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ORIGINAL RESEARCH ARTICLE

Implementation of the Ta'limul Muta'allim Book in Learning and Character Development of Students

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ABSTRACT

This study aims to analyze the implementation of the Ta'limul Muta'allim book in learning and character development of students at SMA Al-Qur'an Jati Agung, Marga Agung Village, Jati Agung District, South Lampung Regency. The study employed qualitative method with descriptive case study approach. Data collection techniques included observation, in-depth interviews, and documentation. Research subjects consisted of the principal, Ta'limul Muta'allim teacher, vice principal of curriculum, and students. The findings revealed that the implementation of Ta'limul Muta'allim has been running systematically through three stages: planning, implementation, and evaluation. In the planning stage, learning was designed with orientation towards character formation through contextual material selection. In the implementation stage, learning combined lecture, bandongan, and discussion methods, strengthened by modeling and habituation within the boarding school environment. In the evaluation stage, assessment was conducted through observation of student behavior in daily life. Supporting factors included the boarding school system, teacher's role as a model, religious environment, and structured habituation programs. Inhibiting factors included student inconsistency, individual character differences, external environmental influences, and limited evaluation instruments. This study recommends strengthening documented planning systems, developing participatory methods, and establishing standardized character evaluation instruments.

Keywords: Ta'limul Muta'allim, Character Development, Islamic Education.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis implementasi kitab Ta'limul Muta'allim dalam pembelajaran dan pembinaan akhlak santri di SMA Al-Qur'an Jati Agung, Desa Marga Agung, Kecamatan Jati Agung, Kabupaten Lampung Selatan. Penelitian menggunakan metode kualitatif dengan pendekatan studi kasus deskriptif. Teknik pengumpulan data meliputi observasi, wawancara mendalam, dan dokumentasi. Subjek penelitian terdiri dari kepala sekolah, guru pengampu kitab Ta'limul Muta'allim, wakil kepala sekolah bidang kurikulum, dan santri. Hasil penelitian menunjukkan bahwa implementasi kitab Ta'limul Muta'allim telah berjalan secara sistematis melalui tiga tahap: perencanaan, pelaksanaan, dan evaluasi. Pada tahap perencanaan, pembelajaran dirancang dengan orientasi pada pembentukan akhlak melalui seleksi materi yang kontekstual. Pada tahap pelaksanaan, pembelajaran mengombinasikan metode ceramah, bandongan, diskusi, serta diperkuat dengan keteladanan dan pembiasaan dalam lingkungan boarding school. Pada tahap evaluasi, penilaian dilakukan melalui observasi perilaku santri dalam kehidupan sehari-hari. Faktor pendukung meliputi sistem boarding school, peran guru sebagai teladan, lingkungan religius, dan program pembiasaan terstruktur. Faktor penghambat meliputi inkonsistensi santri, perbedaan karakter individu, pengaruh lingkungan luar, dan keterbatasan instrumen evaluasi. Penelitian ini merekomendasikan penguatan sistem perencanaan terdokumentasi, pengembangan metode partisipatif, dan penyusunan instrumen evaluasi akhlak yang terstandar.

Kata kunci: Kitab Ta'limul Muta'allim, Pembinaan Akhlak, Pendidikan Islam

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1. INTRODUCTION

Character education constitutes a fundamental aspect of Islamic education that aims to shape individuals with noble morals (*akhlakul karimah*). In the context of modern education, the challenge of moral degradation among the younger generation has become increasingly complex, necessitating comprehensive and systematic approaches to character development. According to Yuliah (2021), implementation in education is essentially a real effort to execute plans or policies in accordance with predetermined objectives. Within Islamic education, implementation is understood as a process of executing structured ideas or programs through practical steps that produce tangible changes. Diding Rahmat (2022) emphasized that implementation is not merely the application of concepts but also the adjustment of policies to social and environmental contexts. This understanding positions implementation as a crucial bridge between planning and expected learning outcomes.

