



Character Education in the Kitab of *Ta'limul Muta'allim* by Shaykh Al-Zarnuji

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Abstract

The central issue in this research is that education in Indonesia tends to place more emphasis on cognitive and psychomotor aspects so that there is less implementation of affective aspects. This results in a lack of instilling character education, resulting in an identity crisis such as the erosion of attitudes of honesty and politeness, which gives rise to various problems such as student delinquency. The aim of this research is to determine the implementation of Kitab values *Ta'lim Muta'allim* to develop the moral character of students through social values. The research method used is descriptive qualitative. The research results reveal the implementation of Kitab values *Ta'lim Muta'allim* to develop the moral character of students through social values. Darul Ulum Islamic Boarding School prioritizes humbled and practice nature *Ta'zim*. Moral teachings included in the Kitab *Ta'lim Muta'allim Brought* to life and realized, because the character of the students is suppressed and must be embedded in them at all times. Implementation of the values contained in the Kitab *Ta'lim Muta'allim* towards developing the character of students through exposure to national ideals. Being aware of national values that others should know about, saying congratulations, offering gifts, offering help, having a kind and polite attitude, and showing greater devotion to a sick friend are examples. Caring for and helping his friends. Female students are also aware of boundaries, even in their interactions with each other.

INTRODUCTION

In Burhanuddin al-Zarnuji's Kitab *Ta'lim al-Muta'allim*, character education refers to instilling manners in the personality of students. Based on the concept of faith, this internalization is a process of soul development (Mintz & Kaban, 2021). Islamic education must focus on forming people who understand their position before God, society, and themselves to produce students of knowledge who are characterful and civilized.

Because this Islamic boarding school is located in North Sumatra, precisely in the Tambangan Mandailing Natal District, the application of learning with Kitabs *Ta'limul muta'allim* at Pondok Pesantren Darul Ulum Muara Mais is very closely related to local wisdom. It is clear that habits, actions, and behaviors can expand the

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local understanding of ethics (Djamzuri, 2022; Azizah & Muhfiatun, 2018; Ajmain 7 Marzuki, 2019). Proverbs are one of the well-known types of local wisdom. Proverbs are well-known and often used phrases or sentiments. Proverbs explain the truth of things based on common sense and direct knowledge of human nature. Learning and understanding phrases like "*sheet metal floor*" and "*Natolu's pretext*" is one of them (Belachew & Midakso, 2023).

Dalihan na tolu is local wisdom that must be fostered and preserved. Because of the union between *anger* (friend of the same clan) *son of boru* (relatives), and *must* (the wife-giver side) is like a furnace with the same task to stand firm, a society with a solid relationship will grow, a society that is aware of its responsibilities will grow more and more well. The importance of moral education in society is shown by its respect for *must*, careful anger, and gentle behavior towards the son of *boru*. So *Dalihan na tolu* giving instructions in being polite to older and younger people.

Local wisdom refers to the values or living behavior of local people who interact wisely with the environment where they live (Primayanti & Puspita, 2022; Diab et al., 2022; Khosyiah & Rusyana, 2022). According to the Mandailing people, the ideal society is a society where there is affection in social interaction. Love is used as the source of all life, the term love as the beginning of custom.

Mandailing Natal customs and culture are in line with Islamic teachings which have a philosophy homebrew *do adat dohot ugamo* (custom and religion side by side) proves that Mandailing Natal has strong principles with Islam (Hamid et al., 2022; Putra & Hamid, 2021; Rohman et al., 2021). Mandailing Natal is also called the veranda of Mecca because many Islamic boarding schools were founded as a form of proof that Mandailing Natal is predominantly Muslim.

The influence of the local wisdom of Mandailing Natal has automatically had an influence on the students, most of whom already live with the Mandailing culture in their respective regions. The values that are socialized include religious teachings, *giving birth*, *Dalihan na tolu*, *sheet metal floor*, traditional practices, and values that foster harmony and sensitivity to environmental changes. Three components *pretext Na tolu* continue to relate to each other in the same order. A healthy balance between rights and obligations forms the foundation for harmonious relationships

METHODS

This type of research is a qualitative descriptive phenomenon used. The main data sources for this research are Buya (Islamic boarding school caretaker), mother/father teacher (Islamic boarding school ustadz/ustadzah) and students who have knowledge of the problem being investigated. Special attention is paid to character education in the Kitab *Ta'limul Muta'allim* the work of Sheikh Al-Zarnuji at the Pondok Pesantren Darul Ulum Muara Mais and how it relates to the local wisdom of Mandailing Natal.

