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ACTUALIZING THE MORAL VALUES OF THE TA'LIM AL-MUTA'ALLIM TO SHAPE STUDENTS' RELIGIOUS BEHAVIOR: A CASE STUDY AT MTSI ATTANWIR BOJONEGORO

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Abstract

Moral education plays a crucial role in shaping the religious behavior of students amidst rapid technological advancements and social changes. This study aims to analyze the actualization of moral values derived from the Ta'lim al-Muta'allim in shaping the religious behavior of ninth-grade students at MTs Islamiyah Attanwir Bojonegoro, as well as to identify supporting factors, inhibiting factors, and the resulting implications. The study employs a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, and documentation, and subsequently analyzed using the Miles and Huberman model, which encompasses data reduction, data display, and conclusion drawing. The results indicate that the actualization of moral values is manifested through the cultivation of habits regarding conduct toward Allah SWT (performing acts of worship and religious activities), conduct toward teachers (demonstrating respect, politeness, and diligence in learning), and conduct toward others (showing mutual respect, helpfulness, and maintaining harmony). Supporting factors include student motivation, teachers serving as role models, family support, and a religious *madrasa* environment, whereas inhibiting factors include external environmental influences, social media, limited facilities, and a lack of student consistency. The actualization of these moral values has implications for both the outward conduct and inner character of the ninth-grade students at MTs Islamiyah Attanwir Bojonegoro.

Keywords: Values Actualization; Morals; Ta'lim al-Muta'alim; Religious Behavior

Abstrak. Pendidikan akhlak memiliki peran penting dalam membentuk perilaku religius siswa di tengah perkembangan teknologi dan perubahan sosial yang semakin pesat. Penelitian ini bertujuan menganalisis aktualisasi nilai-nilai akhlak dalam kitab *Ta'lim al-Muta'allim* dalam membentuk perilaku religius siswa kelas IX MTs Islamiyah Attanwir Bojonegoro, serta mengidentifikasi faktor pendukung, faktor penghambat, dan implikasinya. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa aktualisasi nilai-nilai akhlak diwujudkan melalui pembiasaan akhlak kepada Allah Swt. berupa pelaksanaan ibadah dan kegiatan keagamaan, akhlak kepada guru melalui sikap hormat, sopan santun, dan kesungguhan belajar, serta akhlak kepada sesama melalui sikap saling menghargai, tolong-menolong, dan menjaga keharmonisan. Faktor pendukung meliputi motivasi siswa, keteladanan guru, dukungan keluarga, dan lingkungan madrasah yang religius, sedangkan faktor penghambat meliputi pengaruh lingkungan luar, media sosial, keterbatasan fasilitas, dan kurangnya konsistensi siswa. Aktualisasi nilai-nilai akhlak juga berimplikasi baik secara lahiriah maupun batiniah siswa kelas IX MTs Islamiyah Attanwir Bojonegoro.

Kata Kunci: Aktualisasi nilai; Akhlak; Kitab *Ta'lim al-Muta'allim*; Perilaku Religius

Background

Moral education is a fundamental aspect of Islamic education, aiming to shape the personalities of learners so that they can practice religious teachings in their daily lives. The success of Islamic education is measured not only by the mastery of knowledge but also by the quality of character reflected in the learners' behavior. This aligns with the national education goals stipulated in Law Number 20 of 2003 concerning the National Education System, which emphasizes the development of individuals who possess faith, piety, noble character, knowledge, creativity, independence, and a democratic and responsible spirit.

From an Islamic perspective, character is a trait embedded in the soul that spontaneously gives rise to behavior (Al-Ghazali, 2005). Therefore, moral education cannot stop at the mere mastery of knowledge; it must be realized through a process involving the internalization of values, habituation, role modeling, and the strengthening of the educational environment (Nata, 2017). The urgency of moral education has grown in the digital era due to the rapid development of information technology, which influences the mindsets and behaviors of adolescents. Various studies conducted over the past five to ten years indicate that uncontrolled use of digital media has the potential to diminish the quality of social interaction, discipline, and religious behavior among learners; consequently, strengthening character education based on Islamic values has become increasingly vital (Suyadi, 2020; Marzuki, 2021; Anwar, 2022).

