

IMPLEMENTATION OF THE BOOK TA'LIMUL MUTA'ALIM IN SHAPING THE CHARACTER OF SANTRI AT PONDOK PESANTREN DARUR ROBBANI KARANGGEDE

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Abstract

Character education represents a cornerstone of Islamic educational philosophy, serving as a fundamental element in cultivating the holistic development of Muslim youth. In Indonesia's pesantren (Islamic boarding schools) tradition, character formation transcends conventional classroom instruction to become an integrated way of life that encompasses spiritual, intellectual, moral, and social dimensions. Character education is an important aspect in shaping the personality of students in the boarding school environment. The Ta'limul Muta'alim book has a central role in developing the character of santri by instilling the values of knowledge, patience, perseverance, and noble morals. This study aims to analyze the implementation of Ta'limul Muta'alim in shaping the character of students at Darur Robbani Karanggede Islamic Boarding School. The research method used is qualitative with a case study approach. Data collection techniques include observation, in-depth interviews, and documentation. The research findings show that Ta'limul Muta'alim is applied through formal teaching, daily practice, and examples from kyai and ustaz. Supporting factors include a conducive pesantren environment, practice-based learning methods, and a high level of discipline. However, the challenges faced include the diversity of santri backgrounds and the lack of initial understanding of the book. This study concludes that the implementation of Ta'limul Muta'alim is effective in shaping santri character, especially in the aspects of discipline, ethics, and responsibility. Therefore, it is very important for pesantren to continue to develop adaptive learning strategies to maximize the absorption of the values contained in this book.

Keywords: Ta'alimul muta'alimin; Santri character; Islamic boarding school; Character education.

INTRODUCTION

In the context of Islamic education in Indonesia, there are several key terms that are crucial for understanding this research. One such term is "santri," which refers to students who pursue their education at pesantren (Islamic boarding schools). Santri engage not only in religious studies but also live in a dormitory environment governed by strict rules designed to cultivate discipline, moral character, and independence. They are categorized into two groups: "santri mukim," who reside at the pesantren, and "santri kalong," who study at the pesantren but do not stay in the dormitory.

Additionally, pesantren serve as traditional Islamic educational institutions where *santri* learn about religion and develop their character. Led by a kyai (Islamic scholar), these institutions employ a curriculum centered around the "kitab kuning" (traditional Islamic texts), group study sessions known as halaqah, and character education through practical daily experiences. Thus, pesantren function as vital centers for transmitting Islamic knowledge and moral values, continually adapting to the changes of the times.

Character, in this context, refers to a set of moral values, ethics, and attitudes that shape an individual's personality. In Islamic education, character development encompasses not only intellectual growth but also spiritual and social dimensions. A person with good character in Islam embodies discipline, honesty, responsibility, and noble morals, which serve as the foundation for both individual lives and interactions within the community.

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Education is one of the main pillars in shaping individuals with noble character and a sense of responsibility. In Indonesia, pesantren function as educational institutions that have a strategic role in conveying religious knowledge as well as shaping the morals of the younger generation. One of the books often used in pesantren education is *Ta'limul Muta'allim*. This book contains guidelines on learning ethics and procedures that are very relevant in shaping the character of *santri* (Wiranata, 2019).

However, in today's modern era, educational challenges are increasingly complex. Technological developments and globalization affect learning methods and student behavior, including *santri* in pesantren. Many of them are exposed to individualistic lifestyles, lack discipline, and show a lack of appreciation for Islamic ethical values. This raises concerns among various parties, including pesantren managers. Therefore, the application of the values taught in *Ta'limul Muta'allim* is very important to redirect the learning character of *santri* to be in accordance with Islamic principles (Arifin, 2021).

Pesantren Darur Robbani Karanggede, Boyolali, as one of the traditional Islamic educational institutions, plays a vital role in preserving the teachings of kitab kuning, including *Ta'limul Muta'allim*. This pesantren is committed to implementing the teachings of this book in shaping the character of *santri*. This implementation process goes beyond mere material instruction; it also instills values such as sincerity, diligence, and respect for teachers in daily life (Hartadi et al.).

Unfortunately, the implementation of *Ta'limul Muta'allim* learning does not always run smoothly. Several challenges arise, such as *santri*'s limited understanding of the book's context, the lack of innovative teaching methods, and insufficient support from the learning environment. These issues hinder the realization of the ideal Islamic character-based education (Masudi, 2009).