Secondary data sources for this study include Kitabs about character education found in Sheikh Al-Zarnuji's Kitab *Ta'limul Muta'allim*, as well as literature related to research and expert writing on the subject of the Darul Ulum Muara Mais Jambur Islamic Boarding School in its Relevance to the Local Wisdom of Mandailing Natal (Belda et al., 2024; Dabela & Meissner, 2020; Henry et al., 2020). Data collection techniques are observation methods, interviews, and documentation studies

RESULT AND DISCUSSION

Analysis of Character Education in the Kitab *Ta'limul Muta'allim*

First, Love of knowledge. Knowledge is a trait that can be used by people who have it to go in a bright and clear direction, so that they can know something perfectly (Setiawan, 2017; Annur et al., 2022; Mahmud, 2017). If someone has knowledge, Allah will raise his level. Thus, people who have extensive knowledge will be respected by

others and given the trust to control whatever happens in this world. This shows that people who believe and have knowledge are superior to people who do not have knowledge. Therefore, we need to love knowledge and then have the desire to learn.

Second, Love Peace. Love of peace in national character is defined as attitudes, words and actions that make other people happy and safe when they are there (Debisa, 2022; Macheke, 2022; Balachew & Midakso, 2023). Sheikh al-Zarnuji also suggested that we avoid everything that could trigger hostility and conflict. because it will only waste time and will harm yourself and others.

Third, Democracy. According to national character values, democracy is a way of thinking, behaving and acting that assesses the rights and obligations of each person. In the Kitab *Ta'limul Muta'allim*, democracy is described as deliberation.

Fourth, Friendly/Communicative. Al-Zarnuji hinted that everyone should be friendly and want to talk to other people. By deliberating, there will be activities in interaction and communication with other people (Far, 2022; Ndraha et al., 2022; Dewi & Nulul, 2018).

Fifth, Tawadhu'. "*Humble*" can mean humbling oneself and being respectful to anyone, but "*humility*" is a mental attitude that humbles oneself to God and people. A proud person always rejects the truth and takes others for granted. He has greater confidence than others

Sixth, Smart. One of the poems taken by al-Zarnuji from his friend Ali bin Abi Talib was, "*Remember, in fact you will not be able to gain knowledge, unless you fulfill the requirements of six things which I will explain briefly, namely being intelligent, diligent, patient, having provisions, guidance from a teacher, and a long time.*" This poem appeared at a time when Islam was developing and Muslims wanted to become a religion recognized by society. In the poem above, one of several conditions needed to achieve success in the search for knowledge is intelligence.

Seventh, Earnest/Diligent. People who seek knowledge must be diligent, sincere, and persistent (continuous). In accordance with Allah's command in Surah al-Ankabut verse 69, students must be serious about studying and have the ability to repeat what they learn regularly.

Eighth, be diligent. Study diligently and not be lazy, things that are initially difficult to understand will be gradually understood so that they can finally be understood thoroughly. Lazy and diligent students will be different. According to the adage "be diligent when you are smart, be thrifty when you are rich," students who are diligent will reap the rewards of their craft. Wisdom cannot be achieved without hard work.

Ninth, Thank you. Al-Zarnuji said that gratitude must be accompanied by words (Alhamdulillah), heart and action. Gratitude is intended for students who have acquired all abilities, skills, intelligence and understanding. When students are grateful for what they have and understand, Allah will increase it. They must realize that all the knowledge they gain in studying science essentially comes from Allah.

Tenth, Zuhud. Zuhud means not wanting something by abandoning it (Muhtadin, 2020; Nasution, 2022; Hafun, 2017). Zuhud in this sense means loving Allah SWT more than anything and anyone. A person who is ascetic will dedicate his entire life to Allah SWT by abandoning worldly pleasures. Zuhud always hopes for better things and spiritual happiness or the afterlife. He used the money he had to dedicate himself to Allah SWT to uphold the Islamic religion.

