Minister of National Education Regulation/UU National Education and Education No. 20 of 2003, namely;

"The character values instilled at the Al Ausath Islamic Boarding School are guided by the Minister of National Education Regulation/UU National Education and Education No. 20 of 2003. These values include; independence, responsibility,

discipline, honesty, work ethic and religiosity are cultivated through activities that have been conceptualized by the boarding school and agreed upon by the school. "The Talim Mutaalim book is the basis of the method for developing the character of students using a habituation approach related to practical worship and other practices and the example applied by the ustads and teachers of SMA N 1 Tegalombo."

SMAN 1 Tegalombo strives to create an educational environment that not only focuses on academics, but also on developing strong and sustainable student character. This provides a solid foundation for students to become responsible, ethical and resilient individuals in facing various situations in their lives.

Hepi Prawito as a student when interviewed admitted:

"Through coaching carried out by the boarding school, those who initially could not read the Qur'an properly and correctly. Now we are fluent in reading it, we have also started to memorize the daily prayers and we are starting to get used to carrying out our religious obligations."

Santriwan Dani Irawan also said the same thing when interviewed:

"There have been a lot of changes in me before the prayer room was disorderly, I have become more confident and have deeper knowledge of religious knowledge. I got a lot of knowledge from the cottage and it wasn't in formal learning. I am also more responsible for the tasks that are my responsibility, one example of which is completing the tasks given by the teacher."

Apart from that, Ines Siante, who is a female student, also said:

"I have changed, especially in my clothing, from initially not wearing a hijab to now wearing a hijab, I also don't dare to date anymore, apart from that I started to be able to read the Koran correctly. Apart from that, we are also taught to be disciplined and trained to be independent."

Conveyed the same thing :

"The changes we felt after the existence of the boarding school, the students were more polite to teachers, more orderly in participating in school programs, and the mosque was always busy when prayer time approached, especially when they had free time they used it to recite the Koran."

This is the same thing conveyed by Ustad Yasin as the Caregiver;

"What is visible and the most important is moral quality, especially in students' character towards teachers, peers and even attitudes towards the opposite sex, quality in reading the Koran correctly. And what is no less important is maintaining the

prayers properly so that they are used to it when students graduate ."

From the results of the above research through interviews, it is clear that the Islamic Boarding School program established by SMAN 1 Tegalombo has had a significant impact on the character development of students, and a very strategic step in instilling the six character values promoted by Al-Ausath Islamic Boarding School. These six values are honesty, discipline, responsibility, religion, hard work, and independence. So the Islamic boarding school program really helps schools in developing the character of students.

The background to the establishment of the Al-Ausath Islamic Boarding School program at SMA N 1 Tegalombo

Based on the results of research conducted by the author, it can be analyzed that SMA N 1 Tegalombo as a forum for development and education, apart from instilling knowledge and skills in students , is also obliged to shape the character of students as mandated by the National Education System Law Number 20 of 2003 to shape the character of students. , then the steps taken to realize this mandate, SMA N 1 Tegalombo created a new breakthrough that is rarely done by other schools, namely by establishing an Islamic boarding school that is integrated with the SMA N 1 Tegalombo institution. This step is considered very strategic to take because the Islamic boarding school program that was established provides special services to students in its implementation which is used as the basis for character education in the boarding school referring to the book *Al-Ta'lim Al-Muta'allim Fi Thariqi Al-Ta'allum*. Through this Islamic boarding school program, the uslds instill norms and behavioral values in students that are in accordance with Islamic teachings .

Assume that this goal is an effort to prepare the students of SMA N 1 Tegalpmbo when they graduate to become a superior generation, not only superior in the field of academic knowledge but also competent in the field of religion. So that they can fulfill what society needs in the future, namely a generation that can be used as a role model both in terms of science and religious practitioners.

Contribution of the Al-Ausath Islamic Boarding School Program in Building the Character of SMA N 1 Tegalombo Students

Character education is a system of instilling character values in school members which includes components of knowledge, awareness or will, and actions to implement these values, both towards God Almighty, oneself, others, the environment and nationality, so that

they become human beings. Kamil. (Anam et al., 2019; Dewi, Erni Ratna; Alam, 2020). In accordance with this theory, the Al-Ausath Islamic boarding school forms six character values in forming the character values of SMA N 1 Tegalombo students. These six values are formulated through daily programs that have been scheduled by the caregivers. Through the method of habituation and example.