As a book that contains fundamental principles such as sincere intention (*ikhlas*) in learning, respecting teachers, and avoiding arrogance, *Ta'limul Muta'allim* holds a highly strategic role. However, for this book to be effective in shaping *santri* character, a contextual and applicable learning approach is required. The implementation of its values must address contemporary challenges without losing the essence of its teachings (Ismawati, 2017).

Pesantren Darur Robbani has demonstrated various creative efforts in integrating the values of *Ta'limul Muta'allim* into the daily activities of *santri*. For example, this is done through the practice of halaqah (group discussions), the application of daily ethics, and character-based assessments. However, external environmental influences that do not support these values often become obstacles in the process of internalization (Prastowo, 2018).

This study aims to analyze the implementation of *Ta'limul Muta'allim* learning in shaping *santri*'s learning character at Pesantren Darur Robbani. Additionally, this research examines the effectiveness of teaching methods and the supporting or inhibiting factors in the application of the book's teachings.

Beyond its significance for *santri* development, this study is also relevant to the development of pesantren as Islamic educational institutions. The research findings are expected to provide practical recommendations for pesantren administrators in developing learning strategies based on Islamic values (Suherman & Cipta, 2024).

By integrating the concepts of *Ta'limul Muta'allim* with modern educational approaches, pesantren can produce *santri* who are not only proficient in religious knowledge but also possess strong character, are prepared to face contemporary challenges, and can serve as role models in society (Farhanudin & Muhajir, 2020).

Although *Ta'limul Muta'allim* has been a primary reference in shaping *santri* character, various gaps have emerged in its implementation at Pesantren Darur Robbani Karanggede, Boyolali. The main gap lies in the differing levels of understanding among *santri* regarding the book's content. *Santri* with a stronger religious educational background tend to grasp the teachings more easily compared to those who are newly introduced to the classical Islamic terminology. This creates disparities in the practical application of the values taught.

Moreover, the teaching methods applied are still oriented towards traditional approaches, such as sorogan and bandongan, which involve minimal active interaction between santri and teachers. These methods are also less effective in accommodating santri with different learning styles, such as visual or kinesthetic learners. This gap results in some santri feeling less emotionally engaged in the learning process, making the internalization of values less optimal (Fauzi, 2022).

In pesantren, not all *santri* get a supportive environment to apply the ethics taught in the book. For example, there are still a number of *santri* who show a lack of discipline or respect for teachers, which can affect other *santri*. Outside the pesantren, the influence of social media and modern culture often contradicts the Islamic values taught in the kitab. This is a big challenge in maintaining the consistency of *santri* learning characters (Yusuf, 2021).

The pesantren managers have a high vision to produce students with strong Islamic characters. However, limited resources, time, and the number of teachers often become obstacles in realizing this vision. For example, teachers or ustaz often face a heavy workload, making it difficult for them to give sufficient attention to the character development of each santri. This void requires a strategic solution so that the values of *Ta'limul Muta'allim* can be fully internalized in the daily lives of santri (Zulaiha, Syuaib, & Rahman, 2024).

The uniqueness of this research lies in its in-depth focus on integrating the values of *Ta'limul Muta'allimin* shaping the learning character of santri at Pesantren Darur Robbani Karanggede, Boyolali, with a contextual and applicable approach. This study not only examines the implementation of *Ta'limul Muta'allimas* an academic text but also explores how its values can be adapted to address modern challenges such as globalization, technological advancements, and shifts in the learning culture of the younger generation. Previous studies have generally discussed the teaching of this book theoretically without highlighting the application of its values in contemporary contexts (Bahtiar, Mukti, & Arsyad, 2024).

This research introduces a broader perspective by linking the teaching of *Ta'limul Muta'allim* with the concept of character education based on Islamic ethics, aimed at holistic personality development. Unlike other studies that tend to focus on cognitive outcomes, this research emphasizes the process of internalizing values such as sincerity, discipline, and respect for teachers in santri's daily practices. This novelty provides a significant contribution to the development of teaching methods in pesantren, particularly in shaping santri who not only have a deep understanding of religious knowledge but also possess strong character relevant to contemporary demands (Yusuf, 2021).

