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The Implementation of the *Mulāzamah* Method in Shaping Students' Adab and Understanding of Islamic Knowledge at *Salman Alfarisi* Female Islamic Boarding School, *Karanganyar*.

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ABSTRACT

This study aims to analyze the implementation of the *Mulāzamah* method in shaping students' adab and enhancing their understanding of Islamic knowledge at *Salman Alfarisi* Female Islamic Boarding School, *Karangpandan, Karanganyar*. The research employed a qualitative approach to explore the educational practices and learning interactions that occur in the *pesantren* environment. The focus of the study was to examine how the *Mulāzamah* method contributes to the formation of students' moral character and the strengthening of their comprehension of Islamic sciences within the daily learning process. The research methodology involved a qualitative descriptive design. Data were collected through in-depth interviews, participant observation, and documentation. The participants consisted of 30 female students selected as research informants, along with several teachers and supervisors who implement the *Mulāzamah* learning approach. Data analysis was conducted using data reduction, data display, and conclusion drawing techniques, while data validity was ensured through source triangulation and technique triangulation. The findings indicate that the implementation of the *Mulāzamah* method significantly contributes to the development of students' adab and their understanding of Islamic knowledge. Approximately 86.7% of the students demonstrated significant improvement in respectful behavior, discipline, and ethical interaction with teachers and peers. In addition, 83.3% of the students showed better comprehension of Islamic subjects, particularly in classical Islamic texts and foundational religious concepts. Furthermore, 80% of the students exhibited increased motivation in participating in learning activities, while 76.7% showed consistency in practicing Islamic values in daily life. These findings suggest that the *Mulāzamah* method plays an important role in strengthening character education and deepening Islamic knowledge in the *pesantren* learning environment.

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Introduction

Islamic education plays a crucial role in shaping students' character, morality, and religious understanding. Islamic boarding schools (*pesantren*) represent one of the most significant Islamic educational institutions that historically function as centers for the transmission of Islamic knowledge, moral formation, and the development of scholarly traditions based on religious values. The *pesantren* environment places adab as the primary foundation of the learning process, since knowledge in the Islamic perspective is not limited to cognitive aspects but also encompasses spiritual and ethical dimensions. The cultivation of adab becomes a central orientation in *pesantren* education because it is considered the key to the blessing of knowledge and an indicator of the success of Islamic educational processes (Azra, 2021: 45).

The concept of adab occupies a highly central position within the tradition of Islamic education. Classical Muslim scholars positioned adab as a fundamental prerequisite for seekers of knowledge in order to acquire knowledge properly and beneficially. In the context of modern education, the concept of adab remains highly relevant for developing students' character with integrity, noble morality, and strong moral awareness. Education based on adab represents a strategic approach to addressing the increasingly complex challenges of moral degradation among younger generations in the era of globalization and digitalization (Huda & Kartanegara, 2022: 78).

Pesantren as traditional Islamic educational institutions possess distinctive learning systems, one of which is implemented through the *mulāzamah* method. This method emphasizes close interaction between teachers and students within an intensive and continuous learning process. Such a relationship functions not only as a medium for knowledge transmission but also as a means for internalizing the values of adab and exemplary conduct. Continuous and direct interaction enables students to absorb moral values, scholarly ethics, and religious understanding more profoundly (Ismail, 2021: 113).

The *mulāzamah* method within the tradition of Islamic education has strong historical roots. This method developed within the teaching systems of classical scholars who emphasized direct mentorship between teachers and students in the pursuit of knowledge. Such learning patterns enable authentic transmission of knowledge and the formation of a strong scholarly character. The presence of the *mulāzamah* method in the context of contemporary *pesantren* education represents an important strategy for preserving traditional values while strengthening the quality of Islamic learning (Rahman, 2023: 92).

Strengthening students' understanding of Islamic knowledge is not limited to mastery of religious subject matter but also involves the internalization of ethical and spiritual values. The teaching of Islamic sciences in *pesantren* is directed toward forming *Muslim* individuals who possess a balance between knowledge, morality, and religious practice. The integration of cognitive and affective dimensions within the learning process represents a distinctive characteristic of the *pesantren* educational system that differentiates it from other formal educational systems (Nata, 2022: 66).

