



## HIDAYATUL MUTA'ALLIM AS THE MAIN FOUNDATION OF THE FORMATION OF MODERATE ISLAMIC CHARACTER FOR STUDENTS

Dewi Sinta<sup>1(✉)</sup>, Ahmad Rosidi<sup>2</sup>, Fathor Rohman<sup>3</sup>, Hasan Jali

<sup>1,2,3</sup> Institut Agama Islam Al-Qodiri, Jember, East Java, Indonesia

<sup>4</sup> University of Kuala Lumpur, Malaysia

---

### Article History:

Received: August 2023

Accepted: November 2023

Published: December 2023

---

### Keywords:

hidayatul muta'allim, moderate  
islamic character

---

### (✉)Correspondence to:

nenengsinta27@gmail.com

**Abstract:** The formation of the character of moderate Islamic students was a big responsibility of the asatidz or teachers in the country in building the younger generation. This research used research methodology with a qualitative approach with the type of case study research conducted at the Al-Qodiri Islamic Boarding School, especially in Madrasah Tsanawiyah "Unggulan" Al-Qodiri with the aim of analyzing the use of the book Hidayatul Muta'allim as a basic guideline for the formation of moderate Islamic character of grade VII MTs "Unggulan" Al-Qodiri students. The results showed that the book Hidayatul Muta'allim is very relevant as the main foundation for the formation of moderate Islamic character Santri in Madrasah Tsanawiyah "Unggulan" Al-Qodiri Jember. The implications of this research were expected to facilitate the moderate Islamic character of students.

---

## INTRODUCTION

The formation of the moderate Islamic character of santri is a big responsibility of the asatidz or teachers who are in jasatren in developing the young generation (Khoiri et al., 2018). Islamic character is better known as morals in Islam. Therefore, Islamic character is behavior, traits or habits that are based on Islamic values whose sources come from the Koran and the Hadith of the Prophet Muhammad SAW (Yuliharti, 2019). Entering the 5.0 era where all technology is developing rapidly, there are many problems that need to be addressed specifically by the world of education, one of which is moral degradation (Basuki & Febriansyah, 2020). Therefore, there is a need for special guidance to overcome moral degradation and form young people with Islamic character.

The young generation is the nation's successor (Handitya, 2019; Herlambang, 2018). The youth referred to here are Indonesian youth, including Islamic boarding school students. As a generation of the nation, a santri is required to balance the knowledge he has between the worldly and the hereafter (Muali et al., 2020). So it is natural for a student to study very strong Islamic boarding school studies such as the study of the Yellow Book and also study worldly subjects such as science, etc (Saihu & Rohman, 2019). Ironically, there are still many students who fall into extremism as a result of their lack of understanding of the moral

material they already understand. The government is still trying to deal with various cases of intolerance, radical and extremist attitudes and ideologies, starting from carrying out attacks on people suspected of carrying bombs/terrorists, arresting terrorists, disbanding mass organizations that are declared extremist/radical, and so on (Hidayati et al., 2022).

Islamic boarding schools are educational institutions that use the Yellow Book as their learning module (Arifin & Ristianti, 2022; Utami et al., 2022). The character education implemented therein is no exception. Character education in Islamic boarding schools is definitely guided by the Koran and the Yellow Book (Nisa' et al., 2022; Susanto, 2020). It's just that reciting a yellow book takes a long time and uses the old school method, namely the lecture method (Naim, 2021). This results in many students feeling bored and even many students falling asleep while studying books about morals. Apart from that, the yellow book is indeed difficult to learn because the yellow book is written in unrequited Arabic (Sinta et al., 2022). Therefore, there is a need for practical methods or guidelines that are easy for all students to understand.

Al-Qodiri Islamic boarding school is one of the Islamic boarding schools located in East Java, more precisely in the Jember area. Al-Qodiri Islamic boarding school has approximately 3000 students. Islamic character education at the Al-Qodiri Islamic boarding school initially only used the book *Ta'limul Muta'allim* which was taught as a central interpretation after carrying out the Maghrib congregation. Unfortunately, many students feel bored and end up choosing or falling asleep while the central interpretation is being carried out. This of course requires a new breakthrough to make it easier for students to understand the book *Ta'limul Muta'allim* with the aim of moderate Islamic character education for students can be implemented optimally.