The teaching of classical Islamic texts (*kitab kuning*) has long been a tradition in pesantren (Islamic boarding schools) as a means of character formation. Among these classical texts, the *Ta'limul Muta'allim* by Sheikh Burhanuddin Az-Zarnuji occupies a significant position as a guide for students in seeking knowledge. This book comprehensively discusses adab (etiquette) in learning, including intentions, selection of teachers, respect for teachers, seriousness in study, and relationships with fellow students. Nur Amirudin (2020) examined the concept of moral education in the *Ta'limul Muta'allim*, finding that its values align with national character education principles such as responsibility, discipline, politeness, and compassion. Ratna Dewi (2024)

further confirmed that the implementation of *Ta'limul Muta'allim* values in pesantren contributes significantly to the formation of santri character.

The relevance of classical texts in modern education has been increasingly recognized. Ahmad Zaini (2023) found that character education based on *kitab kuning* effectively shapes students' behavior through consistent habituation and modeling. Khairuddin Harahap (2025) emphasized that adab-based Islamic education in *Ta'limul Muta'allim* provides a strong foundation for developing comprehensive Islamic character. Muhammad Rasyid (2025) demonstrated a significant correlation between learning *Ta'limul Muta'allim* and improved student morals. Dwi Lestari (2024) further showed that the implementation of *Ta'limul Muta'allim* values in pesantren education creates a holistic learning environment that supports character development. These studies collectively indicate that classical texts remain relevant and effective in addressing contemporary moral challenges.

Despite the recognized importance of classical texts in character education, there remains a gap in understanding how these texts can be effectively implemented in formal educational settings that integrate both national curriculum and religious education. Fina Ledyana (2024) identified problems in implementing moral values in Islamic education, including lack of systematic planning and evaluation. Nurul Atik Hamida (2022) examined the concept of moral education from Az-Zarnuji's perspective, emphasizing the need for contextualization of classical values in modern educational contexts. Rudi Setiyono (2023) found that the formation of respectful attitudes (*ta'dzim*) through *Ta'limul Muta'allim* requires consistent habituation and teacher modeling. Adhika Asyhari Ikhsan (2024) demonstrated that implementing *Ta'limul Muta'allim* learning in character formation requires adaptation to the specific characteristics of educational institutions. However, limited empirical research has specifically addressed the comprehensive implementation of *Ta'limul Muta'allim* in formal secondary education settings that combine boarding school systems with national curriculum.

SMA Al-Qur'an Jati Agung represents a unique educational institution that integrates formal secondary education with pesantren-based character development. Located in Marga Agung Village, Jati Agung District, South Lampung Regency, this school implements a boarding school system that enables intensive character formation through 24-hour supervision and guidance. The school has adopted the *Ta'limul Muta'allim* as one of its primary references in character development, integrating its values into both classroom learning and daily life activities. The selection of this location was based on its distinctive characteristics as a formal educational institution that combines national curriculum with classical text instruction, particularly the *Ta'limul Muta'allim*. This integration creates a unique educational ecosystem that potentially offers valuable insights into effective character education models.

The novelty of this research lies in its comprehensive analysis of *Ta'limul Muta'allim* implementation in a formal secondary education setting, examining the planning, implementation, and evaluation stages within a boarding school environment. This study addresses the gap between the recognized importance of classical texts in character education and limited empirical research on their systematic implementation in formal educational institutions. By employing qualitative case study methods with observation, in-depth interviews, and documentation, this research provides evidence-based insights into how classical text values can be effectively integrated into

modern educational systems. The research contributes to the growing body of literature on character education in Islamic contexts by providing concrete evidence of *Ta'limul Muta'allim*'s effectiveness in shaping student character through comprehensive analysis of supporting and inhibiting factors. This study is expected to provide new perspectives on the implementation of classical texts in formal education and contribute to the development of more effective character education strategies.