Eleventh, Tawakal. Tawakal means handing over all responsibility to Allah SWT. People who are looking for information must rely on their trust when looking for information. Don't be confused or have difficulty with your fortune. Putting trust is the final point of a believer's efforts to solve his problems. An astute person does not need to pay attention to moral issues.

Twelve, Patience. Etymologically it means to hold back. In terms of terms, patience means refraining from three things: patience with promises to Allah, patience with things which are prohibited by Allah, and patience with fate which displeases Allah.

Thirteenth, Mercy. A knowledgeable person, according to Sheikh al-Zarnuji, must have compassion when giving advice. There must be no evil intentions or envy. The meaning is compassion for all people so that they do not go astray; as a result, compassion is about providing advice to those who need it most so they can change (Brown & Hardman, 2020; Magombeyi et al., 2017; Mlambo & Simon, 2021).

Fourteenth, Husnuzhan. Husnuzhan known as "good prejudice", is a belief about Asma', the nature and actions of Allah SWT. What He deserves. This is a belief that requires significant influence. Believing that Allah has mercy on all His servants and will forgive them if they repent and return to Him means that their worship and obedience will be accepted by Allah.

Fifteenth, Wara'. Al-Zarnuji said that a student must be wara (protect himself) when looking for information. Saying "*afterwards*" literally means avoiding bad things, sins and doubts. Wara also means Iffah, which means preventing oneself from things that are inappropriate. Ibrahim bin Adham said that wara means abandoning luxury and everything that is still doubtful.

Sixteenth, Honest. "*Ash-Shiddiq*" in Arabic means a person who is always honest in words and actions. Honesty can be defined as someone's carefulness in maintaining other people's trust in him. Honesty is one of the commendable morals. Someone is said to be honest if they tell the truth based on what happened (Brown-Luthango, 2020).

Implementation of Character Education in the Kitab *Ta'limul Muta'allim*

These include: i) intention to learn. God gives humans the gift of the heart as a place of faith and worship. The work of the heart that has the greatest impact on a person's daily activities is intention. Ordinary and simple work may have its intended reward, a value known only to Allah Almighty. Sincere efforts to learn for the pleasure of Allah and with good intentions will reap the best results. It is forbidden to study with the aim of becoming very rich or to gain status and respect in society. Unless this position is used to carry out the truth and protect the laws of Allah. Santri must be able to embrace knowledge with the aim of gaining a place in society, especially with documentation that this position is used to uphold the religion of Allah, practice truth, and not for personal gain or lust, ii) trust. Tawakkal, although there are some of them who are discouraged because of their parents' financial situation, their lack of gratitude, or their lack of patience in facing the problems that come their way, the majority of santri are still trying, especially those who received formal education, so they have to think about it. Such difficulties are typical for him, and he is left to continue praying and trying while waiting for Allah to make a decision, iii) choosing an Ustadz/ustadzah. Choosing an ustadz or ustadzah should be based on who is older, tends to be of wara', and is the most pious. According to Al-Zarnuji, the perfect teacher must be older than the student and have a certain area of expertise in addition to acting with caution. Everything is designed to enable educators to fulfill their role as educators and teachers.

The process of implementing character education in the Kitab *Ta'limul Muta'allim* from national values

Among them: i) affection. Santri have a bond of love with each other like family, mutual respect, love and sharing. The students' love for each other remains unaffected by personality differences, which have the potential to cause conflict. This is the right time when they can learn to respect and tolerate each other, ii) maintain verbal. One of the parts of the body that God gave each of us is the oral cavity. So, make the most of it and don't just say "speak up." It's not very big or short, but as

mentioned before, one word has the power to offend another person. Others will regard a person with respect because of his polite attitude. Other people will think he is evil because his tongue is much sharper than even the sharpest knife, iii) be patient and respect each other. According to the Kitab *Ta'lim Muta'allim*, a santri must choose the most significant religious knowledge at the beginning of their studies. The science of monotheism is the first of these sciences. This command makes sense because it allows students to learn the laws of worship from an early age. So that students grow accustomed to acting and are taught to obey Allah, use His rights, express gratitude to Him, return to Him, hold fast to Him, and rely on Him and surrender to him.