Researchers found the book *Hidayatul Muta'allim* to be very suitable for answering the above questions. The *Hidayatul Muta'allim* Book is a summary book of the *Ta'limul Muta'allim* book which is arranged in the form of *nadzom*. This book was written by KH. Taufiqul Hakim is also the author of the *Amtsilati* method book. This book consists of five chapters that can help students and even the general public as practical guidelines or methods for forming people with noble character, receiving blessings and the benefits of knowledge.

This research departs from several studies regarding character formation. Assa'idi (2021) stated that character education is an effort made to help someone, especially students, understand how to implement ethical values. Then Nuzilah (2021) in her research stated that Islamic character is a condition that is inherent in a person's soul which then forms actions that are carried out spontaneously, without going through a thought process. Besides that, Abdullah & Ismail's research (2019) stated that Muslims should demonstrate behavior in accordance with the values in behavior taught by the Islamic religion which then become a reference in everyday life as individuals, families, communities or citizens.

From several studies above, there are similarities and differences. This research and several studies above both discussed Islamic character. However, this research had several advantages including; (1) This research uses the

Hidayatul Muta'allim Book, a book that is very easy to understand even for a child under 13 years of age. (2) If the research above only discusses Islamic character, then this research discusses moderate Islamic students character.

Then this research focused more on the use of the book Hidayatul Muta'allim as a basic guideline for forming the moderate Islamic character of students in Islamic boarding schools. This research was considered important to carry out in order to find out to what extent students can master moral knowledge and apply moderate Islamic character after studying the book Hidayatul Muta'allim. So it can be concluded that the aim of this research was that students can apply the moderate character of Islam in their daily lives after studying and understanding the book Hidayatul Muta'allim.

## RESEARCH METHOD

This research used a qualitative research methodology with a case study type. This research was carried out at the Al-Qodiri Islamic boarding school with the aim of analyzing the use of the Hidayatul Muta'allim Book as a basic guideline for forming the moderate Islamic character of new students. Data sources were obtained from the head of the curriculum, asatidzah or teachers and also several class VII students or new students. The data obtained was then collected through interview, observation and documentation techniques, then analyzed using data analysis techniques in accordance with the concepts explained by Miles and Huberman and Spradeley. Data analysis was carried out interactively starting from data reduction, data display and conclusion drawing/verification. Then the data was checked for validity using source triangulation techniques, which means comparing and checking back the degree of trustworthiness of information obtained through time and different tools in qualitative methods (Anderson et al., 2022).

## RESULT AND DISCUSSION

### Hidayatul Muta'allim Book and its materials

The Hidayatul Muta'allim Book is a book by KH. Taufiqul Hakim was the first to discuss santri morals. He wrote this book while lying sick in the hospital. To fill his free time during his illness, he started writing this book which was finally published in June 2012. This book contains moral education for students in the form of Shi'iran with 80 verses (stanzas). This book is known and familiar in informal curricula such as Madrasah Diniyah and Islamic Boarding Schools and is protected as Nadham in three languages, namely Arabic, Javanese and Indonesian.

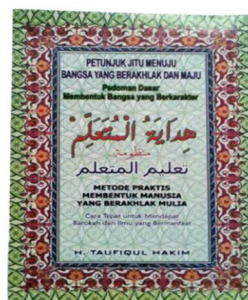


Figure 1. Hidayatul Muta'allim Book

The Hidayatul Muta'allim Book is a very practical book so it is easy to understand, but this book contains a lot of relevant material to be used as the main guideline for the formation of moderate Islamic character in Islamic boarding schools. This material is then divided into several chapters which can be presented in the following table:

