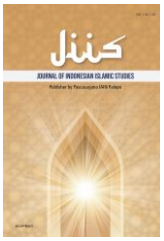
(cc) BY

e-ISSN 2808-8395

Journal of Indonesian Islamic Studies
Vol 6, No. 1, October 2026, pp. 16 - 23



JOURNAL OF INDONESIAN ISLAMIC STUDIES

https://ejournal.iainpalopo.ac.id/index.php/jiis/index

The Role of the Book As-Sifātul Maẓmūmah in Shaping the Character of Students at the Al-Mushlih Islamic Boarding School in Karawang

Nadiya Meila Farhah[1]✉, Iwan Hermawan[2], Nia Karnia[3]

[1-3]Universitas Singaperbangsa Karawang, Indonesia

Articles Information

History:
Received: May 1, 2026
Approved: August 9, 2026
Publish: October 1, 2026

Keywords:
character education, As-Sifātul Maẓmūmah, Islamic boarding school

Abstract

This study aims to analyze the role of the As-Sifātul Maẓmūmah book in shaping the character of students at the Al-Mushlih Islamic Boarding School in Karawang. The background of this study is based on the importance of strengthening character education amidst the phenomenon of moral decline among the younger generation, including within Islamic boarding schools. The As-Sifātul Maẓmūmah book , as a classic moral text, focuses on ... about despicable traits to avoid, making it highly relevant to character building. This research uses a qualitative approach with descriptive methods. Data collection techniques include observation, interviews, and documentation, involving teachers and students as research subjects. Data analysis uses an interactive model consisting of data reduction, data appearance, and conclusion drawing, with validity confirmed through triangulation of sources and techniques. The results of the study indicate that the book As-Sifātul Maẓ Mūmah plays an important role as a source of moral values in shaping students' character. The learning process increases students' understanding of negative traits such as arrogance, envy, and showing off, while fostering introspective awareness (muhasabah). Furthermore, the values contained in the book are internalized through habituation and role models in the Islamic boarding school environment, leading to positive behavioral changes among students. This book also functions as an effective medium for comprehensive character formation, covering cognitive, affective, and psychomotor aspects. In conclusion, the study of As-Sifātul Maẓmūmah has proven effective in strengthening students' character education. The uniqueness of this study lies in its focus on a relatively under-researched text and its emphasis on character development through the avoidance of negative traits as an integral part of moral education in Islamic boarding schools.

✉ Email Correspondent:
2210631110043@student.unsika.ac.id

Copyright © The Author(s)

Introduction

The phenomenon of moral degradation among teenagers, including Islamic boarding school students, has become an empirical problem that is increasingly being influenced by it. This is what I'm saying: Make sure you have the right to practice Islamic teachings. This is the most important thing in the world, and the real lives of men are the best. Social change, the flow of globalization, and the influence of the environment outside the Islamic boarding school also influence the mindset and behavior of students. If you have any questions, please click the link below to send a text message, write a short message, or convey greetings to the contents of the book *As-Sifātul Mazmūmah , which* focuses on discussing despicable traits that a Muslim should avoid.

Character education is a very important field in realizing a dignified and civilized nation. There will be many Article 3 days on June 20, 2003 as a tent with the National Education System, and a large pool of people with National Adalaah Bercerita potential students to become faithful and pious to God Almighty, noble, healthy, knowledgeable, competent, creative, independent, And be able to become a democratic and responsible citizen. There are many different ways, many people willing to share what's best for you, moral, spiritual, and social people who have different feelings about what you should do, be happy, and live. (Farchan et al., 2025)

Several recent studies have shown that studying classical texts in Islamic boarding schools significantly contributes to the character development of students. Research on the *Ta'lim al-Muta'allim book* indicates that values such as sincerity, respect for teachers, and learning ethics can shape students' integrity and morals. Furthermore, studies on the implementation of character education based on the *Adabul 'Alim wal Muta'allim book* also... Emphasizes that Islamic boarding schools play a strategic role in internalizing moral values through planning, implementing, and supervising learning (Learning et al., 2025).