The process of implementing character education in the Kitab Ta'limul Muta'allim of Social value

These include: i) *tawadhu*. *Tawadhu* is a humble attitude towards God *Ta'ala*, by constantly submitting and following his orders. The Darul Ulum Muara Mais Islamic Boarding School always emphasizes what its students need to become humble, show respect for *ustadz* or *ustadzah*, do not step in front of them, stop when they pass, and so on. Practice *Humbled* involves more than just keeping your head down while walking; this also involves relying on one's heart to show one's sincerity in obeying the orders of the *ustadz* or *ustadzah*, ii) Interaction and Relationships. The relationship between the *ustadz* or *ustadzah* and the students is called an interaction. Intense and tight attachment exists in the interaction or relationship under consideration, both psychologically and externally. Interactions are very important because there are specific boundaries that must be followed and not every interaction can be disclosed to the *ustadz* or *ustadzah*. For example, consideration of sharing knowledge difficulties, using anecdotes to help find the right answer, and so on, iii) The relationship between the *ustadz/ustadzah* and the students. When *ustadz/ustadzah* and *santri* discuss their relationship, it is closely related to educational interaction, which is defined as an active two-way relationship between *ustadz/ustadzah* and *santri* who have a certain level of knowledge (norms) as a means to achieve educational goals.

Analysis of the Relevance of Character Education in the Kitab Ta'limul Muta'allim Towards the local wisdom of Mandailing Natal

In analyzing the relevance of character education in the Kitab *Ta'limul Muta'allim* towards the local wisdom of Mandailing Natal. Researchers concluded that *Dalihan Na Tolu*, *Poda Na Lima* and *Marsalapari/Marsialapari* are the main depictions of the local wisdom of Mandailing Natal. Because all three contain deep meaning for the people of Mandailing Natal in their behavior, social life and even in educating themselves. As for in *the ball* (love and affection) and *home* (familiarity) is the basis of the *dalihan natolu* custom as an institution of life for the Mandailing community. *In the ball* between human beings give birth home (intimacy) with each other, and there is *home* (familiarity) between humans shows that they live with *olong* (love and affection).

Poda Na Lima are good teachings and upbringing that become a guide to life. Therefore, *poda Na Lima* is the basis of teachings, upbringing, advice, warning demands, order, norms, ethics, morals, law and *tausiyah* which are life guidelines (way of life) in communication relationships between humans in social life who always need each other and fulfill various life needs. Customs *Marsialapari* is a symbol of the strong loyalty of the Mandailing people to their homeland. The mutual cooperation that is carried out is able to break down social barriers because on the surface everyone can be a good brother, an ordinary human being, or *Naposo Nauli Bulung* (slowly). So, from the explanation above related to *Dalihan Na Tolu*, *poda na lima* and *marsalapari* is an important teaching for the Mandailing Natal people, because it has a broad meaning to describe the life of the Mandailing Natal people. The following values can be categorized in analyzing the relevance of character education in Kitabs *Ta'limul*

Muta'allim regarding the local wisdom of Mandailing Natal (Chrysostomou & Symeonidou, 2017).

CONCLUSION

Kitab *Ta'lim Muta'allim* Sheikh al-Zarnuji's work is still closely related to classical education; Additionally, it serves as a foundation for learning, assigned to santri before they have a deeper understanding of other subjects and how they interact with teachers and other santri. This is done to ensure that students are more mature and ready for the next step in learning. *Dalihan na tolu* is local wisdom that must be fostered and preserved. Because of the union between *anger* (friend of the same clan), *son of boru* (relatives), and *must* (the wife-giver side) is like a furnace with the same task to stand firm, a society with a solid relationship will grow, a society that is aware of its responsibilities will grow more and more well. The importance of moral education in society is shown by its respect for *must*, careful anger, and gentle behavior towards the son of *boru*. So, *Dalihan na tolu* giving instructions in being polite to older and younger people.

About Sheet *metal floor*, it refers to positive instructions that serve as a personal life guide. Specifically, there are five: *paias robamu* (clean your heart), *Paias Patangmu*, (clean your body), *paias parabitonmu* (clean your clothes), *paias bagasmu* (clean your living space), and *paias your yard* (clean your environment). Because Sheet *metal floor* includes instructions, moral orders, directions, advice, warnings, and teachings, all of which are of great value to society. Local wisdom refers to the values or life behavior of local people who interact wisely with the environment in which they live. According to the Mandailing people, an ideal society is a society where there is a sense of affection in social interactions. Affection is used as the source of all life, the term love is the beginning of tradition.

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