Based on the background, issues of implementation gaps, and the study's novelty, the research questions to be explored in this study are as follows; how is the implementation of *Ta'limul Muta'allim* learning in shaping santri's learning character at Pesantren Darur Robbani Karanggede, Boyolali?, what are the supporting and inhibiting factors in the implementation process of *Ta'limul Muta'allim* values in the pesantren?, to what extent is the effectiveness of the applied learning methods in internalizing *Ta'limul Muta'allim* values in *santri's* learning character?

RESEARCH METHOD

This study employs a qualitative approach with a descriptive method to examine the implementation of *Ta'limul Muta'allim* learning in shaping santri's learning character at Pesantren Darur Robbani Karanggede, Boyolali. A qualitative approach was chosen because this research aims to gain an in-depth understanding of the phenomenon related to the internalization of *Ta'limul Muta'allim* values, including interactions between santri, teachers, and the pesantren environment. The descriptive method is used to systematically and objectively describe the facts, learning dynamics, and challenges encountered in the process (Faturrahman, Fernadi, & Apriyani, 2023).

The first stage of this research was data collection. Data were collected through observation, in-depth interviews, and documentation. Observations were conducted to directly observe how the implementation of *Ta'limul Muta'allim* learning, including the interaction between teachers and students as well as the application of values from the book in daily life in pesantren. In-depth interviews were conducted with various informants, such as pesantren managers, teachers, and

santri, to obtain a comprehensive perspective on the implementation of *Ta'limul Muta'allim* learning. Documentation was used to complement the data, including santri's daily records, pesantren curriculum, and photos of teaching and learning activities (Anam, 2021).

The second stage is data analysis. The collected data were analyzed qualitatively through three main steps: data reduction, data presentation, and conclusion drawing. In the data reduction phase, irrelevant information was filtered out to focus on aspects related to the research questions. Relevant data was then presented in the form of narratives, tables, or diagrams to facilitate understanding of patterns and relationships between variables. Conclusions were drawn inductively by linking the findings in the field with relevant theories, including the concept of Islamic education and the methodology of learning *kitab kuning* (Ien & Lathifa, 2023).

The final stage is the preparation of the research report. At this stage, the results of data analysis are compiled in the form of a systematic and structured report. The report includes the main research findings, discussions, and practical recommendations to improve the implementation of *Ta'limul Muta'allim* learning in pesantren. By using a descriptive qualitative approach, this research is expected to provide an in-depth and applicable description of how the values in *Ta'limul Muta'allim* can be effectively internalized in the learning character of *santri* (Achjar et al., 2023).

RESULT AND DISCUSSION

Implementation of *Ta'limul Muta'allim* Learning

This study reveals that the implementation of the *Ta'limul Muta'allim* learning approach at Pesantren Darur Robbani Karanggede in Boyolali is facilitated through traditional methods, including sorogan and bandongan, along with the cultivation of ethical values in students' daily lives. Key principles such as sincerity (*ikhlas*), respect for teachers, patience, and dedication to the pursuit of knowledge are given special emphasis. In interviews with Mudir Ustadz Syamsuddin and Ustadz Mathlaul Anwar, it was highlighted that the teaching extends beyond the classroom, being reinforced through practices in the dormitories, such as maintaining time discipline and cleanliness.

However, several challenges are encountered, including students' limited understanding of classical Arabic and the predominantly one-way nature of the teaching method. Additionally, external influences, particularly from social media, pose further obstacles. Despite these challenges, the duration of stay at the pesantren plays a significant role in the internalization of these values, with senior students showing a much deeper understanding compared to their junior peers.

At Pesantren Darur Robbani Karanggede, the implementation of *Ta'limul Muta'allim* seamlessly blends traditional educational methods with the practical application of the book's teachings in everyday life. The learning process employs the sorogan and bandongan methods, which are essential components of pesantren education. These approaches effectively convey in-depth knowledge, particularly for students who already have a grasp of classical Arabic. However, challenges do arise when teaching students with limited linguistic and religious backgrounds.

In addition to formal instruction, the values emphasized in the book—such as sincerity, dedication, and respect for teachers—are cultivated through various daily life programs at the pesantren. Students are encouraged to approach their studies with sincere intentions and prayers, uphold cleanliness as a matter of ethical conduct, and follow a well-structured daily routine. Such practices are instrumental in shaping students' characters, ensuring they not only understand theoretical concepts but also apply them in real-world situations (Ulum, 2021).

