



Akhlaq Education Model in Kuttab An-Nubuwwah Sukabumi

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Received: June 19, 2023	Revised: June 22, 2023	Accepted: June 26, 2023	Online: June 26, 2023
ABSTRACT The Kuttab An-Nubuwwah education system is an education system inspired by kuttab education in classical times. Kuttab is an educational institution that has a long history. The emergence of this education system is expected to be able to answer the needs of society, especially Muslims towards improving the quality of life in line with Islamic teachings and in accordance with the times. The formulation of the problems in this study include: (1) What is the educational model of the kuttab system implemented at Kuttab An-Nubuwwah? (2) What is the specialty of moral education with the kuttab system in Kuttab An-Nubuwwah? (3) What are the supporting and inhibiting factors in implementing moral education at Kuttab An-Nubuwwah?. In order to answer the formulation of the problem, the researcher uses a type of field research (field research) which is descriptive qualitative in nature. Based on the results of the study, it was concluded that the kuttab system educational model applied in An-Nubuwwah kuttab is an educational model that focuses on mastery of Al-Qur'an and Faith material in accordance with the intellectual level of the students. The curriculum used is the local curriculum which includes Al-Qur'an, Faith, and General Subjects (MPU). The approaches used include exemplary approaches (uswatun hasanah) and habituation. The learning methods used are talaqqi, tasmi', murojaah, lectures, questions and answers, stories, parables, and others. The evaluation used in Kuttab An-Nubuwwah is a test in written and oral form including memorization tests, formative tests and summative tests. The supporting and inhibiting factors in the implementation of education in this kuttab are the facilities and infrastructure, the number of students in each halaqah, teachers and parents. Keywords: <i>Al-Qur'an, Education, Kuttab</i>			

Journal Homepage <https://ejournal.iainbatanghari.ac.id/index.php/attasyrih/index>

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How to cite: Babullah, R., Qmariah, S., Ulfah, S., Natadireja, U., & Nur, N. (2023). Akhlaq Education Model in Kuttab An-Nubuwwah Sukabumi. *At-Tasyrih: Jurnal Pendidikan dan Hukum Islam*, 9(2), 219-230. <https://doi.org/10.55849/attasyrih.v9i2.176>

Published by: Pusat Penelitian dan Pengabdian Masyarakat, Institut Agama Islam Nusantara Batang Hari

INTRODUCTION

The main objective of national education mandates that all education providers have a strong concern for moral or character difficulties due to the National Education System Law No. 20 of 2003 (Gusvita & Alon, 2021). Character education is a conscious effort to help people build their moral character (SettingsSuratmi dkk., 2021). To help children

develop their character, education must focus on formal education (at school), non-formal education (at home), and informal education in the community (Amirudin dkk., 2022). However, in practice, education in Indonesia currently only focuses on the role of formal education through schools to develop the potential of each child, monitor their growth and behavior, shape their character, and shape their character, and tends to ignore the role of informal education in the family, which is the first and main education for each child (Lumban Gaol dkk., 2023). Seeing this is certainly a challenge in our current educational process, especially for students because education at the school level is only carried out for seven to eight hours at school (Yennizar dkk., 2022). Meanwhile, students receive more guidance in an informal environment, both in the family and in society.

The education curriculum in Indonesia has repeatedly changed. Since Indonesia's independence for 68 years there have been 11 curriculum changes, 1947, 1952, 1964, 1968, 1975, 1984, 1994, 2004, 2006, 2013, 2015. Several problems have arisen such as curriculum changes, student brawls, cases of student abuse by unscrupulous teachers, the high cost of education, and so on. This has made national education lose the trust of some people (Afifah dkk., 2023). The history of Islamic education that has gone through more than 1400 years shows that Muslims can reach the age of glory if they follow the methods of As-Salaf Ash-Shalih (Makniyah & Khotimah, 2023). Islamic education has proven to be able to produce scholars who not only master one field of knowledge, both general and religious sciences. Among them are Imam Abu Hanifah and Imam Shafi'i who are experts in the field of fiqh (Yeltriana dkk., 2023), Ibn Sina, at the young age of 17 he has become a doctor to Muhammad Al-Fatih, at the young age of 24 years able to tear down the fortress of Constantinople. What is the secret behind Islamic education?

The kuttab educational institution began to achieve a significant level of progress during the Khulafâ al-Râshidîn period, where companions who had religious knowledge opened their own educational assemblies (Pathurohman dkk., 2023). "The progress of this kuttab institution occurred when the Muslim community had conquered several regions and established contact with developed nations. This educational institution became very important, so the scholars argued that teaching the Qur'an was fardhu kifâyah (Suwendi, 2004). Finally, in the first century Hijriyah, kuttabs began to appear, which in addition to providing writing and reading lessons, also taught reading the Qur'an and religious principles. Subsequently, specialized places for the instruction of children developed and kuttabs developed that taught not only the Qur'an but also other basic knowledge.

