

## **DEVELOPMENT OF RELIGIOUS CHARACTER THROUGH THE IMPLEMENTATION OF TALIM AL MUTA'ALLIM**

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**Abstract:** *It is realised that the morals / the character owned by humans can be changed. The character can be good or bad, the educational process influences it, and the interaction of the social, cultural, educational, and natural environments. In the era of digitalisation, education has a vital role bringing changes in people's lives; there are positive and negative influences, negative impacts, and a decrease in the moral behaviour of effective educational learners. This research uses a descriptive qualitative approach. The primary data sources are the caretaker of Langitan boarding school, the caretaker of the boarding school, and the asatidz of the boarding school. Data collection techniques use participatory observations, structured interviews, and documentation. While the data analysis uses data collection, condensation, presentation of data, and conclusion withdrawal. Implementing the cultivation of santri characters in Pesantren Langitan is as follows: (1). Regius Character Planting Planning through the Study of Kitab Talim Al Mutaalim at Pondok Pesantren Langitan Tuban includes selecting science, teacher selection criteria, choosing friends, and selecting teachers and how to choose knowledge. (2) Implementation of regius character cultivation through the learning of talim al mutaalim in Pesantren Langitan Tuban through the classical system (madrasah), extra-curricular and non-classical (3) Evaluation of regius character cultivation through learning Talim Al Mutaalim book at Pondok Pesantren Langitan Tuban through daily evaluation, semester evaluation, and year-end evaluation.*

**Keywords:** *Development, Religious Character, Ta'lim AlMuta'allim.*

### **INTRODUCTION**

Every human being in his life must experience changes or developments, both changes in natural and physical modifications, abstract changes and changes that are psychological. Change is sometimes positive and sometimes negative. It is realised that the character/morals that humans have are flexible and can be changed. The character can be good or bad. This change is influenced by the educational process experienced by humans, and depends on the interaction of the social, cultural, educational, and natural environments.

Character education aims to develop essential characteristics that students and students should possess. Respect and responsibility are two central moral values that must be taught in schools, and religious education can be carried out through Islamic boarding schools. Other moral values are the values of self-discipline, helpfulness, compassion, cooperation, determination, and a set of democratic values (Thomas Lickona, 2012).

Character education is carried out through the education of virtue values which are the fundamental values of the nation's character. Therefore, character education is the development

of values derived from the Indonesian nation's view of life or ideology, religion, and values formulated in national education goals.

The goals of national education are, namely education as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual strength, personality self-control, intelligence, noble character, and skills needed by the community, nation and state (Depdiknas, 2003).

Concerning education, Nurwahyudi quotes Tilaar in Sofniyati's opinion that national education is currently being faced with several major crises, namely the decline in students' morals, uneven learning opportunities, low internal efficiency of the education system, institutional status, and inadequate education management. in line with national development and unprofessional resources (Nurwahyudi & Supriyanto, 2021).

Meanwhile, education can be carried out in madrasas according to Syamsu Nahar as follows: Madrasa education aims to instil faith, piety, and noble character in students, in this world and the hereafter. Education is an effort in the form of teaching, guiding, and nurturing children so that when they finish their education, they can understand, live and practice the teachings of Islam, and make it a life guide both personally and in social life (Nurwahyudi & Supriyanto, 2021).

According to Abdul Majid, Islam Islam character is the same as morality. Morals in the view of Islam are personality, there are three components of nature, namely knowing (knowledge), attitude and behaviour. Of the three components, if the knowledge, attitude, and behaviour are the same, then the person has a complete personality and has morality in behaving. Islamic religious education can produce humans who always try to perfect faith and piety and have a noble character, including ethics or morals, as a manifestation in the education (Majid & Andayani, 2011).