Research findings suggest that although traditional methods like sorogan and bandongan continue to hold significance, some students report feeling less engaged in the learning process. The prevalence of one-way teaching methods presents a challenge, as noted in interviews with Ustadz Syamsuddin and Ustadz Mathlaul Anwar. They both recognized that adopting a more interactive approach could significantly improve students' understanding and internalization of key

values from the text, such as perseverance and diligence. This observation aligns with the idea that students who actively engage in learning—whether through discussions or independent exploration—tend to achieve a deeper comprehension. Consequently, it is essential to cultivate more participatory and contextual teaching methods that enable students to relate the teachings of the book to their everyday lives while maintaining the cherished values of the *pesantren*.

A notable strength of this educational approach is the strong bond between teachers and students. The principle of *birrul ustadz*, or respect for teachers, is a core value in the book that is conveyed not just through guidance but also through the exemplary conduct of the *pesantren* caretakers. In this environment, teachers emerge as pivotal figures who command respect, inspiring students to adhere to their counsel in developing a robust learning ethic (Waldan & Zainuddin, 2023).

This study highlights the challenges posed by external factors, particularly social media and a culture of instant gratification, which often impede the internalization of the book's values. Students who are exposed to contemporary lifestyles frequently find it difficult to consistently practice patience and diligence in their studies (Abbas, Rochmawan, Fathurrohman, & Ulfah, 2024). In response, the *pesantren* has implemented measures to minimize these influences by limiting students' access to certain technologies and enhancing supervision within its environment.

The *pesantren* itself plays a crucial role in supporting the values of *Ta'limul Muta'allim*. With its disciplined culture and strong Islamic principles, students are afforded significant opportunities to embrace the teachings of the book. Initiatives such as *halaqah* (group discussions) and various Islamic extracurricular activities are specifically designed to reinforce the application of these values in their daily lives (Rachman, 2021).

In terms of effectiveness, the implementation of *Ta'limul Muta'allim* has been proven to shape students into disciplined, diligent, and well-mannered individuals. Despite certain challenges, most students show positive development in their attitudes toward learning. They become more appreciative of knowledge and their teachers, as well as demonstrate a stronger commitment to practicing Islamic etiquette (*adab*) (Al Hadiq, 2022).

However, to further enhance the effectiveness of implementation, innovations in teaching methods are necessary. Approaches such as discussions, simulations, and the use of digital media can help bridge the gap between traditional methods and the needs of students in the modern era. This is essential to ensure that the values of *Ta'limul Muta'allim* remain relevant.

Table 1: Schedule of *Ta'limul Muta'allim* Teaching at Pondok Darur Robbani

No	Day	Time	Activity	Class	Instructor
1	Monday	18:00-19:30	<i>Sorogan and Bandongan</i>	4 TQT PA	Ustadz Mathlaul Anwar
2	Wednesday	18:00-19:30	<i>Sorogan and Bandongan</i>	5 TQT PA	Ustadz Mathlaul Anwar
3	Friday	18:00-19:30	<i>Sorogan and Bandongan</i>	6 TQT PA	Ustadz Mathlaul Anwar
4	Monday	16:00-17:30	<i>Sorogan and Bandongan</i>	4 TQT PI	Ustadz Syamsuddin
5	Tuesday	16:00-17:30	<i>Sorogan and Bandongan</i>	5 TQT PI	Ustadz Syamsuddin
6	Wednesday	16:00-17:30	<i>Sorogan and Bandongan</i>	6 TQT PI	Ustadz Syamsuddin

Supporting and Inhibiting Factors in the Implementation of *Ta'limul Muta'allim* Values

Interviews with Ustadz Syamsuddin and Ustadz Mathlaul Anwar revealed that the primary factor supporting the implementation of values from *Ta'limul Muta'allim* at Pesantren Darur Robbani Karanggede is the conducive and supportive pesantren environment. Ustadz Syamsuddin emphasizes that the pesantren actively cultivates an Islamic atmosphere where every member, from teachers to students, is dedicated to upholding and embodying Islamic values in their daily lives. Respect for teachers, a strong sense of discipline, and the consistent practice of *adab* are essential in shaping students' character and enhancing the learning experience.

