



## Dakwah Strategies through the Study of *Ta'lim al-Muta'allim* in the Moral Development of Santri

Nur Ali Said Zakariya Al Ansori<sup>(a,1)</sup>, Rosyidi<sup>(b,1)</sup>, Chairul Absari<sup>(c,2)</sup>

<sup>1</sup> Komunikasi Penyiaran Islam, Indonesia

<sup>2</sup> Komunikasi Penyiaran Islam, Indonesia

<sup>3</sup> Komunikasi Penyiaran Islam, Indonesia

[nuralisaidzakariyaalansori@gmail.com](mailto:nuralisaidzakariyaalansori@gmail.com)

[muhammadrosyidi01@gmail.com](mailto:muhammadrosyidi01@gmail.com)

[absarichairullia@gmail.com](mailto:absarichairullia@gmail.com)

Address: Universitas Al-Amien Prenduan Sumenep

Universitas Al-Amien Prenduan Sumenep

Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda

Author's correspondence: [nuralisaidzakariyaalansori.com](mailto:nuralisaidzakariyaalansori.com)

**Abstract.** *Islamic boarding schools (pondok pesantren), as traditional Islamic educational institutions, play a crucial role in shaping the moral character of students (santri). The classical Islamic text Ta'lim al-Muta'allim by Shaykh al-Zarnuji has long served as a fundamental reference for instilling ethical values and proper manners in the pursuit of knowledge. This study aims to examine the da'wah strategies implemented at Pondok Pesantren Al-Muqri Assalafi through the teaching of Ta'lim al-Muta'allim, in an effort to foster students' character development. Employing a qualitative descriptive approach, data were collected through observation, interviews, and documentation involving male students and the pesantren's management. The findings indicate that the da'wah strategies consist of four primary stages: planning the delivery of da'wah, providing moral guidance, monitoring student behavior, and conducting regular evaluations through consultative assemblies. Supporting factors identified include the enthusiasm of both teachers and students, the availability of substitute teachers, and environmental support; while inhibiting factors include student absenteeism, external environmental influences, and excessive familiarity between students and teachers. Overall, these strategies have proven effective in shaping morally upright students capable of serving as role models in society.*

**Keywords** *Da'wah Strategy, Ta'lim al-Muta'allim, Moral Development of Students*

## INTRODUCTION

In the context of Islamic education in Indonesia, pesantren play a significant role in shaping the character and morality of students (Mahfud, Prasetya, & Santoso, 2022). One method used in this moral education is the

Received: Juni 12, 2024; Revised: Juli 18, 2024; Accepted: August 27, 2024;

Online Available: Oktober 29, 2024; Published: Oktober 29, 2024;

\* Nur Ali Said Zakariya Al Ansori, [nuralisaidzakariyaalansori@gmail.com](mailto:nuralisaidzakariyaalansori@gmail.com)

study of classical texts, such as *Ta'lim al-Muta'allim* by Shaykh al-Zarnuji, which offers guidance on learning ethics, respect for teachers, and other moral values (Iskandar & Wahid, 2021). This text has become a cornerstone of character education in many pesantren (Suherman, Ghofur, Raharjo, Priyatna, & Arsyadi, 2025), including Pondok Pesantren Al-Muqri Assalafi located in Prenduan Village.

Previous studies have shown that the study of *Ta'lim al-Muta'allim* significantly impacts students' learning ethics and moral character. For instance, research by Ridwan and Abdurrohman (2022) at Pondok Pesantren Ath-Thohariyah highlighted the effectiveness of this text in developing ethical learning behavior. Similarly, Dalimunthe and Siregar (2023) confirmed the text's relevance to the moral formation of today's students.

However, there remains a gap in the literature concerning structured da'wah strategies through the study of *Ta'lim al-Muta'allim* in the moral formation of students, particularly in traditional (salaf) pesantren settings. This study seeks to fill that gap by analyzing the da'wah strategies employed at Pondok Pesantren Al-Muqri Assalafi through *Ta'lim al-Muta'allim*. The primary focus is to understand how these strategies are designed and implemented in shaping students' moral character, and to identify the supporting and inhibiting factors in the process.

Through this approach, the study aims to contribute to the development of effective da'wah strategies via classical text instruction for moral formation in salaf pesantren.

## RESEARCH METHODS

This research employs a qualitative descriptive methodology. The study was conducted at Pondok Pesantren Al-Muqri Assalafi in Prenduan Village, Pragaan District, Sumenep Regency. The subjects of this study were male

students of the pesantren. Both primary and secondary data sources were used. Data collection methods included observation, interviews, and documentation (Jailani & others, 2023). Citing Miles and Huberman, data analysis was carried out through data reduction, data display, and conclusion drawing (Safarudin, Zulfamanna, Kustati, & Sepriyanti, 2023). The research ensured data validity through researcher participation in field phenomena, observation persistence, and triangulation of sources, techniques, and timing (Abdussamad, 2022).

## **RESULTS AND DISCUSSION**

### **Dakwah Strategies through the Study of Ta'lim al-Muta'allim in the Moral Development of Santri**

A strategy is a plan or a series of steps designed to achieve specific goals effectively (HASBI, t.t.). Da'wah, as defined by Nihayatul Husna, is “inviting people to the path and condition of goodness, or in other words, offering guidance and enlightenment” (Husna, 2021). Da'wah strategy, therefore, is a deliberate and systematic plan or approach for propagating Islamic teachings (Baidowi & Salehudin, 2021).