In fact, research clearly shows that character education in Islamic boarding schools is carried out in an integrated manner through teaching, habituation, and a strong Islamic boarding school culture, thus forming the personalities of students with noble morals. (Mufidah & Hasanah, 2025)

However, these studies are still dominated by research on popular books such as *Ta'lim al-Muta'allim* , *Adabul 'Alim wal Muta'allim* , or other moral books, while studies that specifically highlight the role of the book *As-Sif ātul Maẓ m ū mah in shaping the character of students* are still relatively limited. Empirically, there are not many studies that examine how the implementation of this book in the context of learning in Islamic boarding schools and how effective it is in shaping the character of students in real terms. Theoretically, it is necessary to enforce the approach of character education based on avoiding reprehensible traits (mazmumah) as an important part of moral formation, not only on the aspect of instilling good values (mahmudah).

What is the reason, what is the reason: What is the need for Kit *As-Sif ā tol Maẓmūmah in* forming the character of students at the Al-Mushlih Karawang Islamic Boarding School? The aim of this research is to analyze the implementation of learning the book *As-Sif ā tul Maẓmūmah ,* identify the character values contained in it, and Examining its contribution in the formation of the character of students. Read (novelty) of this research lies in the focus of the study of the book *As-Sif ā tul Ma ẓ m ū mah which* has not been widely studied, as well as in the analytical approach that Emphasizes the

integration of theoretical aspects (moral values) and empirical practice in the lives of students at Islamic boarding schools.

Method

This study employs a qualitative method with a descriptive analysis approach. According to Rusandi and Muhammad Rusli, qualitative descriptive research is a research strategy that focuses on examining events or phenomena in individuals' lives by gathering information through stories or experiences shared by the group in question.

The research subjects were determined purposively, consisting of one religious teacher and two students, selected based on their direct involvement in the learning process. The research data included primary and secondary data. Primary data was derived from old hard disks, while secondary data was derived from other data.

Data collection techniques include observation, interviews, and documentation. Data analysis uses an interactive model that includes data reduction, data presentation, and continuous conclusion drawing. Various data types and technical tools can be used to display, observe, and document the data provided. The researcher serves as the primary instrument, assisted by interview and observation guidelines.

The location of this research was carried out at the Al-Mushlih Islamic Boarding School located in Sukagalih Hamlet, RT.10/RW.04, Telukjambe, East Telukjabme, Karawang, West Java. The research was carried out on Monday, April 20, 2026. The subjects of this research were the ustadz who taught the book *As-Sifātul Maẓ m ū mah to* two students. While the research instrument was the researcher himself who was involved in the research, including conducting interviews with the ustadz and students at the Al-Mushlih Islamic Boarding School in Karawang.

Results

Profile of the Book of As-Shifatul Mazmumah

The Collection of Syi'ir *As-Sifātul Maẓmūmah* is a book that discusses moral education in Islam, especially regarding despicable traits that should be avoided by humans. This book is composed in the form of syi'ir or poetry so that it is easier to study, memorize, and understand by students. This book was written by KH. Taufiqul Hakim, a cleric and the head of the Darul Falah Bangsri Islamic Boarding School for Boys and Girls in Jepara. He is known as a figure in Islamic boarding school education who also created the amtsilati learning method to make it easier for students. reading the yellow book. Through this book, the author attempts to convey moral values in a simple yet memorable way for the students. This book was written by Syi'ir *As-Sifātul Maẓmūmah* because his pendulum bearing was already filled with other people's clothes, so many people, I have a lot of money, money, money and money. Each syi'ir contains messages that aim to provide understanding to readers so they can avoid these traits and strive to improve their morals. (Hakim, T, 2024)

This book is typically used as a moral learning resource in Islamic boarding schools, particularly during religious study sessions or in character building activities for students. Using the poetry format, this book serves not only as a source of knowledge but also as an effective means of moral education in shaping the students' personalities.