During the Umayyad Dynasty (Asman dkk., 2023), the enthusiasm of the scholars in teaching in the various kuttabs they established supported the development and spread of kuttabs in various Islamic regions, so that by the end of the Umayyad Dynasty's reign kuttabs had spread widely in almost every village in the Islamic region (Minarti dkk., 2023). While the progress of the kuttab during the Abbasid period was in its increasingly good infrastructure (Muhammadong dkk., 2023). Mahmud Yunus revealed that kuttab education during the Abbasid period existed in every village, and there was even more than one kuttab in each village.

According to Samsul Nizar quoted in the book *Kuttab as a Portrait of Basic Education* by Hamdan Husein Batubara and Dessy Noor Ariani, the halaqah system has made learning in the kuttab not only touch the intellectual dimension, but more to the emotional and spiritual dimensions of students (Nadya dkk., 2022). In the early days of the Abbasid Dynasty, the education and teaching methods used could be grouped into three ways, namely as follows:

- a. Oral methods, in the form of dictation, lectures, qirâ`at and discussions.
- b. Memorization method, which is a common feature of education at this time. Students must read their lessons repeatedly so that the lessons are attached to their minds. So that in the next process students will reissue and contextualize the lessons they have memorized, so that in discussions and debates students can respond, break opponents, or the emergence of something new.
- c. The writing method, considered the most important method at this time. This method is the copying of the works of scholars, so that there is a process of intellectualization until the level of mastery of student knowledge increases. Besides that, as a means of duplicating textbooks, because at this time there was no printing press, by copying books the need for book texts was slightly overcome (Nizar, 2013).

Kuttab offers an answer to all that, through learning based on a curriculum that has been studied in such a way with the motto "Science Before the Qur'an, Adab Before Science" (Rahmah dkk., 2022). And with the background of how the kuttab developed since the early days of Islam and gave birth to great people who to this day are remembered and used as examples for the people afterwards (Rohmalimna dkk., 2022). The hope for the fact of the glory of Islamic education is the motivation in restoring the kuttab education system as a reference used to solve the problem of moral decadence in the world of education and especially for the advancement of Islamic civilization.

RESEARCH METHODOLOGY

This research method is field research (field research) using the type of qualitative research, which is research intended to understand the phenomenon of what is experienced by the research subject to produce descriptive data in the form of written or spoken words from people and observed behavior (Dianovi dkk., 2022). This research is qualitative analysis. That is, the author analyzes and describes the research objectively and in detail to get accurate results (Najeed dkk., 2022). Theoretically, descriptive research is research that intends to collect information about the status of an existing symptom, namely the state of the symptom according to what it is at the time of a study, so that it is only a revelation of facts by analyzing data.

The data collection technique that will be used in this research is a triangulation technique or a combination of three techniques at once, namely participatory observation, in-depth interviews and documentation studies (Nopiana dkk., 2022). Researchers will use different data collection techniques to get data from the same source. Participatory

observation, in-depth interviews and documentation will be used for all data sources simultaneously.

This type of research is qualitative research, research based on the philosophy of postpositivism, used to research on natural object conditions, (as opposed to experiments) where the researcher is the key instrument, data collection techniques are triangulated (combined) (Bojanic & Warnick, 2020), data analysis is inductive / qualitative, and qualitative research results emphasize meaning over generalization (Anoum dkk., 2022a). So that qualitative descriptive means that the data obtained in the field, the results of observations and research results are then told clearly, so that information will be obtained about the Concept of Akhlak Education in Kuttab An-Nubuwwah Sukabumi (Safitri dkk., 2022). The samples and population in this study targeted the principal, teachers and student guardians using interview techniques, observation and documentation studies. In testing the validity of the data, data triangulation techniques were maximally and optimally used, namely (Firman dkk., 2022); triangulation of sources, techniques and time. It is expected to be able to provide appropriate and accurate data for the benefit of this research.