Character in the Islamic view is identical to morals. Even the best of humans is the best whose morals are as described in the 5575th Hadith Shohih Bukhari hadith as follows:

صحیح البخاری ۵۵۷۵: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي شَقِيقٌ عَنْ مَسْرُوقٍ قَالَ كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو يُحَدِّثُنَا إِذْ قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا وَإِنَّهُ كَانَ يَقُولُ إِنَّ خِيَارَكُمْ أَحَابِسُكُمْ أَخْلَاقًا

Sahih Bukhari 5575: Has told us 'Umar bin Hafsh has told us My father has told us Al A'masy he said: has told me Shaiq from Masruq he said: "We used to sit and talk with Abdullah bin 'Amru, suddenly he said: "The Messenger of Allah -peace and prayer of Allah be upon him- never did evil nor did he command evil, that he said: "Indeed, the best of you are those with the most honourable character. (Muhammad bin Ismail Al-Bukhari Al-Jaafi, n.d.)

Given the importance of character or character in human life, the process of character education will never stop and will continue to be sustainable. Given the importance of nature in human life, we should perfect our human form that carries the mandate to be the caliph of Allah on this earth.

Given the importance of character in human life, character education should be a continuous and never-ending process, resulting in constant improvement in perfecting our human form that carries the mandate to be the caliph of Allah on this earth. As emphasised by E Mulyasa, character education is an effort to help the development of children's souls, both physically and mentally, from their natural nature towards a humane and better civilization (Mulyasa, 2018). The Ministry of Education and Culture 2017 in the character development guide states that strengthening character education (PPK) is carried out by applying the values of Pancasila in character education, especially including religious values, honesty, tolerance, discipline, hard work, independent creativity, democracy, curiosity, a spirit of nationalism, love for the homeland, respect for achievements, communicative, love peace, love to read, care for the environment, care for social, and be responsible (Kemendiknas, 2017)

According to E Mulyasa (2018) Mulyasa, the stages of implementation offer several models of character education that can be applied in academic units. Such as doing habits, giving examples, fostering discipline, giving rewards and punishments, and carrying out learning with a CTL approach.

1. Habituation. Habituation is deliberately done repeatedly so that something can become a habit. In the habituation model, humans are placed in something special that can save strength because it will become an inherent and spontaneous habit in every job and other activity. In educational psychology, the habituation method is known as operant conditioning, which teaches students to get used to commendable behaviour. Discipline, study hard, work hard, be sincere, honest, and responsible for every task that has been given.
2. Exemplary. The teacher's example has a huge influence on students' personal growth and development. Therefore, in making effective and successful character education in schools, every teacher must have adequate personality competencies. In this example, teachers must dare to appear different from the appearance of people who are not teachers by profession. Because the arrival of the teacher in dressing, speaking, and behaving, can make students enjoy learning and feel at home in class, apart from that students will also appear as good individuals as exemplified by the teacher.
3. Discipline development. To succeed in character education, teachers must also cultivate student discipline, especially self-discipline. In addition, teachers must be able to help students develop patterns of behaviour, increase standards of conduct, and implement rules as a means of enforcing discipline.

4. CTL (Contextual Teaching and Learning). CTL, in its implementation, emphasises more on the relationship between learning materials and the real world of students' lives, so that the role of students can connect and apply the competencies of learning outcomes in everyday life (Mulyasa, 2018)

The development of character education is carried out in schools and can also be carried out in Islamic boarding schools. In Islamic boarding schools, the character building of students as adolescent students is faced with several phenomena, including: First, students are at a transitional age between childhood and adulthood, where there is a very rapid growth (growth spurt) that causes psychological and cognitive changes. On the one hand, students often show their childish sides, but on the other hand, they are required to become adults quickly. The age of students usually psychologically requires self-identity. At this time, they need various information to fulfil their cognition and personality perfection. Second, as part of the structural layer of society (Dulkiah, 2018).

In terms of character building, it can be said that Islamic boarding schools are the first educational institutions in Indonesia that carry out comprehensive character development. There are at least two reasons for this: first, because pesantren was the first form of academic institution in Indonesia; second, pesantren is an educational institution that implements a whole day school system where the education pattern runs for 24 hours. With this system, Islamic boarding schools can effectively maximise their students' abilities because a character is built not only by learning, but also by continuous teaching, training, and coaching (Safarudin Yahya, 2016).

