

**MANAGEMENT OF AQIDAH AND AKHLAK LEARNING
BASED ON THE TA'LIMUL MUTA'ALLIM IN FORMING
THE MORALS OF STUDENTS AT SMP NURIL ANWAR
PURWOREJO**

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis manajemen pembelajaran Akidah Akhlak berbasis kitab *Ta'limul Muta'allim* dalam membentuk akhlakul karimah siswa di SMP Nuril Anwar Purworejo. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi, dengan melibatkan kepala sekolah, guru, pengurus, siswa, serta masyarakat sekitar sebagai informan. Analisis data dilakukan secara deskriptif untuk memperoleh gambaran menyeluruh mengenai proses pembelajaran. Hasil penelitian menunjukkan bahwa manajemen pembelajaran dilaksanakan secara sistematis melalui tahapan perencanaan, pelaksanaan, penilaian, dan tindak lanjut. Integrasi kitab *Ta'limul Muta'allim* dalam pembelajaran Akidah Akhlak memberikan pengaruh positif terhadap peningkatan pemahaman siswa serta pembentukan akhlak dalam proses menuntut ilmu. Dampak yang dihasilkan meliputi peningkatan kualitas belajar, terbentuknya karakter religius siswa, serta terciptanya hubungan yang harmonis antara guru dan peserta didik. Temuan ini menegaskan bahwa pembelajaran berbasis nilai-nilai klasik Islam melalui pengelolaan yang terstruktur efektif dalam memperkuat pendidikan karakter di lingkungan sekolah.

.Kata Kunci: Manajemen Pembelajaran, Akidah Akhlak, Ta'limul Muta'allim, Akhlakul karimah

ABSTRACT

This study aims to analyze the management of Aqidah Akhlaq learning based on the Ta'limul Muta'allim text in fostering students' akhlaq al-karimah at SMP Nuril Anwar Purworejo. The research employs a qualitative approach, with data collected through interviews, observations, and documentation, involving the principal, teachers, administrators, students, and members of the surrounding community as informants. Data analysis was conducted descriptively to obtain a comprehensive understanding of the learning process. The findings indicate that learning management is implemented systematically through the stages of planning, implementation, assessment, and follow-up. The integration of the Ta'limul Muta'allim text into Aqidah Akhlaq instruction has a positive impact on enhancing students' understanding and shaping their moral character in the learning process. The outcomes include improved learning quality, the

development of students' religious character, and the establishment of harmonious relationships between teachers and students. These findings confirm that learning based on classical Islamic values, when managed in a structured manner, is effective in strengthening character education within the school environment.

Keywords: *Learning Management, Aqidah Akhlaq, Ta'limul Muta'allim, Akhlaq al-Karimah*

INTRODUCTION

The accelerating pace of globalisation and digitisation has created widespread concern about the moral trajectory of Indonesian adolescents. Empirical indicators of this moral decline including disrespect toward teachers, peer aggression, truancy, and declining academic integrity are increasingly documented in both scholarly and policy literature (Holilurrahman, 2022; Ramadhan, 2020). These patterns are not merely social phenomena; they represent a fundamental challenge to the Islamic educational mission of forming individuals who embody *akhlakul karimah* (noble ethical character), a concept rooted in the hadith of the Prophet Muhammad SAW: "I was sent only to perfect noble character" (HR. Ibn Sa'id).

In Islamic educational tradition, the subject of *Akidah Akhlak* (creed and ethics) occupies a central position in shaping students' moral and spiritual formation (Putra, 2018). This subject is not merely instructional in a cognitive sense; it is intended to cultivate habitual ethical practice, reinforce faith, and produce students who are simultaneously intellectually competent and morally excellent. However, the effectiveness of *Akidah Akhlak* instruction depends critically on the quality of its pedagogical management including how it is planned, implemented, assessed, and followed up (Budiyono, 2023; Fakhurrhazi, 2018).

One of the most venerated classical texts for moral and pedagogical formation in the Islamic tradition is *Ta'lim al-Muta'allim*, authored by Shaykh Burhān al-Dīn al-Zarnujī (d. early 13th century CE). This text offers a comprehensive ethical framework for the learning relationship, addressing correct intention in seeking knowledge, respect for teachers, the selection of companions, discipline, *tawakkul* (reliance on God), and character formation in the context of scholarship (Hidayatulloh et al., 2021). In the contemporary Indonesian pesantren

tradition, this text remains a near-universal component of religious instruction and is regarded as indispensable for cultivating the adab (proper conduct) that underpins genuine scholarship.

