



Application of the Book Adab Al-'Alim wa Al-Muta'allim to Students' Moral Education

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Abstract

This study examines the application of the book Adab Al-'Alim Wa Al-Muta'allim in the moral education of students at MTsN 4 Nganjuk. The book, authored by K.H. Hasyim Asy'ari, provides guidelines on the ethics of learning and teaching, aimed at fostering high moral standards among students. The study employed a qualitative research method, utilizing interviews, observations, and documentation to collect data. Findings indicate that the application of the book's teachings significantly improved students' respect for teachers, time management, and overall ethical behavior. However, challenges such as limited understanding of the Pegon script and varying levels of familial support were identified. Despite these challenges, the successful implementation of the book's principles has led to enhanced moral behavior among students, characterized by increased respect for teachers and peers, as well as a stronger commitment to learning.

Keywords: Adab Al-'Alim Wa Al-Muta'allim, Moral Education, Islamic Ethics, Student Behavior, MTsN 4 Nganjuk



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INTRODUCTION

Moral education is a critical component of holistic education, especially in the context of Islamic education, where ethical conduct and moral values are paramount. The erosion of moral values among the younger generation, particularly within the educational environment, has become a significant concern in many parts of the world, including Indonesia. Reports of disrespect towards teachers, incidents of physical violence among students, and general behavioral issues reflect a growing moral crisis that threatens the foundational values of education (Azra, 2020). In this context, Islamic educational institutions bear a significant responsibility in counteracting these trends by instilling strong moral values and ethical behavior in their students.



The teachings of K.H. Hasyim Asy'ari, particularly through his book *Adab Al-'Alim Wa Al-Muta'allim*, offer a profound framework for addressing these moral challenges. This book, which focuses on the ethics of learning and teaching, provides a comprehensive guide for both students and teachers in navigating their educational journey with integrity, respect, and devotion (Asy'ari, 2019). The principles outlined in this book are deeply rooted in Islamic tradition and are designed to cultivate a moral and ethical consciousness that transcends mere academic achievement (Zubaidi & Rahman, 2019).

In recent years, the relevance of *Adab Al-'Alim Wa Al-Muta'allim* has been reaffirmed in the context of contemporary educational challenges. The integration of these teachings into the curriculum of Islamic schools, such as MTsN 4 Nganjuk, represents a deliberate effort to enhance moral education and address the ethical dilemmas faced by students (Nasruddin, 2021). This school has adopted the teachings from the book as part of its moral education program, aiming to foster an environment where students not only excel academically but also develop a strong moral character. The focus on respect for teachers, effective time management, and sincere dedication to learning reflects the core values of *Adab Al-'Alim Wa Al-Muta'allim* and their applicability in modern educational settings (Firmansyah, 2023).

The implementation of these teachings, however, presents several challenges. One of the significant obstacles is the students' varying levels of understanding of the Pegon script, which is used in the original text of *Adab Al-'Alim Wa Al-Muta'allim* (Ali & Rahman, 2020). This script, while historically significant, poses a barrier for contemporary students who are more familiar with the Latin alphabet. Additionally, the role of family and community in reinforcing these teachings is crucial but often inconsistent, leading to varied outcomes in students' moral development (Rahim & Al-Munawar, 2022). The effectiveness of moral education is deeply intertwined with the support structures available to students outside the classroom, making the broader social context a significant factor in the success of these programs (Hashim & Mahmud, 2020).

Furthermore, the broader educational environment in Indonesia has been influenced by global trends that often conflict with traditional values. The rapid advancement of technology and the increasing exposure to global media have introduced new cultural norms that can undermine the moral and ethical teachings emphasized in Islamic education (Wahid & Hidayat, 2021). These external influences pose additional challenges to educators who are tasked with preserving and promoting Islamic values in a rapidly changing world. The need for a balanced approach that integrates traditional Islamic teachings with contemporary educational practices is essential for the effective moral development of students (Saeed & Nasrullah, 2021).