However, nowadays, the number of Islamic boarding schools and madrasas in our environment brings new problems, which should increase the number of educated people, this shows that the goals of education have not been fully achieved. One of the contributing factors is that the output of education has not been able to apply its knowledge in everyday life, there is no continuity between the knowledge gained and daily life. In the goals of schools and the goals of madrasas and Islamic boarding schools.

Exist several studies that have been carried out by previous researchers, substantially examine the implementation of book learning *ta'lim al muta'alim* to instil the religious character of the students in Islamic boarding schools, among others:

1. *Thesis*, Mohammad Johan, 2012. Master of Islamic Education, UIN Maulana Malik Ibrahim Malang, entitled Implementation of Religious Character Education in Islamic Boarding Schools (Case Study at Tarbiyatul Mu'allimin al-Islamiyah [TMI] Pondok Pesantren al-Amin Prenduan Sumenep). With qualitative research methods, the results showed the implementation of religious character education through Islamic boarding schools, integrated into each subject, integrated into every regulation, extracurricular activities were

held, and the sunnah of Islamic boarding school al-Amin Islamic Boarding School (Mohammad Johan, 2012).

2. *Thesis*, Sugiono, 2018. The Postgraduate Program of the Islamic University of Malang, entitled Religious Character Education for Students of Man 1 Malang City and MAN Batu City. In this study using a qualitative approach, the type of research used is case study research. The reported data comes from the results of field notes, observations, and reflections on the results of planting religious characters. The research data are in the form of process data and result in data. The results of the data analysis can be concluded that the inculcation of religious character values in MAN 1 Malang City and MAN Batu City is generally the same. Still, the implementation of activity management in Man City Mlang is more creative, innovative, and effective in the process of building prominent characters in implementing education. Religious character. (Mohammad Johan, 2012)
3. *Thesis*, Burhan, 2019. Masters program in Islamic Education, IAIN Salatiga Central Java, entitled Implementation of the Value of Religious Character Education of Santri Perspectives from the Book of Ta'limul Muta'allim at the Sunan Giri Ledok Islamic Boarding School (Case study in Ledok Village, Argomulyo District, and Hidayatul Mubtadiien Kalibening District, Tingkir City Salatiga). By research method qualitatively, the study's results used data collection techniques with three main methods, namely observation, documentation, and interviews. The data analysis went through three stages: data reduction, data presentation, and verification. This study has the following conclusions: a. The religious character education of santri from the perspective of the Ta'limul Muta'alim book can be traced through five dimensions in one's spiritual level, including the dimensions of ideology, ritual, experience, consequences (charity), and intellectuals. b. Its implementation at the Sunan Giri Islamic boarding school has been exemplary, it's just that there are some religious values in some aspects that are only implemented in theory. And the implementation at Hidayatul Mubtadiien has also been carried out well but not optimally. c. The similarities and differences in the value of religious character education of students from the perspective of the Ta'limul Muta'alim book and its implementation in the Sunan Giri and Hidayatul Mubtadiien Islamic boarding schools, it can be seen that in both Islamic boarding schools, they study the Ta'limul Muta'alim book to support the implementation of the values of religious character education. The method used is the same, namely the classical way, but the differences are regarding the time of learning the book, the number of students, and the classroom facilities. And in addition, the majority of the ustadz at the Sunan Giri Islamic boarding school are still permanent students, and in Hidayatul Mubtadiien it is more dominated by village clerics (Burhan, 2019).

**Table 1.** The Differences and Similarities in the Previous Research

No	Year Research Title	Equality	Difference	Originality
1	Burhan, Implementation of the Value of Religious Character Education for Santri from the Perspective of the Book of Ta'lim Al Muta'alim at the Sunan Giri Ledok Islamic Boarding School (Case study in Ledok Village, Argomulyo District, and Hidayatul Mubtadiien Kalibening, Tingkir District, Salatiga City). 2019	1. Religious Character The Perspective of the Book of Ta'lim Al Muta'alim	1. Student Perspective 2. Sunan Giri Ledok Islamic Boarding School	Development of the Al Ta'lim Muta'alim Book Learning to Instill the Religious Character of the Students of the Langitan Islamic Boarding School case study at Langitan Islamic Boarding School
2	Sugiono, S.Ag, Religious Character Education for Students of Man 1 Malang City and MAN Batu City. 2018	Religious character	character building	
3	Mohammad Johan, Implementation of Character Education religiosity in Islamic boarding schools (Case Study in Tarbiyatul Mu'allimin al-Islamiyah [TMI] Islamic boarding school al-Amin Prenduan Sumenep), 2012	Religious character	Character education	