A key reference for character education within Islamic boarding schools and Islamic schools is the *Ta'lim al-Muta'allim* by Burhanuddin Az-Zarnuji, which encompasses values such as proper etiquette in seeking knowledge, respect for teachers, sincerity, diligence in study, self-control, and responsibility. Previous studies indicate that instruction based on *Ta'lim*

al-Muta'allim contributes to character formation, the instilling of proper etiquette, and enhanced student discipline. However, most of these studies have focused primarily on the implementation of the text's instruction, the moral values it conveys, or character building in general. Research specifically examining the process of actualizing the moral values found in Ta'lim al-Muta'allim to shape students' religious behavior including the facilitating and inhibiting factors, as well as the implications within the Islamic school context remains relatively limited. This situation highlights a research gap that warrants further investigation.

In this study, religious behavior is analyzed using Glock and Stark's theory of religiosity, which views religiosity as a manifestation of belief reflected in acts of worship, religious experiences, knowledge, and daily social conduct. Preliminary observations at MTs Islamiyah Attanwir Bojonegoro reveal a gap between the understanding of the moral values taught and their actual implementation in daily life. This phenomenon is evident in the low level of discipline among some students, a lack of adherence to school regulations, and inconsistent displays of respect toward teachers and fellow students.

Based on the foregoing, this study aims to analyze the actualization of moral values found in the Ta'lim al-Muta'allim in shaping the religious behavior of ninth-grade students at MTsI Attanwir Bojonegoro; to identify supporting and inhibiting factors; and to explain the implications for the formation of students' religious behavior. Theoretically, this research contributes to the enrichment of Islamic moral education studies by analyzing the process of actualizing values from Ta'lim al-Muta'allim through the lens of Glock and Stark's religiosity framework. Practically, the findings are expected to serve as a reference for *madrasas*, teachers, and Islamic education administrators in developing more effective strategies for fostering the moral character and religious behavior of students.

Method

This study employs a qualitative approach with a descriptive case study design to gain an in-depth understanding of the process of actualizing moral values found in the Ta'lim al-Muta'allim in shaping students' religious behavior within a natural setting. This approach enables a comprehensive overview of the value actualization process, the influencing factors, and the resulting implications. The research was conducted at MTsI Attanwir Bojonegoro, a madrasa that integrates formal education with the Islamic boarding school system and utilizes Ta'lim al-Muta'allim as a primary reference for fostering students' moral character. Informants were selected using purposive sampling based on their involvement in and knowledge of the moral education program. The informants included the madrasa principal, the deputy principals for curriculum and student affairs, the teacher responsible for the Ta'lim al-Muta'allim course,

and ten ninth-grade students selected based on variations in religious behavior, active participation in religious activities, and the ability to provide relevant information.

The primary research instrument was the researcher (acting as the human instrument), supported by observation guidelines, semi-structured interview protocols, and documentation. Observations focused on the instruction of Ta'lim al-Muta'allim and students' religious behavior; interviews were used to explore the process of actualizing moral values, as well as the supporting factors, obstacles, and implications; and documentation covered the curriculum, instructional materials, school regulations, religious activity schedules, activity photographs, and other supporting records. Data collection involved observation, in-depth interviews, documentation, and field notes. Data analysis utilized the Miles and Huberman model, comprising data condensation, data display, and conclusion drawing and verification. This analysis was an ongoing process from the start of data collection until the completion of the study. Data validity was ensured through source triangulation, technique triangulation, and member checking. Source triangulation involved comparing information from the principal, teachers, and students, while technique triangulation involved comparing findings from observations, interviews, and documentation. Member checking was conducted by asking informants to verify the interview results. The study was carried out from March 31 to April 30, 2026, adhering to research ethics by communicating the research objectives, obtaining informant consent, ensuring the confidentiality of identities, and securing official permission from the madrasa authorities.

