



## The Concept of Moral Education in the 'Ta'limul Muta'allim Book and Its Implementation in Learning at Islamic Boarding Schools

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### ABSTRACT

Moral education aims to develop students' cognitive abilities in order to guide their thoughts, actions, and behaviors in alignment with virtuous values that define their identities. These values are demonstrated through their interactions with God, themselves, others, and the environment, as reflections of their role as servants of Allah. The aim of this research was to provide a comprehensive analysis of the moral education concepts presented in the 'Ta'limul Muta'allim book, including their practical application and significance. This study employed a qualitative research approach, specifically the descriptive method. Data collecting methods were conducted using observation, interviews, and documentation procedures. The research identified various concepts of moral education in the book 'Ta'limul Muta'allim. These concepts include the notion of educational goals, the concept of honoring teachers, the concept of students, and the concept of civility while studying. The implementation of moral education involves incorporating the educational goal concept into subject objectives. The concept of respecting teachers encompasses the students' possession of knowledge, *wara'* (piety), affection, and reverence. The concept of students entails facilitating their acquisition of knowledge, receiving affection, intending to seek Allah's blessing, demonstrating steadfastness, and respecting teachers. Furthermore, the implementation of the courtesy concept in studying knowledge necessitates that students glorify knowledge and possess *wara'*.

Keywords: Educational Concept, Morals, 'Ta'limul Muta'allim Book

### ABSTRAK

Pendidikan akhlak adalah upaya untuk mengajarkan siswa untuk berpikir, bersikap, dan berperilaku sesuai dengan nilai-nilai luhur yang menjadi jati diri mereka. Nilai-nilai ini dipraktikkan dalam interaksi mereka dengan Tuhan, diri mereka sendiri, sesama, dan lingkungan mereka sebagai manifestasi dari hamba Allah. Dalam kitab 'Ta'limul Muta'allim, konsep pendidikan akhlak dan implemmentasinya dijelaskan. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Observasi, wawancara, dan dokumentasi digunakan untuk mengumpulkan data. Hasil penelitian menunjukkan bahwa konsep pendidikan akhlak dalam kitab 'Ta'limul Muta'allim termasuk tujuan pendidikan, penghormatan pendidik, bakikat peserta didik, dan adab dalam menuntut ilmu. Konsep penghormatan pendidik mencakup memperoleh ilmu, *wara'*, dan kasih sayang, dan dimuliakan. Konsep bakikat peserta didik mencakup dimudahkan untuk memperoleh ilmu, mendapat kasih sayang, dan memiliki keinginan untuk mendapatkan ilmu.

Kata Kunci: Konsep Pendidikan, Akhlak, Kitab 'Ta'lim Muta'allim



## INTRODUCTION

Islamic education is always interesting to discuss because it functions as a medium for articulating one's Islamic or religious identity (Mukani, 2016). Pesantren is one of the Islamic educational institutions in Indonesia which has characteristics that differentiate it from other educational institutions. Islamic boarding schools have been around for a long time, even before other educational institutions were known in Indonesia. As a result, Islamic boarding schools are generally considered to be authentic Indonesian educational institutions (Fitriyah et al., 2018).

Islamic boarding schools are unique and unique institutions, as defined by Mohammad Takdir by several experts. However, several indicators of the existence of Islamic boarding schools include student dormitories, mosques, classical book studies, Islamic boarding school students, and charismatic kiai (Arif et al., 2021). This is in line with Zamakhsyari Dhofier's opinion that the five main components of the Islamic boarding school tradition are the boarding school, mosque, santri, teaching of classical Islamic books, and kyai (Dhofier, 2011). Islamic boarding schools, also known as Islamic boarding schools, are Islamic educational institutions that aim to study the Islamic religion and apply it as a guide to daily life, or *tafaqquh fi al-din*, by emphasizing the importance of morals in social life (F. Amin, 2019).

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia, so they are very helpful in forming competent ulama in the field of religion. To achieve this goal, book research was carried out. In this book, the basic principles of Islam are collected to form Islamic intellectual and moral values. So, the Islamic boarding school curriculum is a collection of books that must be studied (Putra & Dian, 2019).