RESULTS AND DISCUSSION

Moral education is largely derived from two different but complementary scientific discipline words, namely education and morals. Because the purpose of Islamic education is closely related to the purpose of human creation as khalifah Allah and 'abd Allah (Keshav dkk., 2022). Even the core of Islamic education is morals. Morals are also the first function in Islamic education that shapes the personality of a Muslim (Sutirna & Karawang, 2019). In Arabic, the word education is known by several terms, including; al-ta'lim, al-ta'dib, and al-tarbiyah (Demina dkk., 2022). The term has its own meaning and meaning in explaining the meaning of education. The word al-ta'lim means teaching that is giving something cognitive and psychomotor, and does not demand affective. At- Ta'dib has the meaning of an educational process that is more focused on fostering and perfecting the morals of students. While al-tarbiyah Islamiyah is defined as Islamic education that is useful for forming a Muslim personality (Dewi S dkk., 2022). This explanation of the term education has different interpretations in each educational figure. Although there are many cross-opinions about manifesting what education is, the educational process continues without waiting for a common definition and meaning (Mudhor, 1998).

While Akhlak is etymologically taken from Arabic akhlaqa, the plural form of khuluq which means character, temperament, behavior or character (Asmaran, 1992). Derived from the word khalafa which means to create. In line with the words khaliq (Creator), makhluq (created) and khalq (creation). Yunahar Ilyas said that the similarity of these words is an integration between Khaliq and makhluq (Pamungkas, 2020). The definition of morals in terminology according to al Ghazali is a trait embedded in the soul from which actions arise easily, without requiring the development of prior thought considerations (Anoum dkk., 2022b). In addition, morals are formed from activities and behaviors that have been explored, focused on, done repeatedly so that they become habits

that are easy to implement, can be known by their characteristics, and can be felt the benefits. Morals are always related to behavior that aims at goodness or badness that underlies all actions (Gabriela dkk., 2022). This is different from judgments in science and law that are related to right or wrong; and different from judgments of art that are related to beautiful or not beautiful. The combination of values between all of them is later referred to as fitrah for every human being.

After knowing from this definition, it can be concluded that moral education is education that recognizes that in life to deal with good or bad things has a behavioral assessment that is inherent in a person and reflects his identity. Thus humans can realize goodness in the world and in the hereafter and be able to interact with everyone with a variety of behaviors. Allah SWT says:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Translation: "And you are indeed of great character" (Q.S Al-Qalam 68:4).

"Kuttab" or "maktab" comes from the same root word, kataba, which means writing. While kuttab / maktab means a place to write, or a place where writing activities take place (Qureshi dkk., 2022). However, Abdullah Fajar distinguishes the meaning of the two, saying that maktab is a term for classical times, while kuttab is a term for modern times. The purpose of the kuttab is as a place to learn to read and write which later developed into a place to learn other sciences. Specifically, the goals to be achieved by kuttab education include:

- a. Religious Objectives. Children are able to memorize the Qur'an and know its meaning so that children have a treasury of taqwa, guidance and holiness that is very valuable.
- b. Formation Objective. With the suggestion of verses, advice and exemplary behavior, the character building of the youth is expected to imitate the actions of the pious.
- c. Purpose of Benefits Political science, nahwu grammar, arithmetic and so on are expected to provide practical values in everyday life (Yunus, 1990).

Curriculum at Kuttab An-Nubuwwah in Sukabumi City

According to Philip K. Hitti quoted in the book History of Islamic Education in the Classical and Medieval Periods by Abudin Nata, "the educational curriculum in this kuttab is oriented to the Qur'an as a textbook. This includes teaching reading and writing, calligraphy, grammatical Arabic, the history of the prophet hadith, especially those related to the Prophet Muhammad Saw (Nata, 2012)". The educational materials taught in the kuttab during the Khulafâ al-Râshidîn period before the time of Caliph Umar ibn Khattab were "learning to read and write, reading the Qur'an and memorizing it, learning the basics of Islam such as how to ablution, prayer, fasting, and so on" (Suwendi, 2004). During the time of Caliph Umar bin Khattab, he then added kuttab subject matter such as swimming lessons, riding camels, archery, and reading and memorizing easy poems and proverbs (Batubara & Ariani, 2016). Rasulullah SAW said:

عَلِّمُوا أَبْنَاءَكُمْ السَّبَّاحَةَ وَالرَّمْيَ وَالْمَرْأَةَ الْمِعْزَلَ

Meaning: "teach your children to swim, throw and teach your women to spin". (HR Al-Baihaqi)