**Table 1. Division of Chapters of the Book of Hidayatul Muta'allim**

<b>No.</b>	<b>Chapter Name</b>	<b>Discussion</b>
1	Chapter 1: Intention	This first chapter mentions a person's intentions or goals in studying. Good intentions in studying are only to get the blessing of Allah SWT, the intention to revive the religion of Islam. Eliminate ignorance and also intend to gain useful knowledge. Apart from that, this chapter also contains bad intentions, such as the intention to study to gain rank, wealth and so on.
2	Chapter 2: Respect teachers, expert teachers and respect knowledge	This second chapter explains the morals or attitude of a student towards the teacher and the knowledge he will learn or possess. Starting from a student's words, how to sit properly, how to properly respect the teacher and the teacher's family. Apart from that, this chapter also explains how to respect knowledge, starting from how to arrange books well, how to write in books well to how to glorify knowledge, whether knowledge that is unknown or already known.
3	Chapter 3: Diligent, Diligent, Sincere, Istiqomah	Some of the qualities that cannot be separated from a student of knowledge are Diligence, Perseverance, Sincerity, Istiqomah. In this third chapter, several requirements for a student of science are explained. Apart from that, this chapter also explains attitudes that are not good for students, such as being lazy and procrastinating and how to choose good friends and how to have good discussions.
4	Chapter 4: Wira'i	This final chapter explains the nature of wira'i. Wira'i is an attitude of avoiding things that are haram and also things that are doubtful. Wira'i is the key for a student to be successful in studying. This includes liking to perform sunnah prayers, observing ablution and avoiding sin because this can make knowledge difficult to understand and quickly lost. Apart from that, this chapter also discusses the virtues of knowledgeable people.

---

5	Essence	In this digest section, three things are explained, namely the characteristics of believers, the characteristics of hypocrites and important messages from the author, KH. Taufiqul Hakim.
---	---------	--

---

The Hidayatul Muta'allim book has several advantages, namely; Firstly, the Book of Hidayatul Muta'allim is easier for beginner children to memorize and study because it is arranged in the form of ab-ab rhyming poems which are nadzaman in nature. Second, the Hidayatul Muta'allim Book was written by KH Taufiqul Hakim using three languages; Arabic, Indonesian and Javanese. Third, the Hidayatul Muta'allim Book uses the meaning of *gandul* which is characteristic of the Indonesian nation in Arabic pegon. Lastly, the Hidayatul Muta'allim Book can be used at various levels starting from PAUD/TK, TPQ, MADIN, MI/SD, MTs/SMP, MA/SMA, students and the general public because the discussion is more practical and brief (Mundi, 2018).

Nothing is perfect in this world, the Hidayatul Muta'allim Book also has two shortcomings, namely; The discussion in the Hidayatul Muta'allim Book is very practical so the explanation is not complete and comprehensive. Then the Hidayatul Muta'allim Book can make it a little difficult for readers to find the hadith text because the hadith arguments are presented in *syi'iran* form.

### **The Hidayatul Muta'allim Book and its application at the Al-Qodiri Islamic Boarding School**

MTs. The superior Al-Qodiri 1 Jember, which is one of the educational institutions at the Al-Qodiri 1 Jember Islamic Boarding School, also took a place to participate in proposing this book as a learning medium that focuses on forming students' morals. Mr. Eko Mulyadi as Sekpim 1 of the curriculum section said that this was in accordance with the vision of MTs. Al-Qodiri 1 Jember's superiority is "to produce Islamic cadres, knowledgeable and with a *pesantren* spirit", therefore this book is expected to be able to achieve the Institute's goals.

In forming the moderate Islamic character of the students, the Al-Qodiri Islamic boarding school uses many sources to study, in fact each institution has different sources and procedures for forming the character of the students which are adjusted to the age and level of education of the students. One of them is the book *ta'limul mutaa'llim* written by kiai Bahrudin Achmad and Sheikh Az-Zarnuji. The study of the book *ta'limul muta'allim* is held every Saturday evening and Sunday for the Maghrib prayer congregation in the form of central exegetical teaching which is attended by all the students of the Al-Qodiri 01 Jember Islamic boarding school.

The dense learning program taught by the students of MTs "Unggulan" Al-Qodiri has an influence on the central interpretation recitation which is held in the evenings for the Maghrib congregation. Learning and teaching activities at Al-Qodiri Tsanawiyah Madrasah take place from 06 in the morning to 16.30 in the afternoon, so sometimes some students are tired and fall asleep while the *Ta'limul Muta'allim* recitation is taking place. After much deliberation, the Ministry of

Education of the "Superior" Al-Qodiri Tsanawiyah Madrasah decided to use the Hidayatul Mutallim Book as a driving force and perfecter for the moderate character formation education of Al-Qodiri Jember Tsanawiyah Madrasah students.