Ustadz Mathlaul Anwar further elaborates that at this pesantren, *adab* is not only taught as a theoretical concept but is also ingrained in every facet of student life. This method facilitates the internalization of the values found in *Ta'limul Muta'allim*, as students engage in an environment that consistently demonstrates Islamic etiquette. This holistic approach allows students to not only gain knowledge but also to deeply understand and apply it in their daily practices, aligning with the teachings of the book.

Both scholars concur that integrating *adab* within the pesantren is crucial for fostering an education system that prioritizes not only academic achievement but also the cultivation of strong character. The deeply rooted Islamic environment, enriched by the habitual practice of *adab*, positions the pesantren as an effective platform for instilling the values of *Ta'limul Muta'allim*, enabling students to acquire knowledge while simultaneously developing a robust Islamic character.

1. Supporting Factors

The findings reveal that a key factor supporting the implementation of *Ta'limul Muta'allim* values is the conducive environment of the pesantren. At Pesantren Darur Robbani Karanggede, an Islamic learning atmosphere is cultivated through a culture of discipline, respect for teachers, and the consistent practice of *adab* in daily life. This nurturing environment greatly facilitates students' ability to internalize the principles outlined in the book, as they are surrounded by a setting that steadfastly upholds Islamic etiquette.

Another contributing factor is the unwavering commitment of the teachers and caretakers. These educators do more than impart knowledge; they serve as role models for their students. The values of sincerity, patience, and perseverance, as emphasized in the book, are exemplified by the teachers in their attitudes and daily interactions. This exemplary role significantly influences the development of students' character (Rizal, 2021).

Moreover, the various programs offered at the pesantren play a crucial role in reinforcing the *Ta'limul Muta'allim* values. Activities such as halaqah (study circles), evening religious classes, and group discussions provide students with the opportunities to deepen their understanding of the content while practicing those values in tangible ways. These programs not only enhance cognitive understanding but also promote character development through the regular application of Islamic principles (M. Kholil, 2008).

The physical resources available within the pesantren, including libraries, well-equipped learning spaces, and a clean environment, further support the implementation of *Ta'limul Muta'allim* values. Students feel encouraged to study and grow in a well-organized setting, allowing for a more effective internalization of the book's teachings (Yana, 2021).

2. Inhibiting Factors

The study also uncovered several challenges in applying the values outlined in the book. One of the main hurdles is the differing levels of comprehension among students regarding its content. "*Ta'limul Muta'allim*" is written in classical Arabic, which can be quite difficult for some students, especially those who are new to the pesantren setting. This disparity creates a divide in how well students can internalize the book's teachings; those

with a stronger command of the language are often able to implement its lessons more rapidly than their peers.

Interviews with Ustadz Syamsuddin and Ustadz Mathlaul Anwar highlighted that while traditional teaching methods like sorogan and bandongan offer distinct advantages in delivering the book's material, they also pose significant challenges in fostering emotional engagement among students. Ustadz Syamsuddin observed that although these methods effectively convey knowledge, the interaction tends to be largely one-way, with the teacher presenting information and students passively listening. This dynamic can lead to some students feeling disengaged, resulting in a superficial understanding of the content.

Ustadz Mathlaul Anwar further noted that, despite the historical effectiveness of these methods in promoting discipline and order in the learning environment, not all students find motivation in them. Some learners, particularly those who thrive in more interactive settings, feel restricted and yearn for opportunities to actively participate. This lack of engagement impacts their ability to internalize the values of "*Ta'limul Muta'allim*," which could be better realized through more participatory discussions and direct interaction with the material.

Both scholars underscored the necessity of adapting teaching strategies to cater to the diverse needs of students. Ustadz Syamsuddin proposed the development of a more varied teaching repertoire that blends traditional methods with interactive techniques, thus encouraging greater student involvement. Such an approach would not only make the learning process more dynamic but also deepen students' understanding and emotional connection to the principles taught in "*Ta'limul Muta'allim*."

3. External Influences and Additional Challenges

External influences, particularly those stemming from social media and contemporary culture, present significant challenges for students. With easy access to digital media, students are often exposed to values that contradict the teachings of *Ta'limul Muta'allim*. For example, the culture of instant gratification promoted on social media frequently stands in stark contrast to the virtues of patience and perseverance highlighted in the text (Abror & Rohmaniyah, 2023).