Kitab kuning is an important identity and characteristic in the Islamic boarding school tradition. Kitab Kuning is the identity of Islamic boarding schools as institutions that function to learn and develop Islamic sciences. Even Martin van Bruinessen believes that Islamic boarding schools must have the ability to spread traditional Islam as stated in Kitab Kuning (Van Buekering, 1999).

Currently, the moral and moral condition of the nation's children is in a worrying condition. This was stated by Rizki Amalia Lubis et al (Lubis et al., 2024) in his research that in situations where violence occurs among teenagers, students' disrespect towards their parents, the use of language and diction that do not meet standards, and the emergence of lying and irresponsible attitudes, the internalization of character education is very important in the education curriculum. Therefore, in their efforts to overcome these problems, educational institutions must consider the concept of moral and moral formation.

In fact, Islamic boarding school education has provided the idea of forming good morals and mentality through teaching books that emphasize moral education and increasing respect, or better known as the formation of an attitude of *ta'dzim*. Islamic education figures will definitely be involved in discussions about moral education in Islamic boarding schools. Burhanuddin al-Zarnuji's work, *Ta'limul Muta'alim*, which discusses moral education, has become a reference for educational experts in the East and West (Baihaqi et al., 2020).

Al-Zarnuji's concept of moral education was motivated by his anxiety about students of knowledge who are diligent but do not achieve their goals or cannot reap the benefits and



fruits of knowledge itself (Ibrahim bin Ismail, 2016, p. 4). Even though the book Ta'limul Muta'allim specifically talks about learning methods, it actually discusses learning objectives, learning principles, learning strategies and so on which are always built on a spiritual foundation (Hulawa, 2019, p. 31). Al-Zarnuji's character education development is an implementation of the values of the Koran and Hadith as standards of morality and the basis for implementing teaching and learning activities. Because of this basis, al-Zarnuji's concept of character education remains relevant and updated throughout the ages (Musthafa & Meliani, 2021, p. 666).

One of the Islamic boarding schools on the island of Lombok that uses the book Ta'limul Muta'allim as the main reference in its curriculum is the Darul Kamal NW Kembang Karang Islamic Boarding School. Apart from teaching the book, the kyai and ustadz at the Darul Kamal NW Kembang Karang Islamic Boarding School, the values contained in the book Ta'limul Muta'allim are used as a basis by the kyai/ustadz in educating the morals of the students. In educating students' morals, Islamic Boarding Schools do this in various ways and methods with the hope that the students will not only have intellectual knowledge, but are also expected to have noble qualities and attitudes in society and in the modern era like today.

Moral education at the Darul Kamal NW Kembang Kerang Islamic Boarding School faces many challenges. Contemporary learning methods such as student centers, freedom of learning, and the use of IT-based learning media as a substitute for teachers weaken emotional relationships because there is no direct communication between educators and students. Although technology is not the only way to teach, moral education at this Islamic boarding school also faces challenges (Mashudi, 2021, p. 106). In addition, teenagers who grow up in this kind of media culture also become stunted in their moral judgment (Lickona, 2013).

## RESEARCH METHOD

This research uses a descriptive qualitative research approach, which means research that aims to describe situations or events. The aim of descriptive research is to describe the facts and characteristics of a particular population or region systematically, factually and accurately (Sugiyono, 2015). In accordance with its objectives, the phenomenon studied is an interactive social reality at the Darul Kamal NW Kembang Kerang Islamic boarding school, where the concept of moral education is applied in the book Ta'limul Muta'allim. Darul Kamal Islamic Boarding School NW Kembang Kerang, East Lombok, is the research location, and the research was carried out through observing events. The aim of this research is to describe phenomena, events, social activities, attitudes, beliefs, perceptions and thoughts of individuals and groups.

Data collection in this research was carried out in natural settings, primary data sources and data collection techniques were mostly obtained from participant observation, in-depth interviews and documentation (Arikunto, 2014). Content analysis is an analytical technique used to collect and analyze text content, which can include words, image meanings, symbols, ideas, themes, and various types of messages that can be communicated and expressed linguistically (Hamzah, 2022).



## RESULTS AND DISCUSSION

### The Concept of Moral Education in the Ta'lim Muta'allim Book

According to Burhanuddin al-Zarnuji, at that time many students studied diligently, but were unable to practice and disseminate their knowledge. According to al-Zarnuji, this happened because they ignored the requirements that each student had to fulfill. These requirements include the process of transinternalizing Islamic knowledge and values (Ramayulis, 2019, p. 38).

