

# Empowering Students: Examining the Effectiveness of *Ta'lim Muta'allim* Group Guidance

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## Abstract

The field of education is dedicated to exploring the principles and ideals of excellence in the pursuit of knowledge. These principles offer insights into the rules and standards guiding knowledge acquisition, ensuring that the knowledge obtained benefits individuals. Therefore, this study aimed to analyze the effectiveness of *ta'lim muta'allim* module in enhancing students' self-confidence in group guidance. Sampling was conducted using both random and purposive random sampling methods. Subsequently, a quantitative method was used to perform the exploration by applying a quasi-experimental method with 27 students from Madrasah Aliyah (Islamic High School) Muallimat NW Pancor in Lombok, Indonesia. The students were categorized into two groups, and the study design incorporated the administration of pretest, the implementation of treatment, and the administration of posttest. The treatment consisted of seven meetings where participants received a module designed to internalize *ta'lim muta'allim* values, with the aim of improving self-confidence in group guidance. Additionally, the collected data were analyzed using descriptive data analysis, paired sample t-test, and effect size analysis. The results of hypothesis testing showed that the t-value was 9.607, with a significance level of 0.001 (<0.05), demonstrating the effectiveness of *ta'lim muta'allim* group guidance module in increasing self-confidence. In summary, the results suggested that internalizing "*ta'lim muta'allim*" was an effective method for enhancing students' self-confidence in group guidance. Furthermore, the module was considered suitable for use by school counselors in group guidance services to increase self-confidence.

## INTRODUCTION

Character values, particularly in practical applications, are a long-standing contentious issue in education, specifically among students. These challenges are evident in specific occurrences that contradict educational objectives (Huda et al., 2016). Therefore, urgent measures are required to reclaim moral ideals from Muslim scholars (*Ulama*) who have significantly contributed to society (*Ummah*). However, the National Commission of Child Protection stated that there is still a widespread prevalence of issues such as violence, vandalism, and adolescent mischief including certain students in various parts of Indonesia. Addressing the challenges related to character values in the broader community and among students specifically necessitates the development of a "foundational concept" for effective character education (Astalini et al., 2020). Events arising from difficulties regarding character

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values demonstrate that the outcomes of conventional education systems are incongruent with noble character. The implementation of character education is a response to the decline in moral standards among Indonesian students (Hafidzah, 2014; Huda, 2021).

The incidents described above show the diminishing character demonstrated by students at the lower levels, which is a matter of great concern in Indonesia. This is the reason character education in the country is very crucial. Without any doubt, character education is a substantial effort to instill ethical foundations in students (Rachmayanie et al., 2019; Siregar et al., 2017). One of the qualities to be developed by students is self-confidence, as it is a characteristic of personality required for development. Self-confidence serves as a reference for self-control in daily lives (Pečiuliauskienė, 2020; Pečiuliauskienė & Belakoz, 2019). Furthermore, the attribute is crucial in contributing meaningfully to individuals' life processes. Individuals who possess self-confidence often have self-respect, navigate life, analyze numerous possibilities, and make decisions thoughtfully (Flick et al., 2022; Huda et al., 2016; Rachmayanie et al., 2019).

Self-confidence significantly affects learning, as well as participation, goal-seeking, interest in lessons, anxiety levels, comfort with teachers and classmates, and the willingness to share opinions (Akbari & Sahibzada, 2020; Hong et al., 2022; Rusmana et al., 2020). Consequently, students with high self-confidence, positive feelings, strong beliefs, and an accurate understanding of their abilities tend to excel (Astalini et al., 2020; Robson et al., 2020). Success in school is often associated with good work habits, interest in school, and self-confidence among individuals (Pence, 2022; Salah et al., 2023; Şar et al., 2010). A strategy to improve students' self-confidence includes encouraging participation in spiritual and religious activities, aiming to promote well-rounded children with academic excellence and positive personalities (Abud & Raheem, 2022; Huda et al., 2017).