2. RESEARCH METHODS

This study employed a qualitative research method with a descriptive case study approach. Qualitative research is an approach that produces descriptive data in the form of written or oral words from people and observed behavior. According to Umar Sidiq and Moh. Miftachul Choiri (2019), descriptive qualitative research produces data in the form of words, pictures, and not numbers, emphasizing the natural setting as a direct source of data. The selection of this approach was based on the research focus on analyzing the implementation of *Ta'limul Muta'allim* in shaping student character, which requires in-depth, detailed, and contextual description. Kadi and Hidayatul Khoiriyah (2022) emphasized that qualitative case studies allow researchers to intensively explore phenomena occurring in a particular community by involving observation, interviews, and direct documentation. In this context, the case study focused on SMA Al-Qur'an Jati Agung as a formal educational institution based on pesantren principles.

The research was conducted at SMA Al-Qur'an Jati Agung, located in Marga Agung Village, Jati Agung District, South Lampung Regency, Lampung Province. This school is a formal educational institution based on pesantren that combines national curriculum with the teaching of classical texts, one of which is the *Ta'limul Muta'allim*. The selection of this location was based on the unique characteristics of the school, which not only emphasizes academic achievement but also prioritizes the formation of student character through the integration of general and religious curricula. The school has a boarding system (boarding school) that enables intensive character development through both classroom learning and out-of-class guidance. The research was conducted over a period of 3 months, from March to May 2026, covering the planning, implementation, and evaluation stages of *Ta'limul Muta'allim* learning.

Research subjects consisted of several groups selected through purposive sampling technique. The subjects included: (1) the principal who plays a role in formulating educational policies and directing the school's vision and mission; (2) teachers as learning implementers who directly teach the *Ta'limul Muta'allim* and provide examples to students; (3) caregivers or dormitory supervisors who play a role in guiding, supervising, and habituating students with moral values outside class hours; and (4) students as direct recipients of the educational process and the main objects of moral value internalization. The selection of subjects was based on the consideration that they are most knowledgeable and directly involved in the implementation of *Ta'limul Muta'allim* at SMA Al-Qur'an Jati Agung.

Data collection techniques employed three main methods: observation, in-depth interviews, and documentation. Observation was conducted to capture the actual practice of implementing

Ta'limul Muta'allim values in teaching and learning situations and dormitory life, including teacher-student interactions, adab habituation, and daily modeling by caregivers. According to Mukhlash Abrar (2024), observation in qualitative research allows researchers to obtain data based on facts occurring in the field so that they can understand phenomena more comprehensively. In-depth interviews were used to explore the experiences, strategies, and perceptions of key informants including the principal, PAI teachers, dormitory supervisors, and students. Through face-to-face meetings and open-ended questions, researchers explored how school policies are formulated, how *Ta'limul Muta'allim* material is taught, and how students interpret moral values in their routines. Documentation was used to obtain relevant written/visual evidence: curriculum, learning tools, regulations, activity schedules, character development record books, evaluation reports, and activity photos.

Data analysis followed the interactive analysis model of Miles & Huberman consisting of three main stages: data reduction, data display, and conclusion drawing/verification. Data reduction is the initial stage in qualitative data analysis that functions to simplify, select, and focus data obtained from the field. Umar Sidiq and Miftachul Choiri (2019) explained that data reduction is carried out through a process of selection, simplification, and abstraction of raw data, resulting in organized and more easily understood data. Data display in qualitative research is usually in the form of narrative text, matrices, charts, or tables, which aim to provide a clear and structured picture of research findings. Marinu Waruwu (2023) stated that data presentation must be able to display relationships between data categories to facilitate researchers in interpreting the phenomena studied. Conclusion drawing is an important aspect in qualitative research where researchers attempt to find meaning in collected data from observations, interviews, and documentation, then form patterns, themes, relationships, similarities, and other aspects. Data validity was ensured through triangulation of sources, methods, and theories, as well as member checking to confirm data obtained previously with the same informants (S. Hadi, 2021; Dedi Susanto et al., 2021).