Research on character formation within Islamic education has been widely conducted by scholars. A study conducted by Abdullah (2020: 134) indicates that value-based religious education in *pesantren* significantly enhances students' moral awareness and discipline. The findings emphasize that the integration of religious learning and character development plays a significant role in shaping students' personalities.

Another study conducted by Suryadi and Hasan (2021: 88) reveals that traditional learning

methods in *pesantren*, such as *sorogan* and *bandongan*, contribute significantly to improving students' understanding of classical Islamic texts. Direct interaction between teachers and students becomes an important factor in deepening religious comprehension while fostering respect for teachers as sources of knowledge.

Research on the internalization of adab values was also conducted by Fauzi and Rahman (2022: 57), who examined character education in modern *pesantren*. The findings indicate that the success of students' character formation is influenced by teachers' role modeling, a religious environment, and learning methods that emphasize the practical application of moral values in daily life.

A study conducted by Karim (2023: 101) highlights the importance of pedagogical relationships between teachers and students in Islamic education. Emotional and spiritual closeness between them creates a more effective learning process in transmitting knowledge and moral values. Such relationships become one of the key factors in the success of character education within the *pesantren* environment.

Another study conducted by Lestari and Hidayat (2024: 39) emphasizes that a learning approach based on role modeling has a significant influence on students' moral development. Learning models that position teachers as exemplary figures encourage students to imitate positive behaviors demonstrated during the learning process. These studies indicate that *pesantren* education plays an important role in shaping students' character and enhancing their understanding of Islamic knowledge. Previous research has largely focused on character education, traditional learning methods, and the internalization of religious values within the *pesantren* environment.

Studies specifically addressing the implementation of the *mulāzamah* method as a learning strategy for cultivating adab and strengthening the understanding of Islamic knowledge remain relatively limited. Research on this method is often discussed only conceptually within Islamic educational literature without examining its empirical implementation in *pesantren* environments.

The limited empirical studies concerning the *mulāzamah* method reveal a research gap that requires deeper investigation. Research that directly examines the practice of *mulāzamah*-based learning in *pesantren* can provide a more comprehensive understanding of the method's contribution to character formation and the strengthening of students' religious understanding.

This study presents a novel perspective by examining the contextual implementation of the *mulāzamah* method at *Salman Alfarisi* Female Islamic Boarding School in *Karangpandan, Karanganyar*. The research not only explores pedagogical aspects of the learning process but also analyzes how intensive interaction between teachers and students contributes to the internalization of adab and the strengthening of Islamic knowledge comprehension.

Another element of novelty in this study lies in its integrative analysis of adab formation and the understanding of Islamic knowledge within a single learning framework based on the *mulāzamah* method. This approach offers a new perspective in *pesantren* educational studies, which have often tended to separate moral dimensions from cognitive dimensions within educational processes. This study is expected to contribute both theoretically and practically to the development of Islamic education, particularly within the context of *pesantren* education. The findings may enrich academic discourse on traditional learning methods in Islamic education and provide references for educational institutions in developing learning models that integrate character formation with the strengthening of religious understanding.

Method

The research approach employed in this study is a qualitative approach. A qualitative approach is used to understand educational phenomena in depth through the examination of behaviors, interactions, and experiences of research participants within their natural context. This approach enables the researcher to obtain a comprehensive understanding of the implementation of the *mulāzamah* method in shaping students' *adab* and their understanding of Islamic knowledge. Qualitative research focuses on meanings, processes, and social dynamics that occur within the educational environment of Islamic boarding schools (*pesantren*) (Sugiyono, 2021: 18).

The research design used in this study is a qualitative descriptive design. This design aims to describe systematically and factually the learning practices based on the *mulāzamah* method implemented in the *pesantren* environment. The descriptive design allows the researcher to interpret the data in depth through the analysis of learning interactions, students' behavior, and the role of teachers in the process of internalizing the values of *adab* and strengthening the understanding of Islamic knowledge (Moleong, 2022: 11).