From initial observations, the Langitan Islamic boarding school has implemented character naming, especially religious characters, through studying the Talim Al Mutaallim book. This book is a mandatory book that must be learned by all students at the Langitan Tuban Islamic Boarding School, because it explains a lot about ethics or morals, including how to be ethical in learning, how to respect teachers, how to appreciate knowledge, all of which are only for the blessing and benefit of knowledge (Obs, 02/25/2022).

Based on the above explanation and the results of initial observations, the researchers are interested in conducting a study with the theme "Implementation of the Cultivation of Religious Character in Santri through Learning the Book of Ta'lim Al Muta'allim at the Langitan Tuban Islamic Boarding School. learning the book of Taim Al Mutaallim at the Langitan Tuban Islamic boarding school.

## **METHOD**

This study uses a descriptive qualitative approach, this study aims to understand the planning, implementation, and evaluation of character development characters, especially religious characters through learning the book Talim Al Mutaallimon research subjects(Moleong,

2016). Researchers directly see and describe, analyze, implement, and evaluate the implementation of religious character cultivation through the study of the Talim Al Mutaallim Book at the Langitan Tuban Islamic Boarding School. Researchers go directly to the field to collect data, here the researcher becomes the main instrument (Hasan et al., 2013), and most importantly data collection is to facilitate the process of recording information; asking, analyzing, photographing, and constructing the studied social situations to become clearer and more meaningful about information related to research. The main sources in this research are the management of the Langitan Tuban Islamic Boarding School, administrators, Ustadz and Santri of the Langitan Tuban Islamic Boarding School, while the secondary data sources are in the form of photo documents and archives that can support secondary data.

While the techniques that researchers use in data collection are; the Ww technique is not structured, participatory observation and documentation. The analysis technique used by the researcher uses an interactive model from Miles and Huberman to analyze the research data (Sugiyono, 2019). Activities in qualitative data analysis are carried out interactively and continue until they are completed so that the data is saturated. The process of data analysis through 1). Data collection (data collection) researchers collect as much data as possible from informants related to the three focuses of research. 2) Data condensation (data condensation). At this stage, the researcher conducts, categorizes, discards data that is not needed, and organizes the information in such a way that temporary conclusions are obtained. 3) Presentation of data (data display). Researchers collect organized information, arranged to describe possible conclusions. The presentation of the data is presented briefly, then a narrative explanation is given. 4) Drawing conclusions/verification.

To obtain valid data, this study uses data validity techniques with the following techniques: credibility, transferability, dependability, and confirmability. (Hasan et al., 2013)The explanation is as follows: 1). Level of trust (Credibility). At this stage, the researcher carried out the validity test stage through extensive observation, triangulation, and discussion with colleagues. 2) Transferability. This research can be applied by other parties/research users, then the data obtained from research informants are grouped and data entered according to the focus of their respective research, then the researcher discusses the research results. 3) Dependence (dependability). Testing dependence on research in pesantren Langitan Tuban In this study, the researcher used audits by internal auditors and external auditors throughout the research process. 4) Certainty (confirmability). Testing the objectivity of the results of this study, the researcher prepared data/information, materials, documentation, analysis results, and notes during the research period.

## RESULTS AND DISCUSSION

Research findings on planning for the cultivation of religious characters through the study of the Talim Al Muta'allim Book at the Langitan Tuban Islamic Boarding School include; The criteria for the science that must be chosen, the criteria for the teacher to be selected, the criteria for the friend to be selected, the method for choosing the teacher, the method for choosing knowledge. The implementation of regius character cultivation through the study of the Talim Al Muta'alim Book at the Langitan Tuban Islamic Boarding School is as follows: Classical System (Madrasiyah), Extra-curricular includes; Musyawarah or Munadzoroh (discussion), Muhafadhoh (memorization), Non-Classical System (Mahadiyyah), Glorifying Knowledge and Experts include; The attitude of the students towards the community, the attitude of the students towards the family of the community, the attitude of the students towards Asatidz, the attitude of the students towards the book, the attitude of the students towards their friends.