3. RESULTS AND FINDINGS

SMA Al-Qur'an is a secondary education institution under the auspices of Pondok Pesantren Roudlatul Qur'an Empat, located in Jati Agung, South Lampung Regency. The school was established in 2023 in response to the growing community need for educational institutions capable of integrating academic excellence with character development based on Al-Qur'an values. As part of educational development within the pesantren environment, SMA Al-Qur'an implements a boarding school system designed to create an integrated educational environment between academic activities and religious development. Students not only receive classroom instruction but also intensive guidance through daily activities in the dormitory, including worship habituation, Al-Qur'an memorization, character development, and other religious activities that are systematically programmed.

The school's vision is "Mewujudkan generasi yang unggul, berkarakter Qur'ani, dan berwawasan yang luas" (Realizing a generation that is excellent, with Qur'anic character, and broad insight). To achieve this vision, SMA Al-Qur'an has established several missions: (1) realizing a culture of

students who are able to read and memorize the Al-Qur'an well and make it a way of life; (2) realizing students who excel in academic and non-academic fields and have tahfidzul Qur'an competence; (3) developing Islamic insight in accordance with Ahlussunnah Wal Jama'ah practices; (4) improving welfare and a smart, sincere, and complete learning culture for all school members. Currently, SMA Al-Qur'an has 25 teaching staff, with 3 teachers having educator certification. The number of students includes: Class X with 30 students, Class XI with 22 students, and Class XII with 15 students.

Implementation of *Ta'limul Muta'allim* in Learning

The research findings revealed that the implementation of *Ta'limul Muta'allim* at SMA Al-Qur'an has been integrated into various educational activities, both in classroom learning and in the daily life of students in the dormitory. In classroom learning, teachers not only convey subject matter cognitively but also internalize moral values sourced from the *Ta'limul Muta'allim*. Before learning begins, students are accustomed to praying, showing respect to teachers, and maintaining order during the learning process. This reflects the value of adab towards teachers, which is a principle in the book. The principal, Ustadz Taufik, stated: "Learning at SMA Al-Qur'an does not only focus on academic aspects but also on the formation of student character. The *Ta'limul Muta'allim* is one of the main references in instilling adab and ethics in seeking knowledge" (W.WBN-01).

Based on observations, the learning process of *Ta'limul Muta'allim* takes place in an orderly and conducive atmosphere. Students appear to sit neatly and pay attention to the teacher's explanation well. When learning begins, the teacher opens the lesson with greetings and communal prayer. Furthermore, the teacher provides an introduction to the material linked to the real conditions experienced by students. During the learning process, researchers observed that: (1) students tend to focus when the teacher explains the material; (2) some students actively take notes on the teacher's explanation; (3) there is two-way interaction between teacher and students. When the *bandongan* method is applied, students pay close attention as the teacher reads and explains the contents of the book. Some students appear to respond with questions or comments on the material presented.

The teacher, Ustadz Agus Trianto, explained: "In learning the *Ta'limul Muta'allim*, we emphasize the importance of adab towards teachers, seriousness in learning, and sincerity in seeking knowledge. These values are not only explained but also practiced in the daily lives of students" (W.WBN-02). The vice principal of curriculum, Umi Intan Ratna Sari, added: "The values in *Ta'limul Muta'allim* are not only taught in certain subjects but are also integrated into all learning activities. Teachers are directed to always instill learning adab in students" (W.WBN-03). From the students' perspective, one student stated: "Here we are taught to respect teachers more, study diligently, and maintain worship. Initially it was difficult, but over time it became a habit" (W.WBS-01).