SMP Takhasus Nuril Anwar Purworejo is a pesantren-based junior secondary school under the auspices of the Nuril Anwar Foundation in Purworejo, Central Java. The school formally incorporated Ta'lim al-Muta'allim as the primary resource for its Akidah Akhlak curriculum in recognition of the text's alignment with the institution's foundational values and its proven relevance to addressing student moral challenges. Documentation of student disciplinary violations at the school 72 incidents in October 2024, declining to 13 in November 2024 following intensified learning management provides concrete evidence of the programme's impact.

Despite growing scholarly attention to character education in Islamic schools (Ramadhan, 2020; Putra, 2018), empirical studies focusing on the management dimensions of classical text-based Akidah Akhlak learning particularly the integrated use of planning, implementation, assessment, and follow-up remain limited. This study addresses that gap by providing a detailed, contextually grounded analysis of learning management practices at SMP Takhasus Nuril Anwar Purworejo. The central research questions are: (1) How is Akidah Akhlak learning with Ta'lim al-Muta'allim planned, implemented, and assessed? (2) What impacts does this learning management programme have on students' akhlakul karimah?.

METHOD

This study adopts a qualitative research design using a descriptive-analytic case study approach, consistent with the interpretive tradition in educational research (Creswell & Poth, 2018; Yin, 2018). The case study methodology is appropriate because the research focuses on a bounded institutional phenomenon the learning management of Akidah Akhlak with Ta'lim al-Muta'allim within its specific socio-institutional context, and the study seeks contextually grounded understanding rather than statistical generalisation.

The research was conducted at SMP Takhasus Nuril Anwar Purworejo, a pesantren-integrated junior secondary school affiliated with the Nuril Anwar

Foundation in Purworejo Regency, Central Java, Indonesia. The school was purposively selected because it has formally embedded Ta'lim al-Muta'allim within its Akidah Akhlak curriculum and maintains a distinctive pesantren-based learning environment with 274 students across nine classes for the 2025/2026 academic year, taught by a teaching staff of 50. Participants included the school principal, the vice principal, the Akidah Akhlak teacher, the foundation chairman, the school security coordinator, two students, and a community member representing a purposive, theoretically driven sample spanning institutional, instructional, student, and community perspectives. Data collection was conducted between October 2024 and March 2025.

Three complementary data collection techniques were employed. First, semi-structured interviews were conducted with all identified participants using pre-designed interview guides aligned with the four learning management dimensions (planning, implementation, assessment, and follow-up) as well as the impact of the programme. Second, non-participant classroom observation of Akidah Akhlak sessions provided direct insight into instructional practices, student engagement, and classroom climate. Third, document analysis of curriculum planning materials (syllabus, annual programmes, semester programmes, lesson plans), student disciplinary records, and institutional documentation enabled triangulation of interview and observation data.

Data triangulation across sources, methods, and time points (Denzin, 2017) was systematically employed to enhance the credibility and confirmability of findings. Interviews were audio-recorded with informed consent and transcribed verbatim. Observation field notes were structured systematically. Member checking was used to validate preliminary interpretations with key informants (Lincoln & Guba, 1985).

Data analysis followed the Miles, Huberman, and Saldanà (2014) interactive model, comprising data collection, data condensation, data display, and conclusion drawing/verification. Thematic analysis was conducted inductively from the data, with deductive structuring using the four learning management dimensions as a priori analytical categories. Validity was further enhanced through persistent

observation, peer debriefing, and cross-checking of themes across multiple data sources.

DISCUSSION

Planning of Akidah Akhlak Learning with Ta'lim al-Muta'allim

Learning planning at SMP Takhasus Nuril Anwar Purworejo is carried out systematically before each academic year commences. All teachers, including the Akidah Akhlak teacher, are required to prepare a complete set of instructional documents: the syllabus, Annual Programme (Prota), Semester Programme (Prosem), and Lesson Plan (RPP), each aligned with the school calendar and endorsed by the principal. Interview data confirmed that these documents are finalized during the end-of-year holiday period so that teachers enter each new academic year fully prepared.

The planning framework integrates six key activities identified by the Akidah Akhlak teacher: (1) diagnosing student needs; (2) selecting content and determining learning objectives; (3) identifying instructional techniques; (4) formulating learning units; (5) motivating students and implementing the programme; and (6) designing measurement and evaluation procedures. This six-activity sequence reflects the theoretical framework proposed by scholars of instructional planning (Abdul Majid, 2009; Nazarudin, 2007) and resonates with international competency-based curriculum planning models (Wiggins & McTighe, 2011).