Table 1. Informants

No.	Informants
1	Head school MTsI Attanwir Bojonegoro
2	Teacher of the kitab ta'lim al-muta'allim MTsI Attanwir Bojonegoro
3	Grade IX student at MTsI Islamiyah Attanwir Bojonegoro
4	Guidance and counseling teacher at MTsI Attanwir Bojonegoro
5	Deputy Principal for Curriculum Affairs at MTsI Attanwir Bojonegoro
6	Parent of a grade kelas IX MTsIh Attanwir Bojonegoro

Result and Discussion

Result

The term "actualization" derives from the word "actual" as defined in the *Kamus Besar Bahasa Indonesia* (Great Dictionary of the Indonesian Language). The word "actual" itself implies "real" or "truly existing." Therefore, the process of applying abstract concepts to attitudes, behaviors, and concrete actions in daily life is termed the actualization of values. Values are not merely understood cognitively but are also internalized and consistently applied to shape an individual's character. In an educational context, the actualization of values

involves integrating moral, spiritual, and social values into the learning process and the students' daily lives (Muhaimin, 2012). According to Thomas Lickona's character education theory, this involves three key elements:

- (1) Knowing the good (understanding the value),
- (2) Feeling the good (recognizing and deeply appreciating the value), and
- (3) Doing the good (practicing the value through concrete behavior) (Lickona, 2012).

The *Ta'lim al-Muta'allim Thariq at-Ta'allum* by Sheikh Burhanuddin Az-Zarnuji specifically addresses the etiquette and ethics of seeking knowledge. It is widely used in Islamic boarding schools and Islamic educational institutions because it contains guidelines regarding the intention to learn, respect for teachers, reverence for knowledge, diligence in study, the selection of friends, and the application of knowledge in daily life. Thus, the book serves not only as a source of knowledge but also as a guide for shaping the character and moral conduct of students (Nata, 2012). Based on interviews, observations, and documentation, the actualization of the moral values found in *Ta'lim al-Muta'allim* among ninth-grade students at MTs Islamiyah Attanwir Bojonegoro falls into three categories: conduct towards Allah SWT, teachers, and peers. These three categories reflect the students' religious behavioral patterns in their daily lives within the Islamic school environment.

Student conduct towards Allah SWT is a crucial aspect of manifesting religious behavior at school, including within the ethics of seeking knowledge. Observations at MTsI Attanwir Bojonegoro (March 31–April 30, 2026) revealed that students have cultivated the habit of praying and setting the intention to learn before lessons begin. They also recite the Qur'an specifically Surah Al-Fatihah and Surah Al-Waqi'ah collectively in class, guided by a teacher via the loudspeaker system. Lessons conclude with a joint prayer aimed at fostering religious character, creating a conducive learning atmosphere, and seeking blessings for the knowledge acquired.

The results of interviews, observations, and document analysis indicate that in the *Ta'lim al-Muta'allim*, worship is not limited to mahdhah (ritual) acts but also encompasses ghairu mahdhah (non-ritual) acts. These include rectifying one's intention when studying, praying before activities, engaging in self-reflection, placing trust in Allah (SWT), and upholding proper conduct when interacting with teachers, parents, and peers. These values are actualized through a balance of outward practice and inward disposition, with the aim of attaining the pleasure of Allah (SWT). Through sustained habituation, students are expected to embody these moral values in their daily lives, thereby becoming individuals of faith, piety, and noble character. Among Grade IX students at MTsI Attanwir, this is evident in their sincere intention to seek knowledge as an expression of proper conduct toward Allah (SWT).

This represents a form of religious behavior relating to Allah SWT specifically, the student's ability to align their intention for learning so as to avoid error, such as studying solely to gain influence, popularity, or worldly status. However, this does not imply that one cannot enjoy worldly benefits, provided they do not overshadow the primary objective: seeking the pleasure of Allah SWT. By aligning their intentions, students cultivate the habit of remembering Allah SWT, thereby avoiding arrogance and maintaining humility in His presence. This serves as the foundation for developing good character in the pursuit of knowledge, as every activity is framed as an act of worship to Allah SWT. These findings indicate that the actualization of moral values regarding Allah SWT extends beyond the cognitive aspect understanding the concept of intention to the habitual practice of religious behaviors such as prayer, Quran recitation, and the conscious alignment of intentions prior to study. From the perspective of Thomas Lickona's character education theory, this indicates that the students have reached the stage of "moral action" the ability to implement moral values in daily conduct. Nevertheless, interview results reveal varying levels of consistency among students, suggesting that the actualization of these values has not occurred uniformly. Consequently, the actualization of moral values requires sustained practice to evolve into an ingrained character trait.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"Indeed, every deed depends on the intention" (HR. Bukhari dan Muslim).