Supporting and Inhibiting Factors

The research identified several supporting factors in the implementation of *Ta'limul Muta'allim* at SMA Al-Qur'an. First, the boarding school system is a major factor in supporting the success of

moral value implementation. The dormitory environment enables more intensive and sustainable social control compared to regular school systems. Students do not only undergo formal learning in class but also live in a structured system for 24 hours. Activities such as congregational prayers, Al-Qur'an memorization, religious study, and moral habituation are carried out routinely and continuously. This creates a conducive environment for character formation, as values are not only taught but also practiced directly in daily life. Second, the role of teachers as models (*uswah hasanah*) is crucial. Teachers consistently show polite, patient attitudes and provide wise advice. This behavior indirectly becomes a model that is imitated by students in their daily lives.

Third, the religious and structured environment is a major factor in accelerating the value internalization process. The school environment supports religious activities, characterized by routine programs such as congregational prayers, religious study, and moral development. Fourth, structured habituation programs include school regulations, religious activities, and daily social interactions. Through habituation, students are trained to behave in accordance with the values taught without always being reminded. As stated by Umi Intan: "We do not only look at academic grades but also the development of student character in their daily lives" (W.WBN-03).

However, the research also identified inhibiting factors. First, there is still inconsistency among some students in implementing discipline and time management. Second, differences in individual student characteristics affect the effectiveness of learning. Third, external environmental influences, such as family environment and peer relationships, still have a significant impact. Fourth, there are limitations in the evaluation system, where assessment is still qualitative and has not fully used standardized instruments. The teacher, Ustadz Agus, explained: "The main evaluation is seeing changes in student attitudes, whether they are more polite, more disciplined, and more respectful of teachers" (W.WBN-02). However, this evaluation approach, while authentic, still faces challenges in terms of objectivity and systematic documentation.

Evaluation of *Ta'limul Muta'allim* Learning

Evaluation of *Ta'limul Muta'allim* learning at SMA Al-Qur'an Jati Agung has unique characteristics because it does not only focus on cognitive aspects but also affective and behavioral aspects. In Islamic education, moral evaluation cannot be measured only by written tests but must be through observation of students' actual behavior. The research findings showed that teachers conduct evaluation through direct observation of student behavior, both inside and outside the classroom. This approach enables more authentic assessment of learning success. Additionally, evaluation is also conducted through student activity in learning and their involvement in religious activities.

Umi Intan added: "We do not only look at academic grades but also the development of student character in their daily lives" (W.WBN-03). Based on observations, researchers saw that students showed significant behavioral changes, such as: (1) increased discipline; (2) more polite in interactions; (3) more active in religious activities. However, there are several obstacles in evaluation, such as: (1) differences in student characteristics; (2) influences from the external environment; (3) limited time for observation. Nevertheless, in general, the evaluation shows that learning the *Ta'limul Muta'allim* has a positive impact on the formation of student character.

4. DISCUSSION

The findings of this study demonstrate that the implementation of *Ta'limul Muta'allim* at SMA Al-Qur'an Jati Agung has been running systematically through three interconnected stages: planning, implementation, and evaluation. This aligns with Elih Yuliah's (2021) concept that implementation is essentially a real effort to execute plans or policies in accordance with predetermined objectives. In the context of Islamic education, implementation is understood as a process of executing structured ideas or programs through practical steps that produce tangible changes. The systematic approach observed at SMA Al-Qur'an confirms that effective character education requires comprehensive planning that integrates cognitive, affective, and psychomotor aspects (Diding Rahmat, 2022).

The planning stage of *Ta'limul Muta'allim* learning at SMA Al-Qur'an reflects what can be termed "value-based planning." Teachers design learning with moral values as the primary objective, not merely the transmission of knowledge. This aligns with Roychan Abdul Aziz and Ahmad Saefudin's (2024) findings that the relevance of moral values in *Ta'limul Muta'allim* to character education in Indonesia lies in its comprehensive approach to value internalization. The contextual adaptation of classical texts observed in this study demonstrates that *Ta'limul Muta'allim* is not taught rigidly but is reinterpreted according to the needs of the times. This process of "contextualizing classical texts to modern reality" is crucial for maintaining the relevance of classical education in contemporary settings. However, the research also revealed that planning has not been fully documented in formal learning tools, which potentially becomes a weakness in academic accountability (Imam Ahmad Taufiq, 2018).