### **Planning for Regius Character Planting through the Study of the Talim Al Muta'alim Book at the Langitan Tuban Islamic Boarding School**

The planning implementation of learning the book ta'lim al muta'allim to instill the religious character of the students of the Langitan Islamic Boarding School is to determine the science criteria that must be chosen because the knowledge that must be prioritized first to be studied is the knowledge that is needed at all times, for example, the knowledge of learning about prayer, and this knowledge must be numbered. Every santri at the Langitan Islamic Boarding School is required to take lessons in Tawkid, Fiqh, and Morals, and one of the mandatory books that must be studied at this pesantren is the Talim Al Mutallim book starting from the beginning of entering grade 1 Mts Al Falahiyah. The science that has priority is science. things, namely knowledge related to daily life such as Tawkid.

أعلم، بأنه لا يفترض على كل مسلم، طلب كل علم وإنما يفترض عليه طلب علم الحال كما قال: وأفضل العلم علم الحال، وأفضل العمل حفظ الحال ويفترض على المسلم طلب ما يقع له في حاله، في أي حال كان، فإنه لا بد له من الصلاة فيفترض عليه علم ما يقع له في صلاته بقدر ما يؤدي به فرض

الصلاة

It should be noted that the obligation to seek knowledge of Muslim men and women is not for any kind of knowledge, but is limited to religious knowledge, and knowledge that explains how to behave or engage in muamalah with fellow human beings. So that some say, "The most important knowledge is the knowledge of Hal. And the noblest act is to maintain behavior." What is meant by the science of things is the knowledge of the Islamic religion, prayer for example. Because every Muslim is obliged to pray, then they must know the pillars and conditions of the validity of prayer, to perform the prayer perfectly (Az-Zarnuji, 2010).



The next plan is to determine the teacher / ustadz. In choosing a potential teacher, one must be selected according to several criteria that must be met, among others, that a teacher must be natural (more pious), because a pious teacher has a lot of knowledge and experience, besides that a teacher should be more waro' (can stay away from doubtful and haram things) because teachers who have this kind of characters are more trustworthy in all activities. For this reason, the Langitan Tuban Islamic Boarding School has selected stringently to become Islamic boarding school ustadz, namely teachers who have passed the Selection Team Examination from both the Pondok and Madrasah, all of whom are the most senior students in this hostel or boarding school and have a lot of experience.

أما اختيار الأستاذ: فينبغي أن يختار الأعلم والأورع والأسن، كما اختار أبو حنيفة، رحم الله عليه، حماد بن سليمان، بعد التأمل والتفكير

In choosing a teacher, one should choose one who is more pious, waro' and also older. As Abu Hanifa, after first thinking and considering further, then made his choice of Mr. Hammad Bin Abu Sulaiman (Az-Zarnuji, 2010)

The next stage of planning the implementation of the religious character through learning Ta'im Al Muta'alim at the Langitan Islamic Boarding School is to determine friends. The criteria for friends to choose: Association is an environmental element that participates in educating a person, and one of the associations is with peers because not all associations contain or take place in education, so students must choose good friends in terms of association. This is because when a student hangs out with or makes friends with children who often violate, of course over time he will be invited to violate too, and when there is a student he often violates the rules set by the cottage, when he is at the home, of course, he will never feel blessing than the knowledge they had been looking for.

Several stages of planning were conceptualized by the stakeholders of the Langitan Islamic Boarding School to achieve the goals of the Islamic Boarding School following the vision and mission of the Langitan Tuban Islamic Boarding School as follows: 1) Developing the Islamic religion with an Ahlusunnah wal Jamaah orientation. 2) Participate in educating the nation in developing science, both religious and general. 3) Participate in the field of social charity, both socio-religious and social to realize the welfare of life in the world and in the hereafter towards a just and prosperous society based on the Pancasila of the 1945 Constitution which is blessed by Allah the Almighty. 4) Disseminate Islamic knowledge and thoughts about the role and participate in community participation in national development.