From the results of research through observation, documentation and interviews, there are six aspects of character values that are instilled in students, including honesty, responsibility, religion, hard work, independence and discipline. Efforts are made by the Al-Ausath Islamic boarding school to accustom honest behavior by providing personal notebooks for all activities programmed by the boarding school. Then, in financing the responsible attitude, all students are given picket duties, both in terms of cleaning and cooking. And other schedules that suit the cottage activities. Efforts are made to form a religious spirit, namely by reading the holy verses of the Koran every morning before learning activities begin, it is also mandatory to carry out sunnah prayers and sunnah fasting.

A form of habituation to the nature of working hard, what is done is giving assignments by rote memorization and making memorized deposits. In order to develop independence, the students are required to cook for themselves and are not allowed to buy food at stalls, they are also required to wash their own clothes, and are taught about cottage household management. In instilling aspects of disciplined character, students are required to attend congregational prayers, then collaborate with the teachers to record which students are late for lessons, then the *ustads* provide sanctions for those who violate by memorizing letters or writing Arabic, so the sanctions that apply there are in the form of assignment.

Findings of the contribution of the Al-Ta'lim Al-Muta'allim Fi Thariqi Al-Ta'allum Al-Ausath Islamic Boarding School study program in developing the character of SMA N 1 Tegalombo students . Shows that there are six character values that are instilled through studying the book Al-Ta'lim Al-Muta'allim Fi Thariqi Al-Ta'allum. Instilling these character values is carried out with various activities along with details of the activities.

Types of Mode 11 character education include; habituation, example, fostering discipline, giving rewards and punishments. The role of Islamic boarding schools is as an Islamic educational institution which also plays the role of being an institution for religious guidance, science, training, community development, and at the same time being a cultural cover. (Fathul Amin, 2020).

From the research data, it can be seen that the Al-Ausath Islamic boarding school program contributes to character formation for SMAN 1 Tegalombo students, including religious students, the school mosque becomes the center of activity during free hours, instilling academic values in character education, apart from that, the contribution that given the Al-Ausath boarding school at SMAN 1 Tegalombo, instilling discipline in worship and learning activities, memorizing short letters , daily prayers and reading the Qur'an correctly, starting to create a climate of smiles, greetings, greetings and mutual respect

Apart from the description above, the Al-Ausath Islamic Boarding School program at SMAN 1 Tegalombo has a significant contribution in developing student character. The following are some of the main contributions of this program in developing students' character as an introduction to Islamic values: The Al-Ausath Islamic boarding school program allows students to understand and explore Islamic values in depth. They learn about the principles of ethics, morality and basic Islamic religious teachings. This helps them to internalize religious values in everyday life. (Tukiyo et al., 2022)

Strengthening Religious Identity, this program helps students to strengthen their religious identity as Muslims. Through religious learning and practice, students become more aware of their Islamic identity and develop a stronger commitment to the religion. deepening religious knowledge, namely students have the opportunity to deepen religious knowledge, including understanding the Koran, hadith, fiqh, and Islamic history. This allows them to have a deeper understanding of Islam. development of moral character, Islamic boarding school programs also emphasize the development of strong moral character. Students are taught to be individuals who are honest, humble, have noble character and empathy. They are also taught to avoid bad behavior.

The next point is leadership development: Al-Ausath Islamic boarding school often creates opportunities for students to develop leadership. They are given responsibility for various activities and events at the Islamic boarding school, which helps them understand the meaning of morally based leadership. value-based education , this program does not only focus on academic achievement alone, but also on value-based education. This means that students are trained to become individuals who are responsible, have integrity and have good ethics. Social Skills Development: Islamic boarding schools often create an environment that supports the development of students' social skills. They learn to work together in groups, communicate

effectively, and become responsible members of society. Multicultural Experiences: This program also frequently engages students in multicultural interactions. This can help them understand diversity and increase tolerance towards different cultures and backgrounds. Continuous education is important to note that character development in Islamic boarding schools is a continuous process. This means that students are continuously given opportunities to improve themselves and develop better character as time goes by. So that when they graduate, students of SMAN 1 Tegalombo will become a generation that is academically intelligent, and has established character and strong faith.

CONCLUSION

This research enriches the scientific knowledge regarding the development of the study of the book Al-Ta'lim Al-Muta'allim in the world of education in forming the character of students in State Senior High Schools. The limitation of this research is that the research location is located in an area far from urban areas, so that in the future future researchers can cover both rural and urban areas. If this research finds a significant contribution from this program, then through this research it can provide recommendations for holding similar things in state schools, in incorporating Islamic values into students' daily lives, strengthening their religious identity, and prepare them to face moral and social challenges in a changing society. With the existence of Islamic boarding schools in State Schools, it is hoped that students will not only be equipped with competent academic knowledge, but religious knowledge and character will be embedded personally and spiritually in every student who wants to develop into an individual with morals, integrity and an active role in society. wider.