The implementation stage combines traditional and modern approaches, creating a synergy that supports effective character formation. The use of lecture, *bandongan*, and discussion methods reflects the adaptation of traditional pesantren pedagogy to formal educational settings. This aligns with Musdalipah Siregar's (2023) findings that traditional methods such as sorogan and *bandongan* remain relevant because they emphasize direct teacher involvement in character formation. The *bandongan* method, in particular, creates a unique learning environment where students receive direct guidance from teachers through reading and explaining classical texts. However, the research also found that lecture methods still dominate, potentially limiting students' active participation and critical thinking development. This suggests the need for more participatory and student-centered approaches while maintaining the strengths of traditional methods (Langeningtias, Taufiq, & Thoifah, 2024).

The role of teachers as models (*uswah hasanah*) is crucial to the success of *Ta'limul Muta'allim* implementation. Throughout the study, teachers consistently demonstrated proper behavior, serving as role models for students. This aligns with Zakiah Daradjat's (2005) emphasis that the younger the child, the more training and religious habituation should be provided, with explanations and understanding increasing proportionally as students grow. The teacher's role in this context extends beyond mere instruction to encompass spiritual and ethical guidance. However, the research also revealed a high dependence on individual teacher figures, which poses challenges for sustainability when teacher turnover occurs. This finding underscores the need for

more structured and standardized systems so that character development does not depend solely on individual teachers but becomes part of a sustainable educational system (Prayoga, 2024).

The boarding school system at SMA Al-Qur'an provides a unique advantage in character education. The dormitory environment enables intensive and continuous supervision and guidance, creating what can be described as a "total educational environment." This aligns with research showing that successful implementation of classical texts is determined by active involvement of students in living moral values. In the boarding school context, students are not only recipients of knowledge but also active subjects who learn through direct experience in daily life. The structured routine of congregational prayers, Al-Qur'an memorization, religious study, and moral habituation creates a comprehensive educational ecosystem. However, the research also identified gaps in supervision during certain times outside formal activities, indicating the need for strengthening monitoring systems (Wiwin, Robingatin, & Saugi, 2022).

The habituation method emerges as the dominant approach in implementing moral values at SMA Al-Qur'an. Through continuous repetition, students are trained to behave in accordance with taught values without always being reminded. This aligns with Aqib and Murtadlo's (2018) concept that habituation is a practical effort in education and character development characterized by repetition and continuous practice. However, the research also revealed that habituation has the potential to produce mechanical behavior. Some students perform good behavior only when under supervision but are less consistent outside supervision. This indicates that habituation needs to be balanced with reflective approaches and value understanding so that the formed behavior is not only outward but also based on inner awareness. This finding confirms the importance of integrating habituation with reflection and meaning-making in character education (Nurul Atik Hamida, 2022).

The evaluation of *Ta'limul Muta'allim* learning at SMA Al-Qur'an reflects the unique characteristics of moral education assessment. Teachers conduct evaluation through direct observation of student behavior in daily life, reflecting authentic assessment principles. This aligns with Muhammad Rijal Fadli's (2021) emphasis that evaluation in qualitative research must consider the integration between field data and theoretical frameworks to produce meaningful and applicable findings. The continuous assessment approach enables teachers to monitor student development over time. However, the research also found that evaluation has not been fully documented systematically, and assessment remains subjective, depending on teacher observation. This condition can be a weakness because it is difficult to measure learning success objectively and standardized. Therefore, developing more systematic evaluation instruments, such as moral assessment rubrics, is necessary (Rudi Hartono, 2021).