The As-Sifātul Maẓmūmah book as a source of moral values

Having a wide service reach and also researching the Al-Mushlih Islamic Boarding School in Karawang, data shows that the implementation of learning the book *As-Sifātul Maẓ m ū mah takes* place in a structured manner and is integrated with the daily activities of students. Learning is carried out routinely after the dawn prayer at the mosque, with a method of reading nadzom together followed by an explanation of the material by the ustadz in charge. This process is very useful for people who are suffering from illness, who have sex with each other, and who have the right to stay in a holy place.

It's easy to wear men's clothing in the middle of the night when the holy place is closed and the men are trapped underwater, so people can't rescue them, and the people who live there can find them, and they can't wait for them. The religious environment of the Islamic boarding school, along with the exemplary behavior of the ustadz (Islamic teachers), also strengthens the internalization of these values.

Through studying this book, students are not only introduced to theoretical moral concepts but also given a deeper understanding of the negative impacts of these traits in everyday life. A separate interview with the teaching teacher, Ustadz Ahmad Shofi, stated:

> *"The implementation of the study of the book As-Sifātul Maẓ m ū mah is usually carried out after the dawn prayer at the mosque, around 05.00-05.30. We are happy to pray for the holy place, so that members of the holy place group cannot do it, but they will send the holy place to the holy place and send it."* (Monday, April 20, 2026)

For adult students (students), the implementation of the As-Sifātul Maẓ m ū mah book *is quite good. There* are still many other places in the world where the Amelia prayer begins, so many have fallen in love with Al-Mushlih Karawang, which means:

> *"If you have money, please don't tell me what you do and what you do. You can use it, you can't use it, but it will be the same for you, and the money will always be there for you. I want you to know what you want to know about what you want to know."*

Meanwhile, according to a junior high school student, namely Tsalisa Fatimatuzzahro, she said:

> *"The implementation is quite good, namely by applying the lessons of the book As-Sifātul Maẓ m ū mah in everyday life, then preventing reprehensible behavior and we can avoid it."*

All the equipment is as if I don't know how to *eat Al-Mushlih in the middle of the night* , and the best thing to do is to keep it. This learning not only focuses on theory, but also on the application of morals in everyday life. There are many people who want to live in families, who are in the holy place at the same time, who are close to each other, who are close to each other in the holy place near Al-Mushlih Karawang.

Thus, the book *As-Sifātul Maẓ mūmah serves not only as an open source but also as a foundation of values in the* moral formation of students. Through understanding and practicing the book's contents, students are expected to develop noble personalities and apply these values in their daily lives.

Learning The Book of As-Sifātul Maẓmūmah as character building tools

When the tent is closed, the sanitary one is free to use, and the other is installed on the other side. Currently, there is no need to put the entire book inside in an orderly manner; if you have a question (syarah), you will find it, which is the same size. The Ustadz not only explains the contents of the book, but also moves it. deep meaning so that Students are able to understand, feel, and practice these values. They need not worry about the need to use them, but rather use them as a driving force.

Similarly, it's easy to read a book that has nothing to do with me, and I'll give it to you. A conducive environment and the role of the ustadz as a role model strengthen the character development of the students. Students are guided to apply the values they learn in their daily interactions, both with fellow students, the ustadz, and the community.

> If you have any questions, please contact us at Abi Nandang, where you can:
> *"As asatidz, we don't just explain the book, but we also set an example for the students of good manners.*

Thus, the book *As-Sifātul Maẓmūmah* is an effective medium for shaping the character of students, as it combines an understanding of values, self-awareness, and real-life practice. This is why, in my opinion, it's more convenient, more practical, and provides a richer understanding of Islam.

Formation Awareness Introspective (Reflection)

Studying the book *As-Sifātul Maẓmūmah* contributes to fostering introspective awareness (muhasabah) in students. Through the study of the characteristics The wealth of information contained in this book guides students not only to understand it conceptually but also to relate it to their own personal circumstances. This process encourages students to reflect on their daily behavior, both in their interactions with others and in their understanding of God.