The study conducted at MTsN 4 Nganjuk seeks to explore the application of *Adab Al-'Alim Wa Al-Muta'allim* in the moral education of students, with a particular focus on how these teachings are implemented, the challenges faced, and the overall impact on students' behavior and attitudes. By examining the strategies employed in this implementation, the study aims to provide insights into the effectiveness of classical Islamic texts in addressing modern educational challenges. The research also seeks to highlight the importance of integrating moral education into the broader curriculum and the role of educators, families, and communities in supporting the moral and ethical development of students (Rahman & Nasir, 2022).

This study contributes to the ongoing discourse on the role of moral education in Islamic schools and the potential of classical Islamic literature to inform and enhance contemporary educational practices. By understanding the successes and challenges of implementing *Adab Al-'Alim Wa Al-Muta'allim*, educators can better design and implement moral education programs that are both relevant and effective in today's educational landscape (Mustafa & Aziz, 2020).

METHOD

This study employed a qualitative research approach to explore the application of *Adab Al-'Alim Wa Al-Muta'allim* in the moral education of students at MTsN 4 Nganjuk. A qualitative approach was chosen because it allows for an in-depth understanding of the social and educational dynamics involved in the implementation of moral teachings within a specific cultural and institutional context (Creswell & Poth, 2018). The research design was grounded in a case study methodology, which is particularly effective in examining the complexities of educational practices in a real-life setting (Yin, 2018).

Exploring Moral Education Through Qualitative Research



Research Setting and Participants

The study was conducted at MTsN 4 Nganjuk, an Islamic secondary school in Nganjuk, Indonesia. The participants included the teachers responsible for implementing the teachings of *Adab Al-'Alim Wa Al-Muta'allim* and a purposive sample of 30 students from different classes who were directly involved in the moral



education program. The selection of participants was based on their active involvement in the program and their ability to provide insights into the effectiveness of the teachings (Marshall & Rossman, 2017).

Data Collection Methods

Data were collected using three primary methods: observations, semi-structured interviews, and document analysis. This triangulation of data sources was intended to enhance the credibility and reliability of the findings (Patton, 2018).

1. Observations: The researcher conducted non-participant observations in the classroom and during extracurricular activities over a six-week period. The observations focused on how the teachings from *Adab Al-'Alim Wa Al-Muta'allim* were integrated into daily interactions and activities, as well as the students' responses and behavioral changes. Detailed field notes were taken during each observation session to document the context and dynamics of the classroom environment.
2. Interviews: Semi-structured interviews were conducted with three key groups: the Islamic education teachers, the school principal, and selected students. The interviews were designed to explore the participants' perceptions of the effectiveness of *Adab Al-'Alim Wa Al-Muta'allim* in shaping student behavior, the challenges faced during implementation, and the strategies used to overcome these challenges. Each interview was audio-recorded and transcribed for analysis.
3. Document Analysis: Relevant documents, including lesson plans, moral education curriculum outlines, and student conduct records, were analyzed to gain a deeper understanding of how *Adab Al-'Alim Wa Al-Muta'allim* was formally integrated into the school's moral education program. This analysis provided additional context to the observational and interview data, allowing for a more comprehensive understanding of the implementation process.

Data Analysis

The data were analyzed using thematic analysis, a method well-suited for identifying, analyzing, and reporting patterns (themes) within qualitative data (Braun & Clarke, 2019). Thematic analysis was chosen for its flexibility and its ability to provide a rich, detailed, and complex account of data. The analysis followed six steps: familiarization with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report. This process involved both inductive and deductive coding, allowing for the identification of themes both emerging from the data and aligned with the research objectives (Nowell et al., 2017).