The research identified a model of *Ta'limul Muta'allim* implementation that combines three main components: teaching (*pembelajaran*), modeling (*keteladanan*), and habituation (*pembiasaan*). Teaching provides cognitive understanding of moral values through classroom instruction. Modeling provides concrete examples through teacher behavior that students can imitate. Habituation reinforces learning through continuous practice in daily life. These three components form an interconnected system where teaching provides understanding, modeling provides examples, and habituation strengthens practice. This model aligns with Imam Ahmad Taufiq's (2018) findings that successful character education requires integration of knowledge, example,

and practice. However, the model still lacks an integrated evaluation mechanism, suggesting the need for a more comprehensive framework that includes systematic assessment (Hasanul Mukhlisin, 2017).

The internalization process at SMA Al-Qur'an can be analyzed through stages of transformation, transaction, and transinternalization as proposed by Moh Farhan (2024). At the transformation stage, students receive values in the form of knowledge through classroom learning. At the transaction stage, students begin to accept and acknowledge the importance of these values through interaction with teachers and peers. At the transinternalization stage, values become part of personality and are practiced consciously. The research findings show that most students are still at the transaction and habituation stages, not yet reaching full transinternalization. This indicates that while implementation has been systematic, the depth of internalization still requires strengthening. This finding confirms that character education is a complex and multidimensional process requiring sustained effort (Errina Usman, 2022).

The supporting factors identified in this research—boarding school system, teacher as model, religious environment, and structured habituation programs—align with research on effective character education. These factors work synergistically to create a conducive educational ecosystem. The boarding school system provides intensive supervision, the teacher provides concrete examples, the religious environment creates positive social pressure, and habituation programs ensure consistent practice. This confirms that character education cannot stand alone but requires synergy among various supporting factors. This synergy must be built systematically and sustainably so that each factor can complement and strengthen one another in the process of student character formation (Siti Rahmawati, 2021; M. Arifin, 2023).

The inhibiting factors identified—student inconsistency, individual character differences, external environmental influences, and limited evaluation instruments—highlight the complexity of character education. Student inconsistency reflects that internalization is not yet complete. Individual character differences indicate the need for differentiated approaches. External environmental influences show that schools cannot fully control all factors affecting students. Limited evaluation instruments indicate the need for more systematic assessment tools. These findings confirm that character education requires comprehensive and sustained efforts involving various parties, including schools, families, and communities. This aligns with the principle that education is a shared responsibility among all stakeholders (Dedi Supriadi, 2021; Ali Sabana Mudakir, 2022).

The research also revealed the importance of contextualizing classical texts in modern educational settings. The *Ta'limul Muta'allim*, while written centuries ago, contains values that remain relevant to contemporary educational challenges. The process of contextualization observed at SMA Al-Qur'an involves selecting materials relevant to students' conditions, adapting teaching methods to modern learning styles, and connecting classical values to contemporary issues. This process aligns with the hermeneutic approach to classical texts, which emphasizes understanding texts in their historical context while applying their principles to current situations. However, the research also noted that contextualization remains practical and has not been supported by a clear

methodological framework, suggesting the need for more systematic approaches to text interpretation and application (Zulalina Anjani, 2019).

The evaluation approach at SMA Al-Qur'an, while authentic in its emphasis on behavioral observation, faces challenges in objectivity and standardization. This reflects a broader tension in character education between authentic assessment, which captures the complexity of moral development, and standardized assessment, which enables objective measurement and comparison. The research suggests that both approaches are needed: authentic assessment through behavioral observation to capture the nuances of character development, and standardized instruments to ensure objectivity and enable systematic evaluation. Developing valid and reliable character assessment instruments that capture both aspects is a significant challenge for Islamic education (Rudi Hartono, 2021; Umar Sidiq & Moh. Miftachul Choiri, 2019).