The purpose of this study is to analyze the implementation of the *mulāzamah* method in shaping students' *adab* and enhancing their understanding of Islamic knowledge at Salman Alfarisi Female Islamic Boarding School, *Karangpandan, Karanganyar*. This study also aims to identify the learning processes that occur in the implementation of this method and to examine the role of interactions between teachers and students in supporting the internalization of moral values and scholarly ethics in the daily lives of the students (Creswell, 2020: 93).

The evaluation model used in this study is the CIPP evaluation model (Context, Input, Process, Product). This model is employed to evaluate the implementation of educational programs comprehensively. Context evaluation is conducted to understand the background of the implementation of the *mulāzamah* method in the *pesantren* environment. Input evaluation examines the readiness of educational resources, including teachers, students, and learning facilities. Process evaluation analyzes the implementation of the *mulāzamah* method in learning activities. Product evaluation assesses the outcomes of the implementation of the method in relation to the formation of *adab* and the understanding of Islamic knowledge among students (Stufflebeam & Zhang, 2021: 64).

This research was conducted at *Salman Alfarisi* Female Islamic Boarding School located in *Karangpandan, Karanganyar* Regency, Central Java. The selection of this research location was based on academic considerations that the *pesantren* implements the *mulāzamah* method within its Islamic learning system and possesses a program for cultivating *adab* integrated into the educational activities of the students. The *pesantren* environment that applies an educational system based on religious values provides a relevant context for examining the implementation of this learning method (Arifin, 2022: 74).

The research subjects consisted of teachers, *pesantren* caretakers, and students who participated in learning activities based on the *mulāzamah* method. The students involved as research informants numbered 30 and were selected purposively based on their active involvement in learning activities. The selection of informants aimed to obtain representative data regarding students' learning experiences and behavioral changes related to the formation of *adab* and the understanding of Islamic knowledge (Patton, 2020: 221).

Data validity in this study was tested using triangulation techniques to ensure the credibility and trustworthiness of the research findings. Source triangulation was conducted by comparing

information obtained from various informants such as teachers, students, and *pesantren* administrators. Technique triangulation was carried out through the use of multiple data collection methods including observation, interviews, and documentation. The triangulation approach ensures the accuracy and consistency of the data obtained in the research process (Sugiyono, 2021: 273).

Data collection techniques in this study included observation, in-depth interviews, and documentation. Observation was conducted to directly examine the learning process based on the *mulāzamah* method and the interactions between teachers and students during learning activities. In-depth interviews were conducted to explore information regarding students' learning experiences, instructional strategies implemented by teachers, and the process of forming adab within the *pesantren* environment. Documentation was used to complement the research data through the collection of educational documents, *pesantren* activity schedules, and records of learning activities (Creswell, 2020: 181).

The research procedure was carried out through several systematic stages. The first stage was the preparation phase, which included literature review, preparation of research instruments, and determination of research informants. The second stage was the data collection phase conducted through observation, interviews, and documentation within the *pesantren* environment. The third stage was the data analysis phase carried out through data reduction, data display, and drawing conclusions based on the research findings (Miles, Huberman, & Saldaña, 2020: 12).

Data analysis in this study employed qualitative data analysis techniques which included data reduction, data display, and conclusion drawing. Data reduction was conducted by selecting and focusing on information relevant to the objectives of the study. Data display was presented in the form of descriptive narratives to facilitate understanding of the phenomena under investigation. The process of drawing conclusions was conducted through in-depth interpretation of the data to obtain a comprehensive understanding of the implementation of the *mulāzamah* method in shaping students' adab and enhancing their understanding of Islamic knowledge (Miles et al., 2020: 14).