According to Thomas Lickona's character education theory, students not only grasp moral principles (moral knowledge) but also act morally (internalizing these values). Furthermore, religious activities at the Islamis school such as tahlil and istighosah. and Quran recitation offer a perspective that aligns with Albert Bandura's social learning theory. From an educational psychology standpoint, intention is linked to self-development, particularly the capacity for conscious learning. This aligns with the views of Az-Zarnuji, who emphasized the importance of intention: "intending to seek Allah's pleasure, attain wisdom, and preserve the continuity of the religion." Consequently, intention serves not only as a spiritual element but also helps students develop discipline and study skills.

The process of actualizing the moral values found in the Ta'lim al-Muta'allim regarding the teacher-student relationship is evident in the interactions that occur during lessons. Observations indicate that the majority of students offer greetings, listen attentively to the teacher's explanations, speak politely, raise their hands before asking questions or answering, and adhere to instructions and classroom rules. Although some students occasionally lack focus or engage in side conversations, they return to an orderly state after being admonished by the teacher. Instruction based on the Ta'lim al-Muta'allim takes place once a week, comprising opening, core activity, and evaluation stages, and is supported by a conducive

classroom management environment. This instructional process serves as the primary vehicle for instilling moral values in the students. Student behavior during lessons demonstrates that moral values specifically respect for the teacher are being actualized in school life. Habits such as offering greetings, behaving politely, and obeying rules reflect the implementation of Ta'lim al-Muta'allim teachings, which posit that respecting the teacher is a prerequisite for acquiring beneficial and blessed knowledge. Research findings indicate that the moral values within Ta'lim al-Muta'allim are not merely understood theoretically but are actualized in student behavior during the learning process. This is evidenced by the development of character traits such as politeness, discipline, respect for teachers, and ethical conduct in the pursuit of knowledge. Ninth-grade students at MTsI Attanwir Bojonegoro demonstrate an attitude of deep respect toward the religious teacher and teachers by bowing their heads, shaking hands, kissing the teacher's hand (in the case of male students), and allowing the teacher to pass first when encountering them.

Furthermore, observations indicate that students listen to the teacher's explanations attentively, refrain from interrupting, and ask for permission before leaving the classroom. Such behavior demonstrates that showing respect to teachers has become a habit fostered by the religious culture and Islamic boarding school traditions within the Islamic school environment. These findings reinforce Khoiriyah's (2021) research, which suggests that the internalization of proper conduct toward teachers is influenced not only by the study of religious texts but also by an institutional culture that encourages the practice of these behaviors.

MTs Islamiyah Attanwir Bojonegoro fosters a habit among students of mutual respect, helpfulness, and cooperation. Observations and interviews reveal that ninth-grade students actively engage in discussions, assist one another in understanding the material, respect their peers' opinions, and maintain a conducive learning atmosphere. These behaviors reflect the implementation of values such as Islamic brotherhood, mutual cooperation, responsibility, and social concern values taught in the Ta'lim al-Muta'allim. These findings align with Az-Zarnuji's view that harmonious relationships among students constitute an essential part of the etiquette of seeking knowledge. The research results also corroborate the findings of Sugiarto Widodo (2019), Agustin and Muhammad (2020), and Masjudin and Khairuddin (2024), indicating that the process of behavioral actualization is not solely influenced by the study of religious texts but is further reinforced by the Islamic school religious culture, the exemplary conduct of teachers, and family involvement. Thus, the formation of religious behavior emerges from the interaction between learning content, the educational environment, and daily habits.