Al-Zarnuji emphasized moral values in Ta'limul Muta'allim. So, we know that education does not just give students knowledge and skills; the most important thing is to build their character. To do this, education must focus on the values of character education so that students can grow into moral and dignified people.

According to moral theory, commendable morals can be categorized based on the object they are aimed at: Allah, morals towards oneself, morals towards the family, morals towards society, and morals towards the environment (S. M. Amin, 2019, p. 182). From this point of view, it is clear that the concept of moral education contained in the book Ta'limul Muta'allim is very complete, namely about the relationship between humans and Allah SWT. and also human relationships with each other.

There are 4 main concepts of moral education in the book Ta'limul Muta'aallim, namely the purpose of education, respect for educators, the nature of students and the etiquette of seeking knowledge.

#### 1. Educational Goals

According to Burhanuddin al-Zarnuji, the purpose of learning or education is to seek the pleasure of Allah SWT. and happiness in the afterlife; acquiring knowledge and passing it on (to eliminate ignorance in oneself and others); revive the Islamic religion and defend it; and be grateful for the blessings of the mind and body health. When ignorance is combined with one's purity and piety, it is not valid (Mawardi, 2020). al-Zarnuji quoted poetry that had been read by his teacher (Burhanuddin al-Marghinani al-Rashdani):

وأكبر منه جاهل متنسك	*	فساد كبير عالم متهتك
لمن بهما في دينه يتمسك	*	هما فتنة في العالمين عظيمة

*"A great disaster if there is a pious person but has no shame, and even worse if there is a stupid person who diligently worships, for people who follow both of them in religious matters, both of them are a big damage to world life.." (Majid, 2021)*

According to Burhanuddin al-Zarnuji, the aim of education is actually not

only for the hereafter (idea), but also for worldly (practical) purposes, provided that this worldly purpose is as an instrument to support religious goals. As is the opinion of al-Zarnuji below:

*"A person may obtain a position, if that position is used to command good and evil, to implement the truth and to uphold the religion of Allah SWT. Not seeking profit for himself, and not because he*



*indulges his passions, he is permitted to the extent that he needs to carry out these noble goals.”* (Ibrahim bin Ismail, 2016)

According to al-Syaibani, there are three areas of change that are desired in educational goals, namely individual goals; Social goals and professional goals (Khalilurrahman, 2021). According to Burhanuddin al-Zarnuji's concept and learning objectives, learning objectives consist of eliminating students' ignorance, making their minds smarter, being grateful for the blessings of their minds, and maintaining physical health. Because with these three things, you can change your behavior, activities and way of life both in this world and in the afterlife.

As a consequence of Burhanuddin al-Zarnuji's perspective on learning objectives, it is clear that education has advantages and disadvantages. One of the positive impacts of his education is the very strong sense of responsibility that has been attached to his thinking about education and has confirmed a very noble sense of religious responsibility. The task of teaching and learning is not only a professional and humanitarian responsibility, but also a religious obligation. In Islamic education, religious responsibility acts as a humanitarian responsibility both in conceptualizing and implementing education. If human (human) demands are not in line with divine (religious) demands, then religious demands must take precedence and priority (Assegaf, 2007).

## 2. Respect for Educators

Several Muslim writers who discuss education always talk about the status of teachers, roles and ethics. It is clear that Muslim scientists really value science and everyone involved in science, especially educators. Educators are individuals or groups who carry out teaching tasks. Not only knowledge and skills are transferred, but also values are transferred. Therefore, educators must have excellence in the areas of knowledge, skills and values to be transferred (Thoib, 2016).

In the book Ta'lim Muta'allim, Burhanudin Az-Zarnuji says:

إعلم بأن طالب العلم لا ينال العلم ولا ينتفع به إلا بتعظيم العلم وأهله وتعظيم الأستاذ وتوقيره

*“It is important to know that a student will not gain success in knowledge and will not reap the benefits of knowledge except by respecting knowledge and respecting scientific experts (ulama), respecting educators and glorifying them.”* (Huda, 2020)

Az-Zarnuji believes that knowledge cannot be achieved and useful without respect for the teacher. This is shown by the fact that if students do not respect their teachers, the knowledge they learn will not be useful because that knowledge requires them to always do good deeds, one of which is respecting teachers (Fathulillah, 2015).