REFERENCES

- Advertorial. (2022). Hindari Kasus Kekerasan, Puan Minta Sistem Belajar Ponpes Dievaluasi. *CNN Indonesia*.
- Anam, S., Degeng, I. N. S., Murtadho, N., & Kuswandi, D. (2019). The moral education and internalization of humanitarian values in pesantren. *Journal for the Education of Gifted Young Scientists*, 7(4), 815–834. <https://doi.org/10.17478/jegys.629726>
- Arifin, S., wJ, S., Prayitno, H., & Waston, W. (2023). Improving The

Professional Teacher Competence Through Clinical Supervision Based on Multicultural Values in Pesantren. *Nazhruna: Jurnal Pendidikan Islam*, 6, 386-402. <https://doi.org/10.31538/nzh.v6i3.4037>

Dewi, Erni Ratna; Alam, A. A. (2020). Transformation model for character education of students. *Cypriot Journal of Education*, 15(5), 1228-1237 www.cjes.eu. <https://doi.org/10.18844/cjes.v15i5.5155> Received

Fathul Amin. (2020). Analisa Pendidikan Pesantren Dan Perannya Terhadap Pendidikan Islam. *Tadris: Jurnal Penelitian Dan Pemikiran Pendidikan Islam*, 13(2), 56-73. <https://doi.org/10.51675/jt.v13i2.63>

Given, L. (2012). The SAGE Encyclopedia of Qualitative Research Methods. *The SAGE Encyclopedia of Qualitative Research Methods*, 660-665. <https://doi.org/10.4135/9781412963909>

Hasanah, M., & Aprilianto, A. (2020). Analisis Model Rekrutmen Dan Seleksi Pendidik Dalam Kitab Ta'Alimul Muta'Allim Syaikh Az-Zarnuji. *MANAGERE: Indonesian Journal of Educational Management*, 2(1), 20-32. <https://doi.org/10.52627/ijeam.v2i1.12>

Marlina, M., Suhartono, S., Hasan, S., & Ikhsanudin, M. (2021). Pengaruh Pembelajaran Kitab Ta'lim Muta'alim Terhadap Pembentukan Sikap Tawadhu'Siswa MA Nurul Huda. *Al-I'tibar: Jurnal Pendidikan Islam*, 8(2), 66-74.

Masitah, D., Nurdiana, D. D., Kartiko, A., Huda, N., Tinggi, S., Islam, A., Information, A., & Pesantren, P. (2023). SOCIAL EMOTIONAL DEVELOPMENT OF STUDENTS WITH CHILDREN OUTSIDE OF MARRIAGE AT PONDOK. 16(2), 69-76.

Miles, M. B., & Huberman, A. M. (2014). *Qualitative Data Analysis* (3rd ed.). SAGE Publications, Inc.

Moleong, j, Lexy. (2006). *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya.

Primarni, A., Sugito, S., Yahya, M. D., Fauziah, N., & Arifin, S. (2022). TRANSFORMASI FILOSOFI PENDIDIKAN ISLAM

PADA PONDOK PESANTREN DI ERA SOCIETY 5.0.
Edukasi Islami: Jurnal Pendidikan Islam, 11(01).

Rahmadi. (2008). *Guru dan Murid Dalam Perspektif Al-Mawardi dan Al-Ghazari*.

Ruswandi, Y., & Wiyono, W. (2020). Etika Menuntut Ilmu Dalam Kitab Ta'lim Muta'alim. *Jurnal Komunikasi Islam Dan Kehumasan (JKPI)*, 4(1), 90–100.
<https://doi.org/10.19109/jkpi.v4i1.5937>

Saputro, A. D., Rois, A. K., Arifin, S., & Wulandari, M. (2023). The Role of Science in Islamic Religious Education in the Modern Era. *4th Borobudur International Symposium on Humanities and Social Science 2022 (BIS-HSS 2022)*, 1129–1137.
<https://www.atlantispress.com/proceedings/bis-hss-22/125992790>

Suwandi, E., Priyat, O. S., & Kamalludin, H. (2020). Pembelajaran Kitab Ta'Lim Muta'Allim Terhadap Perilaku Santri. *Jurnal Penelitian Pendidikan Sosial Humaniora*, 5(2), 3–8.

Tukiyo, T., Haryono, P., Arifin, S., Kartiko, A., & Shofiana, F. R. (2022). Improving Multiliteracy Ability in the Integration of Islamic and Science Learning. *AL-ISHLAH: Jurnal Pendidikan*, 14(4), Article 4. <https://doi.org/10.35445/alishlah.v14i4.2433>

Ubaidillah, M. F. (2018, February 24). Pendidikan Karakter dan Hal-Hal yang Belum Selesai. *CNNIndonesia*.

Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.