Table 2. Actualization of Moral Values From the Ta'lim Al-Muta'allim

Actualization Aspect	Form of Actualization	Indicators of Religious Behavior	Data Sources
Morals towards Allah SWT	Praying before studying, reading the Quran, aligning one's intentions	Discipline in worship, spiritual awareness	Observation, interviews, documentation
Morals toward Teachers	Offering greetings, respecting teachers, listening to lessons, asking for permission	Respectfulness, courtesy, discipline	Observation, interviews
Morals towards Friends	Helping one another, respecting opinions, cooperation	Social concern, sense of brotherhood, tolerance	Observation, interviews

The actualization of the moral values found in the Ta'lim al-Muta'allim in shaping religious behavior during the millennial era involves both supporting and hindering factors. Despite the positive impact, some students still exhibit poor conduct; thus, moral education remains crucial for cultivating noble character both inside and outside the school environment. Success in this actualization process is influenced by both internal and external factors. Internal factors specifically student awareness and willingness serve as the primary foundation for practicing moral values. This awareness reflects the ability to control one's behavior and adopt these values as a guiding principle for life. These findings indicate that intrinsic motivation is the dominant factor in the successful actualization of moral values. According to Deci and Ryan's Self-Determination Theory, behaviors driven by internal motivation tend to be more enduring than those stemming from external pressure. Therefore, the success of instruction based on the Ta'lim al-Muta'allim depends not only on the teacher's methods but also on the students' psychological readiness to internalize these moral values. Internal motivation also reinforces the process by encouraging students to engage in self-improvement and consistently maintain good behavior. From an Islamic perspective, this aligns with the concepts of muraqabah (spiritual vigilance) and proper intention as emphasized by Az-Zarnuji in Ta'lim al-Muta'allim; a sincere intention serves as the foundation for upholding moral character and putting knowledge into practice. Thus, the actualization of moral values results from a combination of internal, external, and spiritual factors that mutually reinforce one another in shaping the students' religious character.

Support and motivation from teachers, the school, and parents are vital factors in strengthening the internalization of moral values among students. Data gathered through interviews, observations, and documentation reveal that the guidance and motivation provided by teachers go beyond mere content delivery; they also encompass character building aimed at fostering religious behavior and noble moral conduct. Teachers also connect the material from the Ta'lim al-Muta'allim to daily life, ensuring that students not only grasp the concepts

theoretically but are also encouraged to put them into practice. From an Islamic educational perspective, ongoing guidance helps foster awareness, commitment, and consistency in religious conduct. Furthermore, collaboration among teachers, the school, and families is a decisive factor in the successful cultivation of character. The *madrasah* also employs a personal approach with students whose behavior falls short of expectations, as part of its character-building efforts. This approach renders the guidance process more effective and tailored to the students' specific needs. Thus, synergy among all educational stakeholders contributes significantly to the successful actualization of moral values. The stronger this collaboration, the greater the likelihood that students will internalize and consistently practice these moral values.

A religious school environment is a crucial factor in shaping students' character through the habitual practice of religious activities, a culture of discipline, and adherence to school regulations. Teachers' exemplary conduct also plays a significant role in internalizing moral values, as their attitudes and behaviors serve as models for the students. Furthermore, family support manifested through role modeling, supervision, and habituation at home reinforces the application of moral values acquired at school. Observations indicate that students at MTs Islamiyah Attanwir Bojonegoro have developed the habit of paying attention to teachers, maintaining order, and respecting their peers during lessons. Thus, the religious school environment, teacher role modeling, and family support complement one another in creating a conducive learning atmosphere and optimally facilitating the actualization of moral values.