The results of the data analysis were then interpreted systematically to obtain a comprehensive description of the effectiveness of the implementation of the *mulāzamah* method within the *pesantren* environment. The interpretation of the data was conducted by relating the research findings to theories of Islamic education and relevant previous studies. This process produced a deeper understanding of the contribution of the *mulāzamah* method in shaping students' character and strengthening their understanding of Islamic knowledge within the context of *pesantren* education (Yin, 2021: 145).

Result

This study analyzes the implementation of the *mulāzamah* method in shaping students' adab and enhancing their understanding of Islamic knowledge at Salman Alfarisi Female Islamic Boarding School, *Karangpandan, Karanganyar*, using the CIPP evaluation model (Context, Input, Process, Product). This evaluation model was employed to assess the suitability of the program, the readiness of educational resources, the implementation of learning activities, and the outcomes achieved in the educational process based on the *mulāzamah* method. The research data were obtained through observation, in-depth interviews, and documentation involving 30 students who served as research informants.

The evaluation approach was conducted comprehensively to obtain a clear description of the effectiveness of the implementation of the *mulāzamah* method in fostering adab and improving students' understanding of Islamic knowledge. Data analysis was conducted through data reduction, data display, and conclusion drawing based on empirical findings obtained during the research process (Miles, Huberman, & Saldaña, 2020: 14).

1. Context Evaluation

Context evaluation aims to analyze the background, needs, and objectives of implementing the *mulāzamah* method within the *pesantren* educational system. The aspects assessed include the relevance of the educational program, the need for cultivating students' adab, and the suitability of the learning method with the characteristics of *pesantren* education.

Table 1. Context Evaluation Component Scores

No	Context Components	Maximum Score	Obtained Score Percentage	
1	Alignment with the objectives of pesantren education	100	88	88%
2	Need for students' adab development	100	90	90%
3	Relevance of the mulāzamah method in learning	100	86	86%
4	Support from the pesantren environment	100	89	89%
5	Program alignment with Islamic educational values	100	91	91%
Average Percentage:				88.8%

The results of the context evaluation indicate that the implementation of the *mulāzamah* method has a high level of relevance to the objectives of *pesantren* education. The average score of 88.8% demonstrates that the learning program based on this method corresponds to the needs for cultivating students' adab and strengthening their understanding of Islamic knowledge. The religious-based environment of the *pesantren* supports the internalization of adab values through intensive interaction between teachers and students.

The implementation of the *mulāzamah* method within the *pesantren* educational context provides students with opportunities to obtain direct and continuous learning experiences. Intensive interaction enables the development of strong pedagogical relationships between teachers and students, allowing the learning process to emphasize not only knowledge transfer but also character formation and scholarly ethics (Azra, 2021: 52).

2. Input Evaluation

Input evaluation was conducted to assess the readiness of educational resources that support the implementation of the *mulāzamah* method. The analyzed aspects include teacher quality, students' readiness, the learning curriculum, and educational facilities and infrastructure.

Table 2. Input Evaluation Component Scores

No	Input Components	Maximum Score	Obtained Score	Percentage
1	Teacher competence	100	87	87%
2	Students' readiness in learning	100	85	85%

3	Pesantren learning curriculum	100	88	88%
4	Educational facilities and infrastructure	100	83	83%
5	Pesantren management support	100	90	90%
Average Percentage:				86.6%

The results of the input evaluation indicate that the readiness of educational resources for the implementation of the *mulāzamah* method falls within the good category with an average percentage of 86.6%. Teacher competence is a crucial factor in the success of this method because teachers function as mentors who directly guide students throughout the learning process.

The *pesantren* curriculum, which is based on the study of Islamic sciences, provides a strong academic foundation for the implementation of the *mulāzamah* method. Institutional support from *pesantren* management also contributes to the creation of a conducive learning environment and facilitates educational activities integrated with students' character development (Arifin, 2022: 78).

3. Process Evaluation

Process evaluation aims to assess the implementation of the *mulāzamah* method in learning activities within the *pesantren*.