Educators are those who are directly involved in developing, directing and educating students, whose time and opportunities are devoted to transforming knowledge and internalizing values, including developing students' morals. In this way, his time and opportunities are spent educating his students, so that he no longer has time to fulfill his daily needs. In fact, educators have the right to be glorified and respected.

## 3. Peserta Didik

Students are a very important part of humans in the teaching and learning process, and they are the center of attention. In the learning process, students act as individuals



who want to achieve goals, have goals, and want to achieve these goals in the most effective way. Students will be the determining factor because they demand and have the power to influence everything necessary to achieve their learning goals (Munirah et al., 2022). Therefore, students are learning subjects.

Burhanudin Az-Zarnuji believes that it is not only the obligations of students towards educators that must be taken into account, but also that educators must not ignore the rights of students. Al-Zarnuji agrees with other educators on the importance of the relationship between educators and students, because this relationship is very important for educational success. He believes that the relationship between teacher and student should be affectionate (Al-Zarnuji, 1995). This is in line with what al-Ghazali said as quoted by Subakri (Subakri, 2020) where al-Ghazali also said the same thing that an educator should have compassion for students and treat them as they would their own children.

According to Asma Hasan Fahmi, the affectionate relationship of educators towards their students has two meanings, namely: (a) Affection and gentleness in relationships, and (b) Affection and gentleness in relation to learning methods. (Azami et al., 2023).

#### 4. Manners of Seeking Knowledge

Burhanuddin al-Zarnuji recommends paying attention to etiquette in studying with expressions:

*“Students should not ignore adab and sunnah actions. Because whoever ignores adab will be closed off from the sunnah, whoever ignores the sunnah will be closed off from the fardlu, and whoever ignores the fardlu will be closed off from the happiness of the afterlife.”* (Mujtahid, 2019, p. 292)

Adab is implementing a habit, a norm of practical behavior that is considered commendable and is passed down from generation to generation (Dalimunthe, 2021, p. 21). In its development, the word “adab” in education has two meanings, namely education for children, so that educators are called muaddib and secondly education for adults which means practical rules of behavior which are seen to determine the perfection of the quality of the education process (Gade, 2015, p. 27). The etiquette for seeking knowledge that students must pay attention to in the book *Ta'limul Muta'allim* is to glorify knowledge and scientific experts and to be *wara'*.

New students will gain knowledge and take advantage of knowledge if they glorify knowledge, scientific experts and respect educators (Al-Zarnuji, 1995). In the book *Ta'limul Muta'allim*, several indicators of students who respect knowledge are respecting educators, respecting books, and respecting friends. On the other hand, several indicators of *wara'*, according to Az-Zarnuji in the book *Ta'limul Muta'allim*, are not eating too much, not sleeping too long, not hanging out with people who like to commit sins, being unemployed, imitating the Prophet's sunnah, and asking prayers from others.



### **Implementation of Moral Education in the Book of Ta'lim Muta'allim at the Darul Kamal Islamic Boarding School**

The educational pattern implemented by TGH. Muhammad Ruslan Zain, the caretaker of the Darul Kamal Islamic Boarding School, is simple, exemplary and sincere. The pattern implemented by the Darul Kamal NW Kembang Kerang Islamic Boarding School can be applied by many groups, especially the recitation congregation, educators, students and society in general, namely the simplicity of the teacher who is well known in all circles. As for Tgh's strategy. Muhammad Ruslan Zain in transforming moral values at the Darul Kamal NW Kembang Kerang Islamic Boarding School, including (1) Example. Exemplary is an effective means of transforming social values in society regarding simplicity, patience and justice. However, humans are the weakest social creatures who cannot live without other people to interact with each other and fulfill their needs in life. In the process of interaction with the teacher, there is a process of mutual influence, because physiologically the tendency is to imitate or follow the teacher who is used as a role model in oneself. Behind his personality as a leader figure who is credible, modest, polite, friendly and easy to mingle with anyone. (2) Habituation. The teacher sets an example in a simple life. For him, he doesn't need to convey a lot of recitation content, just a little as long as it can be practiced with *istiqomah*. This method is very simple and not boring for students and is not burdensome. The most important thing is that students are willing to learn and continue to learn a little as long as they remain steadfast. When I analyze the existing problems, I will feel carried away in a habitual atmosphere, and we remember quickly, and are easy to put into practice. With habituation carried out without any coercion, the value of habituation will be born in him. The implementation of moral education in the book Ta'limul Muta'allim at the Darul Kamal Nahdlatul Wathan Kembang Kerang Islamic Boarding School includes the implementation of educational goals, respect for educators, students and the etiquette of seeking knowledge.