Facilities such as classrooms, religious texts, educational media, and places of worship play a vital role in religious instruction. However, challenges remain, such as a lack of contemporary learning media and inadequate mosque facilities. According to Az-Zarnuji, physical facilities are not the primary factor in learning (Nata, 2017). Nevertheless, the availability of facilities remains important for supporting the internalization of moral values and creating a conducive learning environment. Resources such as classrooms, the Ta'lim al-Muta'allim, and learning media assist teachers in delivering material effectively and help students grasp moral values more easily. The use of audiovisual media can also boost learning interest and deepen understanding through concrete examples. indicate that learning facilities are generally adequate; however, the school mosque cannot accommodate all ninth-grade students simultaneously due to space limitations and the large student population. Consequently, the congregational prayer program has not been implemented at the school and has been shifted to the Islamic boarding school (Observation, March 31–April 30, 2026). Thus, although not the primary factor according to Az-Zarnuji, facilities and infrastructure remain important supporting factors for the effectiveness of learning and the shaping of students' character.

Observations and interviews indicate that some students lack seriousness in their studies, evidenced by a lack of focus, drowsiness, talking while the teacher is explaining, failure to take notes, and limited participation in religious activities. This situation suggests that some students view learning merely as a formal obligation, meaning their motivation and the internalization of moral values have not developed optimally. A lack of intrinsic awareness results in poor discipline, inconsistency, and a failure to consistently practice religious behaviors. This indicates that the understanding of moral values has not yet been fully translated into daily conduct, necessitating continuous habituation, guidance, and reinforcement. Theoretically, these findings suggest that the process of actualizing moral values has not yet reached the stage of deeply ingrained habituation. From a character education perspective, students remain predominantly at the stage of understanding values and have not yet fully reached the stage of consistent action in their daily lives.

Observations and interviews reveal that the social environment outside the school particularly peer influence is a significant factor affecting how students actualize moral values. Some students exhibit a decline in discipline and religious behavior when outside the Islamic school environment. Students involved in less than ideal social circles are more prone to imitating negative behaviors, such as a lack of discipline, disregard for rules, and diminished respect for teachers. These findings demonstrate that peer groups play a crucial role in shaping student attitudes and habits, whether positively or negatively. Even though students receive moral instruction and guidance at the Islamic school the influence of the social environment remains a significant factor in their behavior, especially if they lack strong self-control. Therefore, character formation cannot rely solely on school-based instruction; it also requires supervision and support from the family and the broader social environment. Synergy among teachers, parents, and the community is crucial in guiding students to choose positive social circles, thereby enabling them to uphold religious conduct, discipline, and moral character in accordance with the values taught in the Ta'lim al-Muta'allim.

Excessive social media use acts as a barrier to the actualization of students' moral values. Observations and interviews indicate that high-intensity social media usage diminishes academic focus, causes drowsiness during lessons, and reduces the time available for reading the Quran, religious study, and academic coursework. This situation negatively impacts discipline, responsibility, and earnestness in the pursuit of knowledge. On the other hand, technology can serve as a valuable learning resource if used wisely. Therefore, guidance from teachers and parents is essential through supervision, limits on device usage, and the strengthening of digital literacy and self-control to ensure technology supports moral character development. These findings align with Albert Bandura's social learning theory, which asserts that behavior is influenced by the environment, including digital media. Furthermore, Az-Zarnuji

emphasizes the importance of earnestness in utilizing time for the pursuit of knowledge. Thus, managing social media usage is a prerequisite for successfully internalizing moral values and shaping students' religious behavior.

The effectiveness of actualizing moral values is also influenced by teaching methods and media. Research findings show that instruction regarding the Ta'lim al-Muta'allim remains dominated by traditional methods such as sorogan and bandongan, lectures, and discussions. While effective for content delivery, their monotonous application leads to boredom, thereby reducing the motivation and engagement of some students. These findings demonstrate that the internalization of moral values depends not only on the content itself but also on teaching strategies that align with students' characteristics. Consequently, there is a need for more varied, interactive, and contextual methods to help students better understand and practice moral values. Interview results indicate that while teachers deliver material clearly, some students still experience boredom. These findings align with Jean Piaget's constructivist theory regarding the importance of engaging and relevant learning, as well as Ki Hajar Dewantara's view that teaching methods must adapt to the times without abandoning fundamental values.