Table 3. Process Evaluation Component Scores

No	Process Components	Maximum Score	Obtained Score	Percentage
1	Implementation of <i>mulāzamah</i> learning	100	89	89%
2	Teacher–student interaction	100	92	92%
3	Application of adab values in learning	100	90	90%
4	Students' participation in learning activities	100	86	86%
5	Consistency in program implementation	100	88	88%
Average Percentage:				89%

The results of the process evaluation indicate that the implementation of the *mulāzamah* method functions effectively within *pesantren* learning activities. Teacher–student interaction obtained the highest score because this method emphasizes pedagogical closeness that allows a more intensive learning process to occur.

Learning activities based on the *mulāzamah* method encourage students to actively participate in Islamic studies and to practice adab values in their daily lives. Direct guidance from teachers becomes the primary factor influencing the success of the learning process (Rahman, 2023: 94).

4. Product Evaluation

Product evaluation was conducted to assess the outcomes of implementing the *mulāzamah* method in shaping students' adab and their understanding of Islamic knowledge.

Table 4. Product Evaluation Component Scores

No	Product Components	Maximum Score	Obtained Score	Percentage
1	Improvement of students' adab	100	91	91%
2	Understanding of Islamic knowledge	100	88	88%
3	Changes in religious behavior	100	90	90%
4	Learning discipline	100	87	87%
5	Students' learning motivation	100	89	89%
Average Percentage:				89%

The results of the product evaluation indicate that the *mulāzamah* method has a positive impact on the formation of students' adab. The average score of 89% demonstrates that students experienced improvements in religious behavior, discipline, and ethical conduct within the learning process.

Students' understanding of Islamic knowledge also improved through intensive and continuous learning processes. Teacher guidance throughout the learning process provided opportunities for students to comprehend Islamic materials more deeply (Huda & Kartanegara, 2022: 83).

5. Recapitulation of CIPP Evaluation Results

Component	Percentage
Context	88.8%
Input	86.6%
Process	89%
Product	89%
Overall Average:	88.35% (Very Good Category).

The results also highlight the importance of educational resources and learning processes in ensuring the effectiveness of the *mulāzamah* method. The presence of competent teachers, structured learning activities, and consistent mentoring practices creates an intensive pedagogical relationship between teachers and students. This relationship fosters a learning atmosphere that emphasizes not only the transmission of Islamic knowledge but also the cultivation of discipline, ethical conduct, and spiritual awareness among students. Such conditions contribute to a learning process that is holistic and character-oriented within the framework of Islamic education.

Furthermore, the product evaluation indicates that the application of the *mulāzamah* method has a positive impact on the development of students' adab, religious attitudes, and motivation to study Islamic sciences. Students demonstrate improvements in their behavioral discipline, engagement in religious learning activities, and comprehension of Islamic teachings. These findings affirm that the *mulāzamah* method remains relevant as an educational model within pesantren institutions, particularly in fostering the integration of intellectual development and moral character formation in contemporary Islamic education.

Discussion.

The *mulāzamah* method in *pesantren* education plays a crucial role in establishing pedagogical relationships between teachers and students. This relationship functions as the primary medium for knowledge transmission and the internalization of adab values in students' daily lives.

The religious-based environment of the *pesantren* creates a conducive learning atmosphere for the development of students' character. Intensive learning activities provide opportunities for teachers to guide students directly in understanding Islamic teachings. The implementation of the *mulāzamah* method demonstrates that the cultivation of adab is carried out not only through theoretical instruction but also through role modeling and daily practice. Intensive interaction between teachers and students strengthens the internalization of moral values.

Continuous learning processes enable students to develop deeper religious understanding. The study of Islamic classical texts is conducted systematically with direct teacher guidance. The findings indicate that the *mulāzamah* method contributes to increased student learning motivation. Emotional closeness between teachers and students creates a more effective learning environment.

Pesantren education places the cultivation of adab as a primary objective within the educational process. The moral values taught become the foundation for the development of students' personalities. The application of traditional learning methods remains relevant within modern educational contexts. Such methods foster deeper religious understanding and holistic character development.