For more details, the research findings on the focus of planning for the cultivation of religius characters through the study of the Talim Al Muta'alim Book at the Langitan Tuban Islamic Boarding School are as follows:

**Table 2.** The Focus of Planning for The Cultivation of Regius Characters Through The Study of the Talim Al Mutaalim Book at the Langitan Tuban Islamic Boarding School

No	Research focus	Research Findings
1	Planning for the cultivation of regius characters through the study of the Talim Al Mutaalim Book at the Langitan Tuban Islamic Boarding School	Planning includes; a) The science criteria that must be chosen b) Criteria for teachers to be selected c) Criteria for friends to choose d) Method of choosing a teacher e) Method of choosing knowledge

In Islamic religious guidance, planning is identified with intention, intention is a very important thing in religious life, especially in terms of worship activities to Allah SWT, even being one of the legal requirements in a series of worship to Allah SWT. Intention to become a benchmark in the formulation of program goals, the correct goal must be accompanied by steps that are conceptualized systematically as in the hadith of the Prophet Muhammad in the book of Sahih Bukhari:

صحيح البخاري ١: حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Sahih Bukhari 1: Has told us Al Humaidi Abdullah bin Az Zubair he said: Has told us Sufyan who said: That has told us Yahya bin Sa'id Al Ansari said: has told us Muhammad bin Ibrahim At Taimi, that he once heard Alqamah bin Waqash Al Laitsi say: I once heard Umar bin Al Khaththab on the pulpit say: I heard the Messenger of Allah (Sallallahu 'Alayhi Wa Sallam) say: "All actions depend on the intention, and (reply) for each person (depends on) what who intended, Whoever intends to emigrate because of the world he wants to achieve or because of a woman he wants to marry, then his hijrah is for what he intended (Muhammad bin Ismail Al-Bukhari Al-Jaafi n.d.)

This is in line with Usman's opinion which was quoted by Riyuzen Praja Tuala which stated that planning is an activity that will be carried out in the future to achieve goals and planning contains several elements, including many activities that have been determined previously, the existence of a process, the results that are expected. to be achieved, and concerns the future in a certain time (Praja Tuala, 2017).

### **Implementation of Regius Character Planting Development through the Study of the Talim Al Mutaalim Book at the Langitan Tuban Islamic Boarding School**

The implementation of the cultivation of religious attitudes through learning Ta'lim Al-Muta'allim at the Langitan Tuban Islamic Boarding School through learning with this classical system at the Langitan Islamic Boarding School at Mts Al Falahiyah. We teach muta'allim ta'lim learning only to students in grade 1 of Madrasah Tsanawiyah Al Falahiyah and the administrators have taken an agreement that every student who has graduated at Tsanawiyah Al Falahiyah is heavenly, before he enters aliyah, he must memorize everything memorization that has become a target in tsanawiyah and also can understand and practice the contents of the book Ta'lim Al Muta'allim as a whole So that later when he returns to his respective homes, he will get used to his good attitude and courtesy to everyone. a) The reading of the chapters that have been determined b) The moderator provides an opportunity for the audience to ask questions from lafadz-lafadz that they feel they still don't understand c) The audience gives questions according to the problems read by the Qori'/presenter d) Audiences give each other opinions which will later straighten out by mushohhih. With this activity, this deliberation has many benefits, including the birth of a potential generation who has critical and broad-minded thoughts and is skilled in absorbing and digging up material as well as socializing it with the wider community. make the memorization of the students better and smoother, even a small number of them can memorize back and forth (from back to front).

The implementation of the next religious character planting is through the Non-Classical System (Mahadiyyah). the teaching is given in a non-classical way (bandongan and sorogan systems) where a kyai teaches students based on books written in Arabic by great scholars since the Middle Ages, while the students usually live in huts or dormitories that have been provided in the boarding school.