Another challenge arises from the limited number of teachers or caretakers available to provide individual attention to students. The heavy responsibilities teachers carry can hinder their ability to closely monitor each student's character development, and as a result, some students may require additional time to fully internalize the values being taught.

Moreover, differences in students' backgrounds contribute to these challenges. Those hailing from families with a strong religious foundation typically find it easier to accept and apply the book's values, in contrast to students who may be less familiar with Islamic etiquette. This discrepancy highlights the need for a more personalized approach to effectively support students from diverse backgrounds (Wirayanti, Erna, Cherawati, & Khaerani, 2024).

In summary, while the implementation of *Ta'limul Muta'allim* values at Pesantren Darur Robbani Karanggede is bolstered by a supportive environment, dedicated teachers, and organized programs, challenges such as language barriers, limited interactive learning, external influences, and varying student backgrounds persist. To ensure the effective internalization of the book's values among students, it will be essential to address these challenges through adaptive teaching methods and enhanced supervision.

Internalization of *Ta'limul Muta'allim* Values in Santri's Character

Insights gained from interviews with caretakers and teachers at Pesantren Darur Robbani reveal that although the sorogan and bandongan methods are effective for internalizing *Ta'limul Muta'allim* values, they also present certain challenges that must be addressed. The findings indicate that the sorogan method facilitates a deeper learning experience, as students have the

opportunity to engage directly with the teacher, who can offer personalized guidance and advice. This method is beneficial in imparting important moral values such as sincerity and diligence in learning. However, one notable limitation is the restricted interaction between teachers and students. Both Ustadz Syamsuddin and Ustadz Mathlaul Anwar highlighted this point, noting that while the *sorogan* method effectively conveys the content of the text, the absence of a platform for discussion and inquiries can lead to some students feeling less emotionally invested in their learning.

Furthermore, both ustadz noted that the *sorogan* and *bandongan* methods tend to result in passive learning experiences, where students primarily absorb information without engaging in active participation. This is largely due to the one-way communication style of instruction, which leaves little room for students to ask questions or delve deeper into discussions about the material. Active interaction during the learning process is crucial for enhancing the comprehension and application of the values presented in *Ta'limul Muta'allim*. Consequently, while these methods are effective for transmitting knowledge, they would greatly benefit from incorporating more interactive approaches to cater to the diverse learning styles of students.

Despite these challenges, the *sorogan* and *bandongan* methods remain effective in fostering positive character traits among students, such as discipline, patience, and respect for their teachers. Those engaged in learning *Ta'limul Muta'allim* show significant improvements in their attitudes, including heightened respect for teachers and reduced instances of absenteeism and tardiness (K. Kholil, Syarifuddin, Ikhsanuddin, Khoir, & Abbas, 2023). Therefore, while the *sorogan* and *bandongan* methods play a pivotal role in the educational process, it is essential to explore additional, more flexible, and interactive teaching methods to enhance students' understanding of the text, particularly for those who find the classical Arabic language used in the book challenging.

Research indicates that learning effectiveness can be significantly enhanced through more interactive methods. For example, incorporating discussion techniques or *halaqah* (study groups) facilitates engaging conversations about text interpretations. This interactive approach not only allows students to voice their opinions but also connects the content of the material to their own experiences, thereby reinforcing the internalization of *Ta'limul Muta'allim* values and fostering greater student engagement in the learning process (Fauzi, 2022).

Additionally, the integration of technology plays a vital role in improving learning outcomes. Some pesantren have started to adopt technology by utilizing visual media and digital applications to better illustrate classical texts. Although this practice is not yet widespread at Pesantren Darur Robbani, research suggests that it is an effective way to engage students who are accustomed to technology, thus diversifying the learning experience. This approach enables students to easily access educational materials and relate them to their lives in the digital age.

The impact of the learning process on students' character is evident as well. Those who actively participate in the *Ta'limul Muta'allim* studies demonstrate positive changes in their attitudes toward learning. Qualities such as discipline, responsibility, and a commitment to pursuing knowledge gradually emerge over time. These findings suggest that studying this text not only imparts religious knowledge but also contributes to the development of individuals with strong character and high levels of discipline (Munib, Haris, & Lutfiani, 2022).