The Hidayatul Muta'allim Book was initially implemented at the Al-Qodiri Jember Superior Tsanawiyah Madrasah in 2020. The Hidayatul Muta'allim Book is a book written directly by KH. Taufiqul Hakim which contains basic guidelines for forming morals and national character, this book is a form of syi'ir or nadzam from the book Ta'limul Muta'allim which is often used and is very relevant in the formation of moderate Islamic character, especially among Islamic boarding schools.

In its implementation or practice, learning the book Hidayatul Muta'allim uses the repeated reading method. The students read together the nadzom verses in the book starting at the beginning of the chapter for 10-15 minutes each day. If the nadzom verse has been completed or khatam, then the reading starts from the beginning. What needs to be underlined is that the reading of nadzom is accompanied by the reading of short explanations of the contents of the book which are also done simultaneously or read together.

One of the new students, Zaskia, explained that the book Hidayatul Muta'allim is always required to be read by every child before carrying out the study of the Biyah. Nayra explained that the reading of the Hidayatul Muta'allim book was carried out simultaneously starting from reading the explanations to reading the verses below so that it would be easier to remember at least 3 stanzas before each lesson. At night in the evening program, new students will deposit their memorized book of Hidayatul Muta'allim with a minimum requirement of one page per day. All material in the Hidayatul Muta'allim Book is read for 15 minutes after reading the qoidah and 5 stanzas before starting the study of the book. This book will be crushed approximately 30 times a month. The reading of the book Hidayatul Muta'allim was led by the highest class at MTs. Al-Qodiri 01 Jember's "flagship" is class IX according to the predetermined schedule.

During the evening program, all new students in class VII MTs "Unggulan" Al-Qodiri 01 Jember studied the book Hidayatul Muta'allim by reading repeatedly or thariqatu takriry al-qiraati al-juz'i, then submitted it (talaqqi) to the ustad/Ustadzah in their respective dormitories, after being deposited, will be given muraja'ah through reading together which is carried out after reciting the qoidah in the afternoon and evening. After completing memorization, the new students of class VII MTs. "Leading" Al-Qodiri 01 Jember is directed at putting into practice what has been learned and memorized in everyday life, starting from fixing intentions in studying, respecting teachers and being required to carry out maktubah prayers in congregation and also being required to carry out sunnah prayers every day.

### **Changes that result after learning**

Moderate understanding will demand a more tolerant Islamic preaching that opposes all forms of liberal and radical thought (Anwar, 2021). Learning uses

tolerant values, the middle way, solving dilemmas through deliberation, recognition of pluralism, diversity, and mediation to resolve dilemmas (BR et al., 2023). Islam is a belief that rahmatan lil 'naturally means safety, prosperity and peace, and does not teach violence in the slightest. The concept of moderation comes from the Koran with the word wasathiyah (Anderson et al., 2022).

The moderate Islamic character is a character that emphasizes that Islam really hates violence, because based on historical records, acts of violence will give birth to new violence, whereas Islam was revealed by Allah as rahmatan lil alamin (mercy for all global people). Therefore, every Muslim and Muslim woman should be able to have this moderate Islamic character (Hamdi et al., 2022).

Based on the data that has been collected regarding the book Hidayatul Muta'allim, especially on the results of learning that has been carried out to shape the moderate Islamic character of students, there are several results that the author has obtained, including; First, the creation of morals towards Allah and Prophet SAW. One of the characteristics of moderate Islam is having true faith and being able to implement the pillars of Islam and upholding noble morals, identity and integrity as a Muslim. This has been studied and applied by MTs students. Al-Qodiri Jember's flagship. Ustadzah Elifatul Zazil said that the existence of this book really helps improve the morals of students, they become more enthusiastic about praying in congregation, both fardhu prayers and duha prayers and their desires.

Second, the creation of morals towards teachers. Being able to differentiate good and right actions from wrong and evil while being able to accept the legacy of Islamic traditions is one of the characteristics of moderate Islam (Aslan & Aybek, 2019). Ustadzah Syifa said that it had become a culture, before leaving the classroom, every child would kiss their teacher's hand as a form of respect for the teacher in accordance with the teachings of previous scholars.