Second, at the Langitan Islamic Boarding School, the method used in teaching the Kitab Ta'lim Al Muta'allim is to use the weton or bandongan and sorogan methods, to make it easier for students to explore the yellow book while in the lodge. The sorogan system is the opposite, namely students or students reading while the Kiai or ustadz listens while providing the necessary corrections, comments, or guidance. When the santri is dealing with the Kiai, at a time like this the position of the santri should stand slightly lowered and both hands released, it should not be folded in front of the lower abdomen, the santri should say greetings first and mushafahah (shake hands) while kissing his hands, and should try not to look at his face but enough to look at his chest. If he wants the santri to enter the house, then enter and sit politely, it is not allowed to stretch or extend the legs in front of the community. listen carefully to what is explained (not allowed to joke and talk alone).

The attitude of students towards *asatidz* when they pass in the middle of the road or meet somewhere is the same as the attitude of students towards *masyayikh* or *masyayikh* families. Respecting the book is part of respecting knowledge. Usually, when senior students call junior students, they must be "embellished" with the titles of *dik* and the like, and vice versa if junior students call senior students they must use the names *Kang*, *mas*, *sis*, or the like. Senior students when calling junior students must be "embellished" with the titles of *dik* and the like, and vice versa if junior students call senior students they must use the names *Kang*, *mas*, *sis*, or the like.

For more details, research findings on the focus of implementing regional character development through the study of the *Talim Al Mutaalim* Book at the *Langitan Tuban Islamic Boarding School* are as follows:

**Table 3.** The Focus of Implementing Regional Character Development Through the Study of the *Talim Al Mutaalim* Book at the *Langitan Tuban Islamic Boarding School*

No	Research focus	Research Findings
1	Implementation of the cultivation of <i>regius</i> characters through the study of the <i>Talim Al Mutaalim</i> Book at the <i>Langitan Tuban Islamic Boarding School</i>	Planning includes; <ol style="list-style-type: none"> <li>a. Classical System (<i>Madrasiyah</i>)</li> <li>b. Extracurricularlar includes; <i>Musyawaroh</i> or <i>Munadzoroh</i> (discussion), <i>Muhafadhoh</i> (memorization)</li> <li>c. Non-Classical System (<i>Mahadiyyah</i>)</li> <li>d. Glorifying Knowledge and Experts include; Attitudes of <i>Santri</i> towards <i>Masyayikh</i>, Attitudes of students towards community members, Attitudes of students towards <i>Asatidz</i>, Attitudes of students towards books, Attitudes of students towards friends</li> </ol>

Some verses of the *Qur'an* as a whole description as doing or carrying out an educational process. The first education in Islam is the aspect of *aqidah*. Actuating or also called the implementation of education in the *Qur'an* is also interpreted as an effort to move, provide direction, give good news, give warning, and guidance. The following are some verses of the

Qur'an that explain the actuating (implementation) of education as described in the letter: Ash-Shaff verses 2-3 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ۝

O you who believe, why do you say something that you do not do? There is so much hatred in the sight of Allah that you say things that you don't do (Departemen Agama RI, 2006, p. 551)

This is following the opinion of Lia Lutfiani AR quoting Mulyasa's opinion in his research journal entitled Implementation of Literacy Programs in Improving Student Character Education, published in the Bestari Journal of the Journal of Islamic Education Studies Volume 17 page 59. According to the language of implementation, implementation is the implementation or application.

Meanwhile, the term implementation is a process of ideas, policies, or innovations in practical action to have an impact, either in the form of knowledge, skills, or attitudes. As quoted by Mulyasa from the Oxford Advanced Learner's Dictionary that implementation is "put something to the effect" (the application of something that has an impact and effect)(Lutfiani AR et al., 2021).

From the researcher's analysis, it can be concluded that the implementation of the religious character of the students through the study of the Ta'lim AlMuta'allim book at the Langitan Tuban Islamic boarding school is as follows; 1. By way of the classical system, extracurricular, and non-classical system.