To further enhance the effectiveness of this learning, pesantren must take into account the individuality of their students. Each learner has unique learning styles, and not everyone processes information in the same manner. Therefore, a personalized approach that acknowledges these diverse needs would be especially advantageous. For instance, visual learners may benefit from the use of images or videos to clarify text interpretations, while verbal learners could find group discussions or Questions and Answers sessions with teachers more helpful for understanding the material (Afifah, 2021).

Moreover, support from external environments, such as family and community, is crucial for the successful application of *Ta'limul Muta'allim* values. Students who receive robust support from their families in reinforcing Islamic ethics will likely find it easier to apply what they have

learned in the pesantren. Thus, fostering collaboration between pesantren and families is essential for embedding the book's principles into students' everyday lives.

In summary, the teaching of *Ta'limul Muta'allim* at Pesantren Darur Robbani Karanggede has effectively contributed to shaping students' learning character. However, its impact could be maximized through more interactive strategies, the incorporation of supportive technology, and a focus on the individual learning needs of students. A continuous and adaptable implementation that aligns with contemporary changes will ensure the lasting relevance and acceptance of the book's values among future generations of learners.

The application of *Ta'limul Muta'allim* at Pesantren Darur Robbani Karanggede has proven effective in shaping the learning character of its students. However, to ensure its continued effectiveness amidst the challenges of the modern era, a more interactive approach is essential, incorporating technology and addressing the individual needs of students.

One of the main challenges in teaching classical texts is the prevalent reliance on lecture-based and memorization methods. To enhance this learning process, the pesantren could adopt strategies such as discussion-based learning, case studies, and role-playing, which would encourage students to engage more actively in understanding and internalizing the values being taught. Additionally, integrating technology—such as interactive learning applications, e-books, and educational videos—could present the concepts of *Ta'limul Muta'allim* in a more engaging and relevant manner for the digital generation.

Moreover, it is important for the pesantren administration to adopt a more personalized approach to education. By recognizing the backgrounds and learning styles of each student, the educational experience can be tailored to be more effective and resonate on an individual level. Implementing a mentoring system that pairs senior students with juniors can also foster the transmission of values through direct exemplary behavior. With adaptive and innovative implementation, the principles of *Ta'limul Muta'allim* will remain relevant and continue to serve as a foundation for shaping the character of students in the modern era.

CONCLUSION

Based on the research conducted at Pesantren Darur Robbani Karanggede in Boyolali, the implementation of the *Ta'limul Muta'allim* learning method plays a crucial role in shaping the character of the students. Traditional methods such as *sorogan* and *bandongan* have proven effective in instilling moral values and etiquettes, particularly sincerity, respect for teachers, patience, and earnestness in the pursuit of knowledge.

The learning experience extends beyond the classroom, being integrated into daily life at the dormitory through the cultivation of time discipline, cleanliness, and social interactions that reflect noble character. However, the study also identified several challenges, such as the difficulty students face in understanding the classical Arabic used in the texts, as well as the less interactive nature of traditional teaching methods. Additionally, external factors like the influence of social media and modern culture pose challenges to maintaining the traditional values of the pesantren. Despite these challenges, the findings indicate that the longer students stay at the pesantren, the deeper their internalization of the taught values becomes. Senior students tend to demonstrate a stronger understanding and application of these values compared to their junior counterparts. Hence, there is a pressing need for innovative teaching methods to enhance the effectiveness of the *Ta'limul Muta'allim* curriculum.

To this end, several recommendations can be made: introducing group discussion methods, case studies, and role-playing exercises to boost interaction during learning; utilizing technology such as digital learning applications and educational videos to align with contemporary advancements; and establishing a mentoring system between senior and junior students to facilitate the understanding of the values explored in the texts. Moreover, a combination of traditional and modern teaching methods should be employed to ensure that learning remains relevant and effective in the digital age. For further research, a deeper examination of the effectiveness of innovative methods in teaching classical texts at other pesantren, as well as an

analysis of the impact of external factors like social media and modern culture on the character of the students, is necessary. This approach will enable pesantren to adapt to the changing times while continuing to uphold the scholarly and ethical values conveyed through the *Ta'limul Muta'allim*.

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