### **Implementation of Educational Goals in the Book of Ta'limul Muta'allim at the Darul Kamal Islamic Boarding School NW Kembang Kerang**

The implementation of the educational objectives in the Ta'limul Muta'allim book at the Darul Kamal NW Kembang Kerang Islamic boarding school is outlined in the learning objectives for each Basic Competency taught. This is because moral education at the Darul Kamal NW Kembang Kerang Islamic boarding school is not taught as a stand-alone subject but is internalized in an integrative manner through various subjects that take place in the learning process in the classroom.

From the results of the study carried out on the print-out book of Decree of the Minister of Religion Number 183 of 2019 concerning the PAI and Arabic curriculum in madrasas, it was found that two Basic Competencies from the class XI Al-Qur'an Hadith subject were relevant to the concept of moral education of Burhanuddin al- Zarnuji, namely KD 3.2 about respect and obedience to parents and educators, and KD 5.2 about etiquette in seeking knowledge.



### **Implementation of the Concept of Respecting Educators in the Book of Ta'limul Muta'allim at the Darul Kamal Islamic Boarding School NW Kembang Kerang**

Based on observations made, it is known that basically there are several implementations of educators' rights at the Darul Kamal NW Kembang Kerang Islamic boarding school, namely: (a) Obtaining prosperity. The welfare of educators at the Darul Kamal Islamic boarding school takes the form of a monthly honorarium given at the beginning of each month, snacks every day during play time and school uniforms once every three years. (b) His existence as an educator is recognized by educational institutions. One of these existences is that it is registered in the Ministry of Religion's SIMPATIKA application. (c) Students obey orders. This can be seen when students complete tasks directed by educators, both individual and group tasks in the LKPD, obeying educators' orders when students are invited to work together.

In respecting educators, Burhanuddin al-Zarnuji in the book *Ta'limul Muta'allim* said, *"Whoever hurts the heart of an educator, the blessing of knowledge is forbidden to him and he will not gain useful knowledge except only a little."* (Fathulillah, 2015, p. 126).

All of this shows that the services and position of educators are extraordinary, in this regard Ali bin Abi Talib ra. gave advice as quoted by Burhanuddin al-Zarnuji: *"I see that the rights of an educator are more important than anyone else's rights. And the first thing that every Muslim must guard is that he is entitled to be rewarded with a thousand dirhams, as a reward for teaching one letter."* (Majid, 2021, p. 65)

Educators have the right to receive welfare in the form of a monthly honorarium and so on and receive awards in the form of being recognized for their existence as educators at SIMPATIKA and having their orders obeyed by students. Therefore, the teaching profession must be glorified, considering its very significant role in preparing future generations. Educators who devote their time and opportunities in developing, directing and educating in order to transform knowledge and internalize moral values in students. so that he has the right to be respected by receiving welfare and awards that are still relevant at the Darul Kamal NW Kembang Kerang Islamic boarding school.

### **Implementation of Student Concepts in the Ta'limul Muta'allim Book at the Darul Kamal Islamic Boarding School NW Kembang Kerang**

The next element that plays an important role in education is students, namely every human being who has potential and is always developing throughout his life. Students are human beings who will be shaped by the world of education. He is both an object and a subject, without whose existence it is impossible for the educational process to take place. In this case, Burhanuddin al-Zarnuji focuses more on the rights and obligations and etiquette that are really needed by students.

The first right of students at the Darul Kamal NW Kembang Kerang Islamic Boarding School is to make it easier to obtain knowledge. To make it easier for students to acquire knowledge, the Darul Kamal NW Kembang Kerang Islamic boarding school provides adequate learning facilities and infrastructure, an effective learning process, a conducive environment, an adequate library and no special fees for participating in learning and extra-curricular activities. and book studies. Burhanuddin al-Zarnuji explained *"Those*



*seeking knowledge should choose the best from each field of knowledge, choose what knowledge religion needs now, then what will be needed in the future.*" (Mujtahid, 2019, p. 81). From this expression, it is clear that the book Ta'limul Muta'allim advocates for an easy approach to knowledge acquisition, stating that students have the right to choose the field of knowledge they desire, as well as the right to have excellent educators and study partners.