**Figure 2. Kissing Teacher's Hand**

Third, the creation of morals towards others. Ustadzah Kamila said that every child respects and tolerates each other, even going to school together, which previously started with morning assembly (Luqman, 2021). This is also in accordance with the character of moderate Islam which prioritizes improvement

and progress for the sake of the public good, is tolerant of problems of a religious, social, cultural and societal nature and does not discriminate against others.

## CONCLUSION

This research concluded that the Hidayatul Muta'allim Book is very effective and efficient if applied as the main foundation for the formation of moderate Islamic character for students in madrasas. From the results of interviews and observations in the field, it showed that the new class VII students of MTs "Unggulan" Al-Qodiri 01 Jember are able to apply the material contained in the book Hidayatul Muta'allim. This was confirmed by looking at how they respect teachers, fellow students and even book or book that they use, apart from that they can also provide good tolerance towards other people in accordance with the Islamic Character of Wasathiyah (moderate understanding) which is a symbol of Islam that other religions do not have, they also try to keep themselves from worldliness, wrong one way is by reducing the use of cellphones as necessary and using them wisely. It was hoped that the implications of this research will facilitate the moderate Islamic character of santri. Based on this research which only discussed the Book of Hidayatul Muta'allim as the Main Foundation for the Formation of the Moderate Islamic Character of Santri in Madrasas. It was necessary to carry out further research which also discusses the Book of Hidayatul Muta'allim by using research objects with a wider scope or discussing the formation of the moderate Islamic character of santri through various other more varied media.

## REFERENCES

- Abdullah, A., & Ismail, M. (2019). Peran Ghuruh Tolang dalam Menanamkan Nilai Karakter pada Santri di Musholla al-Ismail Tanah Merah Bangkalan. *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam*, 9(2), 129-155. <https://doi.org/10.54180/elbanat.2019.9.2.129-155>
- Anderson, B., Rymer, R., Versaskas, J., Bueter, A., & Masood, M. (2022). Assessing a Modified Jigsaw Technique with Theoretical Triangulation. *Journal of Effective Teaching in Higher Education*, 5(1), 1-23.
- Anwar, R. N. (2021). Penanaman Nilai-Nilai Islam Moderat pada Anak Usia Dini dalam Keluarga Sebagai Upaya Menangkal Radikalisme. *Al Fitrah: Journal of Early Childhood Islamic Education*, 4(2), 155-163.
- Aslan, S., & Aybek, B. (2019). Testing the Effectiveness of Interdisciplinary Curriculum-Based Multicultural Education on Tolerance and Critical Thinking Skill. *International Journal of Educational Methodology*, 6(1), 43-55. <https://doi.org/10.12973/ijem.6.1.43>
- Assa'idi, S. (2021). The Growth of Pesantren in Indonesia as the Islamic Venue and Social Class Status of Santri. *Eurasian Journal of Educational Research*, 93(2), 425-440. <https://doi.org/10.14689/ejer.2021.93.21>