Some students still apply moral values only in specific situations such as at school or when under teacher supervision and thus lack consistency in their daily lives. Observations and interviews indicate that moral values derived from the Ta'lim al-Muta'allim are beginning to be put into practice, particularly regarding discipline, though this remains at the stage of habit formation. This emerging awareness marks the initial step in the process of self-improvement. The primary obstacles to actualizing these values include laziness, weak self-control, and a lack of steadfastness, resulting in inconsistent behaviors regarding study discipline, punctuality in acts of worship, and proper etiquette. This suggests that the actualization of values has not yet fully evolved into ingrained habits. These findings align with character education theory, which posits that some students remain at the stage of understanding and accepting values rather than consistently practicing them. Az-Zarnuji also emphasizes the importance of striving and steadfastness in putting knowledge into practice. From an educational psychology perspective (Yusuf, 2011), low self-control and environmental influences contribute to the inconsistency of religious behavior. Consequently, the cultivation of moral character requires habituation, role modeling, and continuous guidance to ensure that moral values are optimally actualized.

Table 3. Supporting and inhibiting factors

Supporting Factors	Inhibiting Factors
Student awareness and motivation	Student awareness is not yet stable
Teachers setting a good example	Peer influence
Family support	Social media usage
Religious environment	Monotonous teaching methods
Learning facilities	Inconsistent steadfastness (istiqomah)

The actualization of moral values from the Ta'lim al-Muta'allim among Grade IX students at MTs Islamiyah Attanwir Bojonegoro is evidenced by changes in daily behavior such as showing respect toward kyai (religious scholars), teachers, parents, and peers as well as increased discipline, responsibility, diligence in study, and politeness. These changes result from learning supported by habituation through religious programs and school culture. Research findings indicate that moral values are not merely understood cognitively but have been internalized into religious behaviors, such as the habit of exchanging greetings, mindful speech, mutual assistance, respect for teachers, and active participation in religious activities. This demonstrates the development of religious character and an awareness of proper etiquette in daily life. Actualization is also evident within family and community settings through more polite attitudes, respect for parents, and effective social interaction skills. Thus, the impact extends beyond the school environment to the students' social lives. Overall, the research findings show that actualizing the moral values found in Ta'lim al-Muta'allim serves as a mechanism for internalizing religious values through habituation, role modeling, and the reinforcement of Islamic school culture. These results support Glock and Stark's theory of religiosity, which posits that religiosity is reflected not only in the dimensions of belief and ritual practice but also in the consequences for social behavior. Consequently, studying Ta'lim al-Muta'allim not only enhances students' religious understanding but also shapes religious behavior manifested in their relationships with Allah SWT, teachers, and others.

Table 4. Implications of Actualization

Prior to Actualization	After the Actualization
Discipline was inconsistent	More disciplined in participating in lessons
Lack of respect for teachers	More respectful towards teachers
Limited social interaction	More caring and helpful
Religious observances were not yet routine	More active in religious activities

Conclusion

The actualization of moral values from the Ta'lim al-Muta'allim at MTsI Attanwir Bojonegoro has been successfully implemented and contributes to shaping the religious behavior of ninth grade students. This actualization is reflected in conduct toward Allah SWT through the habituation of acts of worship; conduct toward teachers through respect and diligence in learning; and conduct toward others through mutual respect, helpfulness, and the maintenance of harmonious relationships. The success of this actualization is supported by student motivation, teacher role modeling, the Islamic school religious culture, family support, and the Islamic boarding school environment; conversely, factors such as peer influence, digital media, limited parental supervision, and varying levels of student awareness act as obstacles. The actualization of these moral values has had a positive impact on enhancing

students' religious behavior. However, fostering these behaviors requires sustained habituation and synergy among the family, the Islamic school and the community to ensure that the actualization of moral values proceeds optimally and continuously.

Theoretically, this study enriches the field of Islamic moral education by demonstrating that the formation of religious behavior results from integrating moral values found in Ta'lim al-Muta'allim with habituation, role modeling, and the religious culture of the educational environment. These findings also broaden the understanding of moral value actualization through the lenses of religiosity and character education. Practically, the research results can serve as a reference for Islamic school and Islamic boarding school and educators in designing learning strategies and moral guidance programs that are more contextual, collaborative, and sustainable, thereby strengthening students' religious behavior in the digital era.

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