RESULTS AND DISCUSSION

The implementation of *Adab Al-'Alim Wa Al-Muta'allim* in the moral education program at MTsN 4 Nganjuk has yielded several key findings that reflect both the strengths and challenges of integrating classical Islamic texts into contemporary educational practices. These findings, drawn from detailed observations, interviews, and document analysis, are summarized as follows:

Strengthened Ethical Behavior and Moral Awareness The application of *Adab Al-'Alim Wa Al-Muta'allim* has significantly strengthened students' ethical behavior and heightened their moral awareness. Observations revealed that students exhibited a marked increase in behaviors that align with the ethical teachings of the text, such as honesty, humility, and respect for others. This was particularly evident in the way students interacted with their peers and teachers, showing a greater degree of respect and consideration. The moral teachings from the text served as a constant reminder of the values that should guide their actions, fostering a school environment where ethical behavior became the norm rather than the exception (Asy'ari, 2019).

Enhanced Respect for Teachers and Educational Authority One of the most significant impacts observed was the increased respect students demonstrated towards their teachers and school authorities. The teachings of *Adab Al-'Alim Wa Al-Muta'allim* emphasize the importance of honoring educators, viewing them as key figures in the pursuit of knowledge. This respect was manifested in various forms, including students' attentiveness in class, their adherence to school rules, and their willingness to seek guidance from teachers. This finding is consistent with previous research suggesting that moral education rooted in respect for authority can lead to a more disciplined and orderly school environment (Hashim & Mahmud, 2020).

Improved Time Management and Academic Discipline Another notable outcome of the implementation was the improvement in students' time management and academic discipline. The principles from *Adab Al-'Alim Wa Al-Muta'allim* encouraged students to value their time, emphasizing the importance of punctuality and diligence in their studies. Teachers reported that students were more punctual in attending classes and more disciplined in completing assignments on time. This behavioral shift contributed to a more productive academic environment and was supported by the structure provided by the moral teachings (Nasruddin, 2021).

Challenges in Literacy and Comprehension Despite the positive outcomes, the study also identified significant challenges, particularly in the areas of literacy and comprehension. The use of the Pegon script in *Adab Al-'Alim Wa Al-Muta'allim* posed a barrier for many students, who struggled with reading and fully understanding the text. This issue was particularly pronounced among students with limited prior exposure to traditional Islamic scripts, which affected their ability



to engage deeply with the material (Ali & Rahman, 2020). This challenge underscores the need for supplementary instructional methods or modern translations to make the teachings more accessible to all students.

Variable Family and Community Support The effectiveness of the moral education program was also influenced by the level of support students received from their families and communities. Interviews with students and teachers revealed that while the school environment was conducive to the internalization of moral values, the reinforcement of these values outside of school was inconsistent. In homes where parents actively supported the teachings, students were more likely to apply the lessons learned in their daily lives. Conversely, students from less supportive environments faced greater challenges in maintaining the behavioral standards encouraged by the program (Rahim & Al-Munawar, 2022).

Positive Impact on Peer Relationships and School Culture The integration of Adab Al-'Alim Wa Al-Muta'allim not only influenced individual behavior but also had a broader impact on the overall school culture. Students reported feeling more connected to their peers, with a noticeable increase in cooperative behaviors and mutual respect. This shift contributed to a more inclusive and supportive school environment, where students were more willing to help each other and resolve conflicts amicably. This finding aligns with research indicating that moral education can enhance social cohesion and create a positive school culture (Saeed & Nasrullah, 2021).

DISCUSSION

The findings of this study provide compelling evidence of the effectiveness of Adab Al-'Alim Wa Al-Muta'allim in enhancing the moral education of students at MTsN 4 Nganjuk. The significant improvements in ethical behavior, respect for authority, and academic discipline observed among students suggest that classical Islamic texts can play a critical role in modern educational settings, particularly in cultivating moral and ethical values that are essential for both personal development and social harmony (Asy'ari, 2019).