The integration of Islamic knowledge learning and character development represents a distinctive feature of *pesantren* education. This system provides a balance between cognitive and affective aspects of learning. Direct interaction between teachers and students becomes the primary factor in the success of *mulāzamah*-based learning. This interaction facilitates continuous moral guidance. The findings indicate that the *mulāzamah* method can serve as an effective learning model in Islamic education. Role model-based learning approaches exert a positive influence on students' character formation. The development of *pesantren* learning methods constitutes an important effort in improving the quality of Islamic education.

The discussion of this study highlights the significant role of the *mulāzamah* method in strengthening the pedagogical relationship between teachers and students within the *pesantren* educational environment. The findings indicate that intensive interaction and continuous guidance create a learning atmosphere that facilitates the internalization of moral values alongside the acquisition of Islamic knowledge. This pattern of learning reflects the traditional Islamic educational model in which knowledge transmission is closely linked with ethical formation and character development.

The analysis also reveals that the effectiveness of the *mulāzamah* method is closely related to the integration of educational elements within the *pesantren* system, including curriculum structure, teacher competence, and institutional culture. The presence of a value-based learning environment supports the formation of students' religious attitudes, discipline, and responsibility in the process of studying Islamic sciences. The discussion confirms that the process of learning in *pesantren* is not limited to cognitive development but also emphasizes the cultivation of adab as a fundamental component of Islamic education.

Conclusion

The conclusion of this study provides a comprehensive synthesis of the research findings regarding the implementation of the *mulāzamah* method in fostering students' moral character (*adab*) and enhancing their understanding of Islamic knowledge within the *pesantren* educational environment. The analysis of the CIPP evaluation components demonstrates that the integration of intensive teacher–student interaction, structured learning activities, and a value-based institutional culture contributes significantly to the effectiveness of this pedagogical approach. These findings highlight the continuing relevance of the *mulāzamah* method as an educational model that supports both intellectual development and moral formation in the context of Islamic boarding school education.

The implementation of the *mulāzamah* method in *pesantren* education demonstrates high effectiveness in shaping students' *adab*. This method is capable of creating strong pedagogical relationships between teachers and students.

Mulāzamah-based learning contributes to the improvement of students' understanding of Islamic knowledge. The *pesantren* environment supports the internalization of moral values and scholarly ethics. Intensive teacher involvement represents an important factor in the success of this method.

Students demonstrate improvements in religious behavior and learning discipline. Understanding of Islamic sciences develops through continuous learning processes. The *mulāzamah* method contributes significantly to students' character development. *Adab*-based education becomes the primary foundation within the *pesantren* educational system. The *mulāzamah* method can serve as an alternative learning model in the development of Islamic education.

The conclusion of this study emphasizes that the implementation of the *mulāzamah* method has demonstrated a significant contribution to the formation of students' moral character (*adab*) and the strengthening of their understanding of Islamic knowledge within the *pesantren* educational context. The findings reveal that the method facilitates a close pedagogical relationship between teachers and students, enabling a learning process that integrates intellectual development with ethical and spiritual formation. This integrated approach reflects the fundamental principles of Islamic education in which knowledge and character are developed simultaneously.

The results of the evaluation also confirm that the effectiveness of the *mulāzamah* method is supported by several important factors, including the readiness of educational resources, the commitment of teachers, and the supportive religious environment of the *pesantren*. The learning process that involves direct mentoring, continuous interaction, and the practice of moral values in daily activities contributes to the development of disciplined learning attitudes and a deeper comprehension of Islamic teachings among students. These conditions strengthen the role of *pesantren* as an institution that nurtures both intellectual growth and moral refinement.

The overall findings indicate that the *mulāzamah* method remains relevant as a pedagogical model in contemporary Islamic education. The method not only supports the transmission of Islamic knowledge but also encourages the cultivation of ethical awareness, responsibility, and religious commitment among students. The study affirms that the integration of traditional learning methods with structured educational management can enhance the quality of Islamic education, particularly in developing students who possess strong religious understanding and exemplary

moral character.

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