This is the most important thing in the world. Santri begin to try to control themselves, improve their attitudes, and avoid behavior that falls into the category of mazmumah traits. Thus, studying the book *As-Sifātul Maẓmūmah* not only forms understanding, but also builds self-awareness which is the basis for forming better character (Syakir et al., 2025).

How many times do you want to pray to God to protect you from Alfiana, which means:

> *"After studying the book As-Sifātul Maẓ mūmah , I am more honest, for example, by borrowing things with permission from the person first, and in terms of discipline, I am more punctual when I come to teach class, because I know that "This is what you want. You don't need to worry about it. You don't need to worry about it. You don't need to worry about it."*

Through a continuous process, self-reflection becomes a positive habit for students, making them more aware of their own mistakes and more open to making improvements. This demonstrates that character formation is influenced not only by external factors but also by an internal awareness that grows from within the students themselves.

Thus, it is concluded that the implementation of learning *the As-Sifātul Maẓ mūmah book* has yielded numerous results, particularly in terms of honesty. Therefore, students no longer misuse the things of innocent people. If so, please read the message/teaching. This is their responsibility; students must never violate the rules or neglect their responsibilities regarding daily duties.

Discussion

The results of the study show that the book *As-Sifātul Maẓmūmah* play a role important in forming the character of students through the process of understanding, internalizing, and getting used to values morals. This finding • with theory Character education states that character formation is not only through the transfer of knowledge, but also through the internalization of values and the development of behavioral habits. This is permitted by Islam, meaning you have the right to do it. put forward by for scholars that education This To form people with noble morals (akhlaq al-karimah), not just intellectually intelligent.

The role of the book *As-Sifātul Maẓmūmah,* which emphasizes recognizing and avoiding despicable traits, is also relevant to the theory of tazkiyatun nafs (purification of the soul). This is the first time you can find something better than others, and that's where you find it (where you are in the house) and home (where you are in the house). This book specifically focuses on the takhalli stage, namely helping students recognize and avoid bad traits such as riya', hasad, and arrogant. There is no need to write a book that includes the background of the writing in the process of forming morals as a whole. (Mutawakkil Alalloh & Nurhidayati, nd)

The process *of takhalli* is closely related to efforts to control lust and desire. This is the most important thing in the world, so you can use it to save money and use it to save money. This effort can be done through spiritual practices such as fasting, both obligatory and recommended, which serve to train patience and self-control. It's okay, sorry, I don't know what to do with *my family* . How to use the menu to read the menu, which can be used for all purposes. Individuals who successfully go through the process of *takhalli* will experience deeper inner peace and have better self-control in facing life's various temptations. (Kibtiyah et al., 2024)

Reading the text (men and women) in the middle of the day, to facilitate reading the book *As-Sifātul Maẓ Mūmah .* Through this process, students are encouraged to carry out

continuous self-reflection, get used to positive behavior, and increase awareness of the importance of noble morals in everyday life. Thus, learning the book *As-Sifātul Maẓ mūmah becomes* more meaningful and applicable, because it is supported by a theoretical foundation that helps students in the process of continuous self-improvement.

However, the pendulum within it is also supported by social learning theory, which emphasizes the importance of the environment and role models in shaping behavior. At Al-Mushlih Karawang, there's no need to do anything with the help of others who are in poor health, who have extra money to eat and live with. This demonstrates that the character formation of students occurs through the interaction between formal learning and a conducive social environment.

However, this study is unique in that it specifically focuses on the book *As-Sifātul Maẓmūmah*, which places greater emphasis on avoiding blameworthy traits. This is the most important thing in the world and the best of the best. company through He And Control characteristic negative Also very This will be your first time entering this sacred place. I don't know what to write about. This is the most important thing to do. in context Islam is recommended for you.

Thus, it can be understood that learning the *As-Sifātul Maẓmūmah text* serves not only as a process of transferring knowledge but also as a means of comprehensive moral development. The integration of material understanding, behavioral habits, and support from the Islamic boarding school environment ensures that the process of character formation of students is optimal and sustainable.