The selection of Ta'lim al-Muta'allim as the primary Akidah Akhlak resource was a collective institutional decision grounded in the text's alignment with the school's pesantren values and its perceived relevance to contemporary student moral challenges. The Akidah Akhlak teacher explained: "This book is very important for students because it addresses learning ethics at a time when these are no longer receiving adequate attention. It remains highly relevant in the era of modernisation and globalisation." This rationale aligns with Hidayatulloh et al.'s (2021) finding that Ta'lim al-Muta'allim has a significant positive impact on students' learning conduct when systematically integrated into the formal curriculum.

Planning also addressed teacher selection criteria: the Akidah Akhlak teacher was required to be a graduate of the institution's own madrasah programme, to possess exemplary personal character, to hold relevant academic credentials, and to be recognised as a senior figure by students. This emphasis on teacher character as a planning prerequisite reflects the pesantren tradition of adab-centred pedagogy and is supported by international scholarship on teacher moral exemplarity (Noddings, 2002; Ryan & Bohlin, 2003).

Implementation of Akidah Akhlak Learning

Classroom instruction follows a tripartite structure: opening, core activity, and closure. The opening involves collective prayer, recitation of the Asma' al-Husna, and apperception linking prior to new learning. The core activity involves direct instruction using varied methods including explanation, Socratic questioning, group work, and discussion with media selection aligned to the specific competency being addressed. The closure involves student note-taking, comprehension questioning, and motivational closure. Document review confirmed that all components of the RPP are brought to class and observed by the principal.

Beyond formal classroom instruction, implementation at SMP Nuril Anwar is characterised by four integrated pedagogical strategies. First, *keteladanan* (exemplary conduct): all teaching and administrative staff, from the principal to the security guard, are expected to model the Islamic conduct they ask of students. The school maintains a strict no-smoking policy within the school compound as an embodiment of this commitment. This approach is theoretically grounded in the Prophetic model (Q.S. Al-Ahzab: 21) and is supported by substantial empirical evidence that teacher exemplarity is the single most influential factor in student moral formation (Hattie, 2009; Lickona, 1991).

Second, cognitive instruction (*pendidikan kognitif*): in addition to formal classroom learning, students participate in afternoon extracurricular religious text study sessions covering tafsir, fiqh, and hadith. The vice principal observed that students who actively participate in these sessions demonstrate notably superior religious conduct compared to less active peers a finding consistent with research on the co-curricular dimensions of character formation (Berkowitz & Bier, 2004). Third, *pembiasaan* (habitualization): students are required to perform

congregational daily prayers in the school mosque, recite the Quran at specified times, obtain written permission before leaving school grounds, and maintain collective dormitory discipline. This systematic habitualisation operationalises the theoretical insight that moral character is formed through repeated ethical action, not merely through cognitive instruction (Aristotle, as interpreted by Lickona, 1991).

Fourth, pendekatan dialogis (dialogical pedagogy): the Akidah Akhlak teacher explicitly avoids doctrinal imposition in addressing contested theological and jurisprudential issues. Students are presented with multiple scholarly perspectives and their arguments before being guided to understand the position adopted by the school's organisational tradition (Nahdlatul Ulama). This approach cultivates *tasamuh* (tolerance) and independent reasoning, resonating with Habermas's (1984) theory of communicative rationality in education and with contemporary Islamic education scholarship emphasising critical thinking alongside orthodoxy (Ramadhan, 2020).

Assessment of Akidah Akhlak Learning

Assessment at SMP Nuril Anwar Purworejo integrates multiple instruments and modalities. Formative assessment occurs within each class session through teacher questioning, student responses, and direct behavioural observation. Summative assessment includes mid-semester examinations, end-of-semester examinations, oral examination specifically, the reading of unvocalized kitab texts (*kitab gundulan*) and written examinations in both essay and multiple-choice formats. Student attendance is also formally incorporated into assessment.

Behavioural assessment is operationalised through a graduated disciplinary system, with violations classified as minor, moderate, or serious. Minor violations (e.g., tardiness, missing congregational prayer) result in verbal reprimand and specified penances (*takzir* or *dam*). Moderate violations (e.g., smoking, fighting) may result in head-shaving, written reprimand, and parental consultation. Serious violations result in expulsion. This graduated system reflects the principle that assessment must be connected to consequential feedback to be educationally meaningful (Bloom, 1968; Stiggins, 2005).