Pondok Pesantren Al-Muqri Assalafi, a traditional (salaf) Islamic boarding school established in the 1980s, imparts religious knowledge through the sorogan system of teaching. Its da'wah strategy in shaping students' moral character through the study of Ta'lim al-Muta'allim involves the following steps:

#### **1. Strategic Planning:**

Utilizing the da'wah delivery methods of Al-Hikmah (wisdom-based approach) and Al-Mau'izhah al-Hasanah (gentle exhortation), inviting students to follow the wisdom in the text and motivating them toward righteousness.

## **2. Moral Understanding and Character Counseling:**

Guiding students to develop good habits through moral instruction found in *Ta'lim al-Muta'allim*.

## **3. Behavioral Supervision:**

Monitoring student conduct during study sessions and beyond.

## **4. Evaluation:**

Regular assessments of the da'wah strategy through meetings involving teachers and administrators in consultative gatherings (majelis musyawarah).

The yellow book *Ta'limn al-Muta'allim* is a reference for learners in observing etiquette toward teachers, respecting knowledge, and understanding the ethics of seeking knowledge (Dalimunthe & Siregar, 2023). Many pesantren, including Al-Muqri Assalafi, have incorporated this text into daily programs aimed at shaping behavior and moral character.

Dalimunthe and Siregar (2023) emphasized that the purpose of studying *Ta'lim al-Muta'allim* is to instill a respectful and ethical attitude in students, equip them with beneficial knowledge, and encourage them to apply what they have learned in daily life, so that they may serve as role models in society.

The following is an explanation of the morals contained in the book *Ta'limul al-Muta'allim*:

### **1. Ethics toward God**

Worship, remembrance (dhikr), supplication (du'a), trust (tawakkul), and humility (tawadhu').

### **2. Ethics toward oneself:**

Patience, gratitude, and humility, treating others with respect.

### **3. Ethics toward family:**

Affectionate communication and dutiful behavior, especially toward parents.

### **4. Ethics toward teachers:**

Showing respect and observing proper manners in speech, behavior, and attitude during lessons (Ningsih, Srinanda, & Nursalim, 2024).

The following quote by KH. Badruzzaman Hariri, the second caretaker of Al-Muqri Assalafi, encapsulates the pesantren's ethos:

السنتري هو من له حياء وخلق كريم

"Santri is one who possesses a sense of shame and noble character"

This motto continues to guide the moral expectations of the institution.

## **Supporting And Inhibiting Factors In Da'wah Strategy Through *Ta'lim Al-Muta'allim***

### **1. Supporting Factors:**

#### **a) Teacher and Student Enthusiasm:**

Enthusiasm is the spirit that drives behavior, determination, and commitment (ARIF, 2021). The collective enthusiasm of teachers and students facilitates the implementation of moral values taught through *Ta'lim al-Muta'allim* (SIPRIYANTO, 2023).

#### **b) Availability of Substitute Teachers:**

Ensures the continuity of lessons even in the absence of the main instructor, supporting the sustainability of the da'wah strategy.

## **2. Environmental Support:**

The culture of promoting good and discouraging wrong is prevalent in pesantren. Feedback from teachers, staff, and fellow students encourages mutual improvement (Khatimah, 2023). The existence of social interaction between fellow students will have an impact on mutual influence, changing and improving individual behavior (Utomo & Pahlevi, 2022)

## **3. Inhibiting Factors:**

### **a) Student Absenteeism:**

Missing the study of *Ta'lim al-Muta'allim* leads to knowledge gaps and hampers moral development (Junedi, As'ari, & Nursikin, 2022).

### **b) External Environmental Influence:**

Students returning home are exposed to environments lacking moral discipline, which can undo moral progress made at the pesantren (Firman, Putera, Nopenae, Indra, & Tarigan, 2023). An uncondusive external environment that lacks alignment with moral values can hinder the success of students' character development (Utami, Jelita, & others, 2023).

It is therefore unsurprising that students returning from home visits often exhibit a decline in moral conduct and require reconditioning. Exposure to such environments may obstruct the process of character formation or even compromise the personal integrity that has been cultivated within the Islamic boarding school. More broadly, social environments, including students' residential settings and the surrounding community, constitute critical factors influencing the outcomes of character education (Nikmah & Yusnita, 2020).

**c) Excessive Teacher-Student Familiarity:**

While close bonds are beneficial, over-familiarity can result in diminished respect and reduced receptivity to moral instruction (Warohmah, 2021).

## **CONCLUSIONS AND SUGGESTIONS**

Based on the findings, the da'wah strategy at Pondok Pesantren Al-Muqri Assalafi through the study of Ta'lim al-Muta'allim constitutes a structured and systematic effort to develop students' moral character, enabling them to become exemplary members of society.

The da'wah strategy comprises four stages: Strategic planning using Al-Hikmah and Al-Mau'izhah al-Hasanah approaches, Providing moral understanding and character counseling, Monitoring student behavior during and outside class, Conducting periodic evaluations through consultative assemblies.

The strategy is supported and hindered by several factors, Supporting Factors: Teacher and student enthusiasm, Availability of substitute teachers, Community and environmental support. Inhibiting Factors: Student absenteeism from study sessions, Negative external environmental influences, Excessive familiarity between teachers and students.

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