Conclusion

It may be difficult to read this text, or use the text on the pages *of As-Sifātul Maẓmūmah* , who will continue to use it to write to people at the Al-Mushlih Islamic Boarding School in Karawang. This book serves not only as an open source but also as a source of moral values that provides a deep understanding of reprehensible traits. which should be avoided in everyday life.

Through a directed learning process, students are able to recognize, understand, and internalize values morals Which contained in book. Matter This It can be used to encompass all aspects of a situation (muhasabah), and it can be used in any convenient way at home, even in holy places with positive meanings. This is the best way to do it. We will use it, we will use it in the best possible way, and it will be optimal to use it.

This study's limitations lie in the relatively limited number of subjects, involving only one ustadz and two students, making it impossible to digitize the results widely. However, the short nature of the study also hindered the in-depth and sustained observation of student character changes. Furthermore, the study's location within a single location makes it impossible to accurately describe the implementation of *As-Sifātul Maẓmūmah learning* in other Islamic boarding schools with different characteristics.

This is the first place, the right place to be, and the whole house is full, and the old house, where the researcher is, where the old house is left behind, has a very comfortable place in the middle of the world. Through the study of classical texts.

Thus, learning the *As-Sifātul Maẓmūmah book* has proven effective as a means of strengthening the character education of students. The integration of understanding values, habituation, and real practice makes Students not only understand the concept of

morality but are also able to apply it in their daily lives. Many people are eager to use various types of materials and supplies that can be distributed across various regions.

References

Farchan, MA, Handayani, NR, & Wulandari, RN (2025). *Implementation of Student Character Education Based on the Book of Adabul 'Alim Wal Muta' allim at the Tebuireng Islamic Boarding School, Jombang* . 2221–2229.

Iwan Sanusi, Andewi Suhartini, Haditsa Qur'ani Nurhakim, Ulvah Nur'aeni, & Giantomi Muhammad. (2024). The Concept of Uswah Hasanah in Islamic Education. *Masagi: Journal of Character Education* , *1* (1), 1–12. https://doi.org/10.29313/masagi.v1i1.3523

Kezia Bani, Tang, MIP, Fanpada, N., Jemau, Y., Padamani, MS, & Silva, P.Da. (2023). Observation of the Impact of Road Widening on Natural Conditions Around Tirtifui Hill in Pailelang Village, Southwest Alor District, Alor Regency. *Journal of General Studies and Research* , *1* (3), 255–265.

Mufidah, N., & Hasanah, M. (2025). *Implementation of Ta'limul Muta'allim Book Learning in Developing Character Education of Students at Assholach Kejeron Gondang Wetan Islamic Boarding School, Pasuruan Regency* . *8* (2003), 10204–10214 .

Mutawakkil Alalloh, D., & Nurhidayati, T. (nd). *Al Arsy: Journal of Education, Management and Islamic Thought https://ojssulthan.com/AJEMIT/index THE CONCEPT OF BEHAVIOR IN ISLAMIC PSYCHOLOGY A COMPREHENSIVE REVIEW OF CONSTRUCTION MORALS, NAFS, AND INTERVENTION THE CHANGES* . https://ojssulthan.com/AJEMIT/index

Learning, P., Ta, K., & Syairozi, M. (2025). *The Character of Students at PP. Darul Ulum Sugio* . *7* (2), 262–277.

Safarudin, R., Kutati, M., & Sepriyanti, N. (2023). *Research Qualitative* . *3* , 9680–9694.

Syakir, FA, Ramdhani, FR, Berutu, D., & Purwanti, H. (2025). Creed and Morals. *JOURNAL OF IMPERATIVE SYNTAX : Journal of Social Sciences and Education* , *6* (4), 1003–1007. https://doi.org/10.54543/syntaximperatif.v6i4.735

Taufiqul, K. T. H. (2024). *As-Sifātul Ma ẓ mūmah.*