The school also employs a multi-stakeholder surveillance model for behavioural assessment: teachers monitor students during class hours; dormitory supervisors (*murobbi*) monitor students in the residence context; and parents are expected to monitor students when they return home. This distributed assessment system ensures consistency between the school's ethical expectations and students' behaviour across all life contexts. Students' distinctive institutional uniform further facilitates community-based monitoring. This approach aligns with Epstein's (2001) model of school-family-community partnerships in supporting student development.

Follow-Up to Akidah Akhlak Learning

Follow-up mechanisms at SMP Nuril Anwar Purworejo are systematically integrated into the learning cycle. The Akidah Akhlak teacher identifies two principal follow-up activities: apperception (connecting prior and new learning at the opening of each subsequent session) and written evaluation (assigning structured review tasks to consolidate learning). Document review confirmed that follow-up activities in the teacher's planning documents include: (1) assigning individual and group tasks; (2) informing students about forthcoming learning content; and (3) providing ongoing motivational support.

Institutionally, follow-up extends beyond the classroom to include periodic parental consultations, community engagement, and collaborative reflection among teaching staff. The school holds regular meetings with parents to align home and school behavioural expectations. This parental involvement is consistent with international evidence demonstrating that family engagement is among the strongest predictors of student character outcomes (Epstein, 2001; Berkowitz & Bier, 2004).

Impact on Students' Akhlakul Karimah

The most compelling evidence of the programme's effectiveness is the documented decline in student disciplinary violations from 72 incidents in October 2024 to 13 incidents in November 2024 a reduction of 82% over a single month period following intensified learning management intervention. This quantitative indicator is corroborated by multiple qualitative data points: community members reported that SMP Nuril Anwar students are widely admired for their respectful

conduct and positive social presence; students articulated deep personal identification with their Akidah Akhlak teacher's exemplary character; and the vice principal reported that 90% of students demonstrate sustained attentiveness and genuine interest during Akidah Akhlak instruction.

These findings are consistent with research demonstrating that integrated, multi-method character education programmes combining formal instruction, role modelling, habituation, and assessment produce measurable positive outcomes in student conduct and moral reasoning (Lickona, 1991; Berkowitz & Bier, 2004; Hidayatulloh et al., 2021). The programme's success is attributable to three interacting factors: the coherence of its management framework (planning through follow-up); the pedagogical authority and exemplarity of the designated teacher; and the immersive pesantren environment that extends moral formation beyond the classroom into the totality of students' daily lives.

Challenges identified include the limited availability of teachers who possess dual competence in both general academic subjects and Islamic studies, resulting in incomplete integration of Islamic values across the general curriculum. Additionally, the influence of digital and media culture particularly for students not residing in dormitories represents an ongoing threat to the school's character formation efforts. These challenges are consistent with broader findings regarding the difficulty of maintaining value coherence in contexts of rapid digital transformation (Holilurrahman, 2022; Ramadhan, 2020).

CONCLUSION

This study has examined the learning management of Akidah Akhlak with the Ta'līm al-Muta'allim textbook at SMP Takhasus Nuril Anwar Purworejo across four dimensions: planning, implementation, assessment, and follow-up.

Planning is systematic and comprehensive, integrating formal instructional documents with deliberate teacher selection criteria grounded in the school's pesantren values. Implementation is multi-modal, combining classroom instruction with keteladanan, habituation, cognitive deepening through extra-curricular study, and dialogical pedagogy. Assessment integrates formative, summative, oral, written, and behavioural instruments across a distributed multi-stakeholder model.

Follow-up reinforces learning through apperception, structured task assignment, and institutional parental partnership.

The programme demonstrates measurable effectiveness: a documented 82% decline in disciplinary violations over one month, widespread community recognition of students' positive conduct, and high levels of student engagement. These outcomes are attributable to the coherence and comprehensiveness of the learning management framework, the exemplary pedagogical character of the designated teacher, and the immersive moral environment of the pesantren community.

This study contributes to the literature on classical Islamic text-based learning management by providing a detailed empirical account of how Ta'lim al-Muta'allim can be effectively operationalised within a contemporary formal educational setting. It demonstrates that the classical Islamic ethical tradition, far from being obsolete, offers robust pedagogical resources for addressing the character formation challenges of the modern era.

Future research should employ longitudinal designs to assess the sustained effects of this programme on graduates' conduct in broader social contexts, and comparative studies should examine its implementation across diverse institutional types.

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