### **Evaluation of Regius Character Development Through Studying the Book of Talim Al Mutaalim at the Langitan Tuban Islamic Boarding School**

Evaluation of learning the book ta'lim al muta'allim to instill the religious character of the students of the Langitan Islamic Boarding School is carried out in a measurable and planned manner including a. Daily evaluation Daily learning evaluation is done by assessing whether the students are capable of memorizing, reading books, interpreting books and understanding the book ta'lim al muta'allim.

The daily evaluation is carried out with the technique of all students, we are required to be able to interpret and understand this book of ta'lim al muta'allim by repeating the lessons that have been conveyed and the lessons that I have taught in the past so that they can understand as a whole. The implementation of the semester evaluation with the technique of book correction and nadzom memorization must pass by applicable procedures because the book correction and nadzom memorization test is a condition for taking the written midterm exam (UTS) and final semester exam (UAS).

And the end of year evaluation or evaluation of learning at the end of the year is done by knowing the results of the even semester exams of the students and knowing the results of the book reading test which is carried out at the end of each year by the madrasa, so we know whether the students are proficient in reading, interpreting the book of ta'lim al muta'allim and understand the contents of the book so that when they are at home they can practice what they have learned so far.

The implementation of evaluations, whether they are daily, semester, or at year-end, is aimed at holding assessment, improvement, and improvement of educational efforts to achieve the goals of a program and also to determine the level of success of the implementation of the Islamic boarding school program with certain criteria for decision-making purposes. Information on evaluation results is compared with the targets set in the program.

For more details, the research findings on the focus of evaluating the development of regional character through the study of the Talim Al Mutaalim Book at the Langitan Tuban Islamic Boarding School are as follows:

**Table 4.** The Focus of Evaluating the Development of Regional Character Through the Study of the Talim Al Mutaalim Book at the Langitan Tuban Islamic Boarding School

No	Research focus	Research Findings
1	Evaluation of regional character development through the study of the Talim Al Mutaalim Book at the Langitan Tuban Islamic Boarding School	Evaluation includes; a. Daily evaluation b. Semester evaluation c. End of year evaluation

Things are under the opinion Hanief cites the opinion of Muhaimin (2009), that evaluation is a systematic process of collecting, analyzing, and interpreting information to determine the success rate of school program implementation with certain criteria for decision-making purposes. Information on evaluation results is compared with the targets set in the program. If the results are following the targets set, it means that the program is effective. Otherwise, the program is considered ineffective (Hanief, 2021) And also Hanief quoted Ametambun's opinion in Arikunto (2009), that evaluation is following its function, including research, assessment, improvement, and improvement of educational efforts carried out (Suharsimi and Yuliana, 2009:395). The purpose of education and its accompanying policies are the reference for the evaluation process carried out. Likewise, Muhammad Ali argues that curriculum evaluation must refer to the principles: (1) evaluation refers to goals (2) evaluation is comprehensive and (3) evaluation is carried out objectively (Hanief, 2021)

## CONCLUSION

From the results of the discussion and analysis of researchers based on data from participatory observations, in-depth interviews, and documentation, the implementation of Regius Character Planting Through Studying the Talim Al Mutaalim Book at the Langitan Tuban Islamic Boarding School can be concluded as follows:

- 1) Planning for Regius Character Planting through the Study of the Talim Al Mutaalim Book at the Langitan Tuban Islamic Boarding School includes; The criteria for the science that must be selected, the criteria for the teacher to be selected, the criteria for the friend to be selected, the method for choosing the teacher, the method for choosing the knowledge.
- 2) Implementation of the cultivation of regius characters through learning the talim al mutaalim book at the Langitan Tuban Islamic Boarding School through the classical system (madrasah), extracurricular includes; including musyawarah or munadzoroh (discussion), muhafadhoh (memorization), non-classical systems (mahadiyyah), glorifying knowledge and experts include; the attitude of the students towards the community, the attitude of the students towards the family of the community, the attitude of the students towards asatidz, the attitude of the students towards the book, the attitude of the students towards their friends
- 3) Evaluation of Regius Character Planting through Studying the Talim Al Mutaalim Book at the Langitan Tuban Islamic Boarding School through daily evaluations, semester evaluations, and year-end evaluations

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