- a. Faith Curriculum. In the Faith Curriculum, the curriculum discussion focuses not only on learning, but how moral education is instilled and applied through understanding, practicing, and habituation. The cultivation of moral education in the kuttab based on the faith curriculum is based on one of them through the pillars of faith and hadith sources regarding the branches of faith. In the pillars and branches of faith will be divided into faith embedded in the heart, oral and physical. The oral is the result of the heart, and the oral will also determine human behavior. The physique referred to here is the result of the heart that is guarded by the tongue. Physical has the largest percentage but its position is the last, because it is the result (morals) of the form of faith. That is why the cultivation of morals in the faith curriculum must really be ingrained. From the cultivation of faith through the source of faith, which is the initial foundation of the guidelines for kuttab activities to be held (Ashari & Ilham, 2012).
- b. Qur'anic Curriculum. While the Qur'an curriculum emphasizes memorizing the Qur'an for knowledge claimants. The goal is as a means of introducing obedience and commands through the content contained in the Qur'an. The introduction and memorization of the Qur'an is made part of the learning organized through the kuttab system. By memorizing the Qur'an will increase many benefits and privileges, both in this world and in the hereafter. Here are the benefits of reading and memorizing the Qur'an that has been said by the Prophet Muhammad:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا , لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ

Meaning: "Whoever recites one letter from the Book of Allah, he will receive one good deed. One good deed is rewarded tenfold. I did not say alif laam miim is one letter, but alif is one letter, laam is one letter, and miim is one letter." (HR. Tirmidhi).

Some other benefits of reading and practicing the Qur'an include causing the person to be interceded for, classified as the family of Allah and will get a high degree in the hereafter. In addition, through a curriculum based on the Qur'an, it can make guidelines in softening the steepness and difficulty of studying. After the Qur'anic curriculum through memorization, followed by living the Qur'an as a whole. One of them is by reading, memorizing and understanding every verse in the Qur'an (Munif, 2019).

Lesson Materials at Kuttab An-Nubuwwah in Sukabumi City

The subject matter of kuttab in various Islamic countries has slight differences. For example, in Morocco only the Qur'an is taught to children and the writing is emphasized. So the lessons are not mixed with other lessons. Whereas in Indonesia as explained by (Ashari & Ilham, 2012) for Kuttab subject matter includes:

- a. Reading the Qur'an and memorizing it.
 - b. Principles of Islam, such as how to do ablution, prayer, fasting, and so on.
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- c. Writing.
 - d. Stories or histories of great people.
 - e. Reading and memorizing poems or nasar (prose).
 - f. Counting.
 - g. Principles of nahwu and sharaf to the extent possible.

Moral Education Methods in Kuttab An-Nubuwwah Sukabumi

- a. Understanding, planting and forming morals in Kuttab An-Nubuwwah also through the story method, usually this method aims to reflect students to have noble morals, by making the story of the Prophet and the Companions as a benchmark of morals itself. Kuttab refers to the history of great figures in the Islamic world. It is intended that they can emulate the morals of Islamic figures as role models. Allah SWT says:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ۝٣

Translation: "We tell you the best story by revealing this Quran to you, and indeed you before (We revealed) it were among those who did not know" (Q.S Yusuf 12:3).

And Allah wants goodness to anyone by understanding himself to religion, as the Prophet said:

Meaning: "Whoever Allah wills to be good for, Allah will give him religious knowledge. " (Muttafaqun 'alaihi)

- b. In the learning and teaching activities in the kuttab, there are several habits that are carried out during the process, which are described in several activities, namely before learning, during the learning process, resting and after learning.

1) Learning Activities

- a. Before Learning: Taking Wudhu and Pledging
- b. During Learning : Listening and Obeying the Teacher
- c. During Breaks : Usually the teacher and students have a small or large meal together while being given stories, advice and advice on manners. This is intended to create a sense of family.
- d. After Learning: Muroja'ah Verse

2) Sholat in congregation

3) Alms and Infaq

4) Tasmi'.

5) Reward and Punishment

6) Uswah Hasanah

7) Integrated coaching.

Evaluation of Moral Education in Kuttab An-Nubuwwah Sukabumi

- a. Qur'an memorization. The evaluation method used for Qur'an memorization material is an oral test. The exam is carried out according to the ability of the students, which is not targeted or adjusted to the semester.
 - b. Faith material. The method of assessment or evaluation for Faith material is carried out by tests in written and oral form. This evaluation includes daily tests, tests per
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material in the form of worksheets, midterm exams, and semester tests commonly called UAS (End of Semester Exams).

- c. General Knowledge Materials. The evaluation for general subject matter such as Indonesian Language, Science, and Mathematics, is carried out using the test method in written and oral form (if needed). Not much different from the evaluation of Arabic subject matter, the evaluation of general subjects includes daily tests, tests per material in the form of worksheets, UTS (Midterm Examination), and tests per semester which is commonly called UAS (End of Semester Examination).