- Arifin, A., & Ristianti, D. H. (2022). Metode Sorogan dalam Meningkatkan Minat dan Keterampilan Membaca Kitab Kuning Santri Al-Afiyah Bogor Jawa Barat. *Jurnal Inspiratif Pendidikan*, 24–36. <https://journal3.uin-alauddin.ac.id/index.php/Inspiratif-Pendidikan/article/view/29195%0A>
- Basuki, D. D., & Febriansyah, H. (2020). Pembentukan Karakter Islami melalui Pengembangan Mata Pelajaran Akidah Akhlak di Madrasah Aliyah An-Najah Bekasi. *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 10(2), 121–132. <https://doi.org/10.33367/ji.v10i2.1209>
- BR, R., Mundiri, A., & Nuril, L. (2023). Internalization of Religious Moderation Education Through Culture Literacy With a National Insight. *Edureligia: Jurnal Pendidikan Agama Islam*, 07(01), 01–12. <https://ejournal.unuja.ac.id/index.php/edureligia>
- Hamdi, S., Wahdah, N., Ahmadi, A., & Musthofa, K. (2022). the Problem of Implementation of Islamic Education Curriculum in the Aspect of Moderation Learning and Hots Evaluation. *Edureligia: Jurnal Pendidikan Agama Islam*, 6(1), 21–36. <https://doi.org/10.33650/edureligia.v6i1.3620>
- Handitya, B. (2019). Menyemai Nilai Pancasila pada Generasi Muda Cendekia Abstrak. *Adil Indonesia Jurnal*, 2(1), 13–23.
- Herlambang, Y. (2018). Peran Kreativitas Generasi Muda dalam Industri Kreatif terhadap Kemajuan Bangsa. *Tematik: Jurnal Teknologi Informasi dan Komunikas*, 2(1), 61–71. <https://doi.org/10.38204/tematik.v2i1.66>
- Hidayati, W. R., Warmansyah, J., & Zuhendri, Z. (2022). Upaya Penguatan Nilai-Nilai Karakter Islam Moderat pada Satuan Pendidikan Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(5), 4219–4227. <https://doi.org/10.31004/obsesi.v6i5.1756>
- Khoiri, A., Agussuryani, Q., & Hartini, P. (2018). Penumbuhan Karakter Islami melalui Pembelajaran Fisika Berbasis Integrasi Sains-Islam. *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah*, 2(1), 19. <https://doi.org/10.24042/tadris.v2i1.1735>
- Luqman, M. (2021). Moderasi Beragama dalam Pendidikan Islam di Indonesia. *Jurnal Moderasi Beragama*, 1(1), 6-17.
- Muali, C., Wibowo, A., Gunawan, Z., & Hamimah, I. (2020). Pesantren dan Millenial Behaviour: Tantangan Pendidikan Pesantren dalam Membina Karakter Santri Milenial. *Jurnal At-Tarbiyat*, 3(2), 131–146. <http://jurnal.staiannawawi.com/index.php/At-Tarbiyat/article/view/225>
- Naim, N. (2021). *Menulis itu Mudah 40 Jurusan Jitu Mewujudkan Karya*. Kamila Press.
- Nisa', K. M., Risqiya, N. A., & Putri, C. N. A. (2022). Otoritas Ulama Perempuan: Kepemimpinan Nyai dalam Mewujudkan Pendidikan Moderat di Pondok Pesantren MIA melalui Perspektif 9C. *Southeast Asian Journal of Islamic Education Management*, 3(2), 248–253.
- Nuzilah, Q. R. (2021). Hubungan antara Jamaah Salat Fardhu dengan Karakter

- Islami Santri Putri Pondok Pesantren Al Ihya Ulumaddin Kesugihan Cilacap. *Jurnal Ilmiah Komunikasi dan Penyiaran Islam*, 5(1), 16–42.
- Saihu, & Rohman, B. (2019). Pembentukan Karakter Melalui Model Pendidikan Transformative Learning pada Santri di Pondok Pesantren Nurul Ikhlas Bali. *Edukasi Islami: Jurnal Pendidikan Islam*, 08(02), 435–452. <http://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/477>
- Sinta, D., Rozi, F., & Rizal, S. (2022). Nubdzatul bayan Sebagai Basic Learning dalam Memahami Kitab Kuning di Pesantren. *Murobbi: Jurnal Ilmu Pendidikan*, 6(2), 286–298.
- Susanto, H. (2020). Manajemen Boarding School dalam Pembentukan Karakter. *Jurnal JEMAL*, 3(1), 1–21. <https://journal.unigres.ac.id/index.php/jemal/article/view/1505>
- Utami, T. M., Amiruddin, & Muzaki, I. A. (2022). Metode Pengajaran Kitab Kuning di Pondok Pesantren Al-Fathimiyah Kecamatan Telukjambe Timur Kabupaten Karawang. *Al-Ulum: Jurnal Pemikiran dan Penelitian Ke Islaman*, 9(2), 122–136. <https://journal.uim.ac.id/index.php/alulum/article/view/1108>
- Yuliharti, Y. (2019). Pembentukan Karakter Islami dalam Hadis dan Implikasinya pada Jalur Pendidikan Non Formal. *Potensia: Jurnal Kependidikan Islam*, 4(2), 216. <https://doi.org/10.24014/potensia.v4i2.5918>