The increased respect for teachers and the improved time management skills observed among students underscore the relevance of the teachings in addressing contemporary educational challenges. These findings are in line with the principles of Islamic pedagogy, which emphasize the holistic development of individuals, integrating moral and spiritual growth with academic achievement (Hashim & Mahmud, 2020). The success of this approach at MTsN 4 Nganjuk highlights the potential of integrating traditional texts into the curriculum to foster a learning environment where moral values are central to the educational experience.

However, the challenges related to literacy and comprehension of the Pegon script point to a significant barrier that must be addressed to ensure the inclusivity and accessibility of these teachings. The difficulty that many students faced in



engaging with the text suggests a need for pedagogical adaptations, such as the use of translated versions or modern instructional tools that can bridge the gap between traditional Islamic education and the literacy levels of contemporary students (Ali & Rahman, 2020). Addressing these challenges is crucial for ensuring that all students, regardless of their background, can benefit from the moral teachings of *Adab Al-'Alim Wa Al-Muta'allim*.

Furthermore, the variability in family and community support highlights the importance of a collaborative approach to moral education. The findings suggest that the reinforcement of moral values outside the school environment is critical for the sustained impact of moral education programs. Schools need to engage more actively with families and communities, providing them with the resources and guidance necessary to support the moral development of students (Rahim & Al-Munawar, 2022). This collaboration is essential for creating a consistent and supportive environment that reinforces the lessons learned at school and helps students internalize these values in their daily lives.

The positive impact on peer relationships and the overall school culture observed in this study also underscores the broader societal benefits of moral education. By fostering a school environment where mutual respect and cooperation are valued, *Adab Al-'Alim Wa Al-Muta'allim* contributes to the development of a cohesive and supportive community within the school. This finding supports the view that moral education is not only about individual behavior but also about creating a collective ethos that promotes social harmony and reduces conflict (Saeed & Nasrullah, 2021). In conclusion, the implementation of *Adab Al-'Alim Wa Al-Muta'allim* at MTsN 4 Nganjuk has demonstrated the potential of classical Islamic texts to enhance moral education in contemporary settings. While the results are promising, the challenges identified suggest that further efforts are needed to adapt these teachings to the needs of modern students. By addressing issues of literacy, enhancing family and community involvement, and continuing to foster a positive school culture, the full potential of these teachings can be realized, contributing to the holistic development

of students as morally responsible and ethically aware individuals.

CONCLUSION

The implementation of *Adab Al-'Alim Wa Al-Muta'allim* in the moral education program at MTsN 4 Nganjuk has demonstrated significant potential in enhancing students' ethical behavior, respect for authority, and overall moral awareness. The study found that students who were actively engaged with the teachings of *Adab Al-'Alim Wa Al-Muta'allim* exhibited a marked improvement in their interactions with peers and teachers, showing greater respect, discipline, and academic commitment. These results affirm the relevance of classical Islamic texts in addressing



contemporary educational challenges, particularly in cultivating moral values that are essential for personal and social development.

However, the study also highlighted several challenges that need to be addressed to fully realize the potential of these teachings. The difficulties students faced in reading and comprehending the Pegon script underline the need for supplementary instructional resources or modern translations to make the teachings more accessible. Additionally, the variability in family and community support for moral education suggests that a more holistic approach is required, one that actively involves parents and community members in the moral development of students.

The positive impact on peer relationships and school culture further underscores the value of integrating moral education into the broader curriculum. By fostering a school environment where ethical behavior is encouraged and supported, *Adab Al-'Alim Wa Al-Muta'allim* contributes to the creation of a cohesive and respectful school community.

In conclusion, while the application of *Adab Al-'Alim Wa Al-Muta'allim* has been effective in many respects, further efforts are needed to adapt these teachings to the needs of modern students. This includes addressing literacy challenges, enhancing family and community involvement, and continuing to build a positive school culture. By doing so, the full potential of these moral teachings can be realized, contributing to the holistic development of students as morally responsible and ethically aware individuals, equipped to navigate the complexities of contemporary society.

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