Then the second right of students is to receive love. The form of loving treatment that students receive at the Darul Kamal NW Kembang Kerang Islamic boarding school is to receive teaching according to the lesson schedule, receive good treatment at the Islamic boarding school, be able to develop their potential, and receive educational services according to their talents, interests, and abilities. Burhanuddin al-Zarnuji explained, "*Pious people should have compassion, be willing to give advice, and not be jealous. Envy will not be useful; it will actually harm you.*" (Ibrahim bin Ismail, 2016, p. 82). According to this expression, Burhanuddin al-Zarnuji explained that, as an educator, you are required to show your love by providing equal learning opportunities to all students. In the Ta'limul Muta'allim book, students receive affectionate treatment in the form of advice, respect, and equal learning opportunities.

Meanwhile, regarding students' obligations at Darul Kamal NW Kembang Kerang Islamic Boarding School, the first is the intention to achieve Allah's approval and moral excellence. Burhanuddin al-Zarnuji emphasized this principle: seeking Allah SWT pleasure and happiness in the afterlife; eliminating ignorance for oneself and others; reviving religion; preserving the continuity of Islam; and being grateful for the blessings of reason and physical health. (Mawardi, 2020, pp. 18–19). The intention of students in seeking knowledge is solely for Allah SWT., solely to seek knowledge, to gain blessed knowledge, to gain knowledge of the world and the hereafter, to broaden their horizons, to be successful in achieving their dreams and to become students who has noble character.

Then the second is to be steadfast and patient in seeking knowledge. Students must be steadfast and patient when studying. Patience and patience in studying at the Darul Kamal NW Kembang Kerang Islamic boarding school are measured by the percentage of attendance in learning that is not less than 90% of all face-to-face meetings, patiently following the entire learning process, patiently participating in activities programmed by the Islamic boarding school, and patiently bearing costs such as procuring books and tools, other study fees, semester exam fees, final exams, and boarding fees for residential students. Burhanuddin al-Zarnuji stated that patience and steadfastness are the main principles in all matters, but few people can do it. Not being patient in pursuing knowledge can confuse matters, disturb the mind, waste time, and hurt the teacher. And students should be steadfast in fighting against their own desires (Fathulillah, 2015, p. 94). To pursue knowledge in the Ta'limul Muta'allim book, one must remain steadfast and patient when studying with educators. Don't abandon a book before completing its study, and stay in the designated study area unless necessary.

The third obligation is to respect educators. Respect for educators at the Darul Kamal NW Kembang Kerang Islamic boarding school involves waiting for their presence in the classroom, saying hello when you meet them, and paying close attention to their explanations. Use polite language when speaking to him, and smile when you meet him.



## **Implementation of the Adab Concept of Respecting Knowledge in the Book of Ta'limul Muta'allim at the Darul Kamal Islamic Boarding School NW Kembang Kerang**

Forms of implementation of adab in seeking knowledge expressed in the book Ta'limul Muta'allim at the Darul Kamal Islamic Boarding School include glorifying knowledge and *wara'*. Honoring this knowledge itself consists of the etiquette of respecting educators, respecting books and respecting study partners. The first is the etiquette of respecting educators, which in this discussion, Burhanuddin al-Zarnuji explains a lot in his book. One of the most influential parts of the editorial of this book and is related to students' etiquette in respecting their educators is Sayyidina Ali bin Abi Talib RA's expression, which means: *"I am a servant of the person who once taught me a letter, if he wants then he has the right to sell me, free me, or keep me enslaved"* (Ibrahim bin Ismail, 2016).

The etiquette of respecting educators at the Darul Kamal NW Kembang Kerang Islamic boarding school is not making a fuss in front of educators, sitting, asking, and listening well, praying for goodness for educators, being humble in front of educators, and respecting educators' rights.

Burhanuddin al-Zarnuji also stated several etiquettes for respecting educators, including students not being allowed to walk in front of him, not occupying his seat, not starting to talk except with his permission, not being able to talk to him too much, not asking him something that bores him, not knocking on the door, but being patient. Until the teacher emerges, refrain from sitting too close to him unless necessary, as previously mentioned. In essence, a student must seek the approval of his teacher, avoid his wrath, and obey his orders, as long as he does not disobey Allah SWT.