Typical Activities at Kuttab An-Nubuwwah Sukabumi

Because in writing the kuttab does not include extracurricular activities, as a form of development in educating children's morals, an activity program was created that encourages the potential for children's personal development. The kuttab activity program includes:

- a. MABIT (Night of Faith and Taqwa Development). Kuttab An-Nubuwwah has a regular activity program that is held every 2nd semester for all levels for two days and one night. The activity is called MABIT (Malam Bina Iman dan Taqwa).
- b. Mukhoyyam. Is a learning part of the faith curriculum that is used to train and shape the personalities of students. Because Islam also teaches the concept of healthy living, the existence of mukhoyyam is a form of planting moral education about recognizing oneself with healthy activities (Izzah, 2017). Mukhoyyam activities are divided into two concepts, namely tarbawi and askari concepts. The tarbawi concept is the cultivation of educational aspects and science with activities related to tadabbur nature and the Qur'an which are adjusted to the subject matter during the semester. While the askari concept emphasizes physical training such as archery, horse riding, swimming or other outbound. This activity program also familiarizes children in instilling religious moral values such as independence, responsibility, self-leadership.
- c. Outing Class. Kuttab also has outing class activities. One of the goals is to introduce children to nature. This activity is carried out once a semester. With this activity, students are expected to observe God's creation based on each activity theme. The objectives of this activity are as follows:
 - 1) Planting the value of tawhid and faith to students from an early age
 - 2) For students to understand about kauniyah verses through God's creation
 - 3) Through the adab that has been learned, it is hoped that it can be practiced
 - 4) Researching and observing the object in question
 - 5) Providing new experiences to students as motivation material in further learning (Ashari & Ilham, 2012).
- d. Tasmi' Parade. Is the culmination of the activities of the Qur'an Curriculum, which begins with a series of tasmi' every Friday during the semester. This activity program is a habit that is carried out which is an effort to educate children to always have morals that are always linked to the Qur'an.

Encouraging and Hindering Factors in Kuttab An-Nubuwwah Sukabumi

One of the supporting factors for the establishment of this kuttab is because many parents want their children to be educated with in-depth religious knowledge such as learning in pesantren, but are not willing to let their children go to pesantren for various reasons, one of which is that they are too young. Kuttab An-Nubuwwah comes with a different and unique concept from the rise of educational institutions today. This Kuttab offers an education system that is thick with religious upbringing but without pesantren. It is believed by the founders of this kuttab that elementary school-age children are the time when they should be given a strong religious foundation. This kuttab has the main goal of producing a generation of hafidz Al-Qur'an who have good character and become the golden generation of Islamic civilization.

If parents do not play their role well, this will be one of the inhibiting factors to achieve the goals that have been aspired together. The curriculum management process implemented by Kuttab An-Nubuwwah cannot be separated from various obstacles that become obstacles and have not maximized the management process, these obstacles arise from several aspects. Human resources as the main driver of the running of the curriculum in Kuttab certainly have a tendency to trigger the emergence of obstacles in the curriculum management process.

CONCLUSION

Kuttab An-Nubuwwah is an educational institution equivalent to an elementary school. The kuttab system education model applied at Kuttab An-Nubuwwah is an education model that in addition to teaching general subjects, but also emphasizes mastery of Qur'anic and moral material according to the intellectual level of the students. The curriculum used is the local curriculum. The content of this local curriculum includes the Qur'an, Arabic and General Subjects (MPU) consisting of Indonesian, Science and Mathematics. The approaches used include exemplary (*uswatun hasanah*) and habituation. The learning methods used in Qur'anic materials are the *talaqqi* method, the *tasmi* method, and the *murojaah* method in small groups (*halaqoh*). While the learning methods on general subject matter are the lecture method, question and answer, stories, parables, and others. The use of methods in general lessons in this kuttab is flexible according to the material being taught. The evaluation used in Kuttab An-Nubuwwah is a written and oral test. In its implementation, the Qur'an memorization test depends on the achievement of the *santri*. While tests for other subjects such as Faith Material, Indonesian Language, Science and Mathematics include formative tests in the form of daily tests, tests per material, and mid-semester exams, as well as summative tests in the form of end-of-semester exams. Supporting and inhibiting factors in the implementation of the kuttab system of Islamic religious education at Kuttab An-Nubuwwah are basically found in parents and students. The homeroom teacher and teacher's job is to teach and supervise the students in the kuttab as well as *mentalqin* verses that will be deposited the next day, so it is the responsibility of parents to supervise and guide children at home. Elementary school age is a time when children need strong encouragement from the surrounding environment to foster their internal motivation. So one of the important factors in the implementation of

kuttab system education at Kuttab An-Nubuwwah besides teachers and other education personnel is parents.

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