The findings contribute to the growing body of literature on character education in Islamic contexts by providing empirical evidence for the effectiveness of classical text implementation in formal educational settings. The research extends previous studies by offering a comprehensive analysis of planning, implementation, and evaluation stages within a boarding school environment. This study also addresses the gap identified in previous research regarding limited empirical evidence on systematic implementation of classical texts in formal education. The research demonstrates that with proper planning, consistent implementation, and supportive environment, classical texts like *Ta'limul Muta'allim* can be effectively integrated into modern educational systems to shape student character (Kadi & Hidayatul Khoiriyah, 2022; Wajiyah & Hudaidah, 2021).

Several limitations should be acknowledged. First, the study focused on a single institution with a relatively small sample, limiting generalizability. Second, the research did not quantitatively measure character development but rather described qualitative changes. Third, the study was conducted over a relatively short period, and long-term retention of character improvements was not assessed. Future research should consider larger sample sizes across multiple institutions, include quantitative measurements of character development, and examine the long-term effectiveness of character education programs. Additionally, researchers could explore the integration of classical texts with other pedagogical approaches to further enhance character development (Nursanjaya, 2021; Marinu Waruwu, 2023).

The implications of this study for educational practice are substantial. Schools implementing similar programs should ensure systematic planning with clear documentation, develop participatory teaching methods that engage students actively, establish standardized evaluation instruments, and foster collaboration with families and communities. The research also highlights the importance of teacher professional development in implementing character education. Teachers need training not only in content knowledge but also in pedagogical strategies for character formation, including modeling, habituation, and reflective practices. As emphasized by Zakiah Daradjat (2005), the quality of teacher-student relationships is crucial for effective character education, and this requires continuous investment in teacher development.

This study demonstrates the value of qualitative case study methods for understanding complex educational phenomena. The in-depth exploration of *Ta'limul Muta'allim* implementation

provided rich insights into the processes, challenges, and successes of character education. This methodological approach enabled the researcher to capture the nuances of implementation that might be missed by quantitative methods. Future research could build on these findings by employing mixed methods approaches that combine qualitative depth with quantitative breadth to provide a more comprehensive understanding of character education effectiveness (Rahardjo, 2017; Umar Sidiq & Moh. Miftachul Choiri, 2019).

5. CONCLUSION AND SUGGESTIONS

Implementation of *Ta'limul Muta'allim* in learning and character development at SMA Al-Qur'an Jati Agung has been running systematically through three interconnected stages: planning, implementation, and evaluation. In the planning stage, learning was designed with orientation towards character formation, with teachers selecting materials contextually and adapting to student needs. However, planning has not been fully documented in formal and systematic learning tools. In the implementation stage, learning combined lecture, *bandongan*, and discussion methods, strengthened by modeling and habituation within the boarding school environment. The boarding school system, teacher as model, religious environment, and structured habituation programs served as supporting factors. However, implementation still faces challenges such as uneven student participation, dominance of lecture methods, and individual character differences. In the evaluation stage, assessment was conducted continuously through observation of student behavior in daily life, showing positive changes in discipline, politeness, and responsibility. However, evaluation remains qualitative and has not used standardized instruments.

The study concludes that the implementation of *Ta'limul Muta'allim* at SMA Al-Qur'an Jati Agung has been effective in shaping student character through integrated learning and habituation. However, the process of value internalization has not been fully optimal, as there are still constraints in behavior consistency and depth of student understanding. The model of implementation found in this research combines three main components: teaching, modeling, and habituation, which form an interconnected system. Recommendations include: (1) strengthening systematic and documented planning; (2) developing more varied and participatory teaching methods; (3) establishing standardized character evaluation instruments; (4) developing theoretically grounded contextualization approaches; and (5) enhancing collaboration between schools, families, and communities. These recommendations aim to strengthen the implementation of classical text-based character education so that moral values can be internalized more deeply and sustainably in students.

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