This information seems to evoke the perception of total submission by a student to his teacher. Furthermore, it's important to remember that knowledge is not always definitive, especially if you disagree with your teacher or inadvertently cause them harm. Even though this perception has a positive value, it does not rule out the possibility of causing undesirable impacts. This is because students will appear passive and must accept without daring to criticize. Therefore, the etiquette of respecting educators, as explained by Burhanuddin al-Zarnuji, does not apply at the Darul Kamal NW Kembang Kerang Islamic boarding school, where education is a necessity to produce students who are critical and active in responding to events in the surrounding community. Realizing this becomes challenging when learning solely revolves around the educator, leaving students as mere listeners unable to voice their opinions or accept the educator's decisions.

The next aspect to consider is the etiquette of respecting books. At the Darul Kamal NW Kembang Kerang Islamic boarding school, the etiquette for respecting books involves carrying the book in a position above the center, keeping it in a holy state, and placing it in a high place. The Darul Kamal NW Kembang Kerang Islamic boarding school conducts the learning and book study process after completing prayers to uphold the purity of its students. I have completed the Duha sunnah prayer for formal learning and the Fardlu prayer for book study. In this item, Burhanuddin al-Zarnuji reveals in his book that one way to honor knowledge is to respect the book, namely by taking the book in a holy state, not stretching your legs towards the book, placing the book of interpretation at the top, and writing the



book neatly. Considering this reality, Burhanuddin al-Zarnuji's book-respecting etiquette remains highly relevant for implementation at the Darul Kamal NW Kembang Kerang Islamic boarding school.

The three etiquettes respect friendship. The etiquette of respecting friends at the Darul Kamal NW Kembang Kerang Islamic boarding school is that students do not disturb study friends, do not criticize study friends' opinions or work results, do not take study friends' belongings without permission, listen to study friends' explanations or opinions, carry out the commissioner's schedule, set the table and study friend's chair, clean the blackboard, refill the marker, and throw away the rubbish in its place. The issue of students' morals towards their study partners did not escape Burhanuddin al-Zarnuji's attention. In this case, it seems that Burhanuddin al-Zarnuji is very aware of the influence of friends and the environment in general. Having study friends significantly influences the attitudes and habits a student will adopt.

After glorifying knowledge, the second form of implementation of adab in seeking understanding expressed in the book Ta'limul Muta'allim at the Darul Kamal Islamic Boarding School is *wara'*. The manifestation of the *wara'* attitude at the Darul Kamal NW Kembang Kerang Islamic boarding school is that students take care of themselves by not eating and drinking during the learning process, not sleeping during the learning process, not talking too much about useless things, especially during the learning process, not mingling with people outside the Islamic boarding school, stopping other activities when the call to prayer has sounded, following the activities that have been programmed by the Islamic boarding school (prayer together, Duha prayer, Fardlu prayer in congregation), and bringing books according to the schedule.

Burhanuddin al-Zarnuji said that when a student of knowledge has the character of *wara'*, then his knowledge will be more useful, the learning process will be easier, and the benefits of the knowledge gained will also be many (Al-Zarnuji, 1995, p. 185). The manifestation of this *wara'*'s attitude is to avoid eating a lot, not sleeping too much, and not talking about things that are not useful. Do not associate with destroyers, evildoers, and the unemployed; learn to face the Qibla; imitate the sunnah of the prophet; pray more; and bring books to study.

## CONCLUSION

Ta'limul Muta'allim's teachings have moral educational values that are relevant throughout the ages. Learn!The Darul Kamal NW Kembang Karang Islamic Boarding School implements Ta'limul Muta'allim learning by utilizing four main concepts: educational goals, respect for educators, the nature of students, and etiquette in seeking knowl!The Darul Kamal NW Kembang Karang Islamic Boarding School manifests the four concepts through its learning methods, daily activities, and efficient utilization of available facilities and infrastructure. According to the application at the Darul Kamal NW Kembang Karang Islamic Boarding School, learning using the Ta'limul Muta'allim book has a significant impact on the development of the students' morals and personalities. Every educational institution, particularly Islamic ones, should implement the teaching methods outlined in this book to achieve the desired moral and good personality objectives.



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