Students actively pursuing learning are to associate their actions with the main objectives, divided into three core stages, namely seeking God's pleasure through the Tawhid approach, personal development, and community participation (Huda, Yusuf, Azmi Jasmi, & Zakaria, 2016). Internalizing spiritual and religious values, as outlined in al-Zarnūjī's treatise "*Ta'lim Muta'allim*," is a way to enhance self-confidence (Huda et al., 2016; Huda & Kartanegara, 2015).

Al-Zarnūjī, an Islamic educational philosopher from the Abbasid caliphate, explored the ethics and morality of teachers (*mu'allim*) and students (*muta'allim*) in the treatise titled "*Ta'lim Muta'allim*," which comprised 13 chapters. The educational concepts, widely applied in Islamic boarding schools in Indonesia, describe the development of spiritual noble character values through *niyyah* (intention), *muwāḍabah* (perseverance), *ta'ẓīm* (respect), *wara'* (godliness), and *tawakkal* (trust in God) for excellence in *adab* (courtesy) (Huda, 2021; Huda et al., 2017; Hafidzah, 2014; Huda & Kartanegara, 2015).

Certain Muslim leaders serve as exemplary figures due to their significant contributions to education. Al-Zarnūjī, who existed during the classical Muslim era, also called the golden age of Islam, left behind monumental works as evidence of honest efforts to advance education and morality (Huda & Kartanegara, 2015). The principles outlined in Al-Zarnūjī's *Ta'lim Muta'allim* have found application in the global educational landscape, particularly in Islamic boarding schools. Furthermore, the teaching and learning model is consistent with the essence of Islamic education, and the foundational content is highly relevant in the context of contemporary Islamic educational systems amid the country diverse Islamic community (Huda et al., 2017; Huda et al., 2016). In other words, it integrates Islamic educational values and showcases examples of learning and instruction in Islamic educational settings, predominantly in Islamic boarding schools (Huda, 2021; Huda et al., 2016).

Implementation-wise, while religiosity and spirituality are crucial aspects of decision-making and character development in Indonesian society, the internalization of religious values

in counseling services remains relatively weak (Astalini et al., 2020). Therefore, it becomes essential for school counselors to have a guide for providing counseling services, incorporating *ta'lim muta'allim* values to promote students' self-confidence (Salazar et al., 2022; Uribe & Jadbabaie, 2019). The true purpose of learning, according to (Hong et al., 2022), is to acquire beneficial knowledge and to become an individual with character, respecting teachers, friends, the environment, and being responsive for positive self-confidence and noble character. The values explained in *ta'lim muta'allim* gain more strength when internalized through various guidance and counseling programs aimed at strengthening students' self-confidence (Hidayah et al., 2021; Huda et al., 2017; Mansur et al., 2021).

To reinforce the internalization of *ta'lim muta'allim* values and promote self-confidence through group counseling services, there is a need for the development of learning media or services. A module has been created to assess the effectiveness of *ta'lim muta'allim* in enhancing students' self-confidence in group guidance.

## METHODS

### Study Subject

This study used quantitative method with quasi-experimental procedures to investigate the implementation of treatments (Creswell & Creswell, 2003). The design fell under the pre-experimental category, lacking group comparison and randomization. Sampling incorporated both random and purposive random sampling methods. The participants included 27 students from Madrasah Aliyah (MA/Islamic High School) Muallimat NW Pancor in Lombok, Indonesia. Subsequently, students were divided into two groups and were exposed to a module titled "ta'lim muta'allim", aiming to enhance self-confidence through group guidance.

### Inclusion and Exclusion Criteria

The module was provided to 240 students from MA Muallimat NW Pancor in Pahlawan Pancor, Lombok East, NTB. Instrument distribution was carried out through Zoho Forms application, available at <https://zfrmz.com/OryyrHmpBzTPYTGcskbN>, using the computer lab of MA Muallimat NW Pancor, comprising 90 units. To ensure efficiency, the instrument-filling process was divided into two groups. Confidence data for 240 students fell into several categories, namely very high (10), high (51), medium (110), low (60), and very low (9). Exclusion criteria included students with very high, high, or medium self-confidence levels, while inclusion criteria incorporated those with very low or low self-confidence. Consequently, 9 students fell into the very low category, and 30% of 60 students with low self-confidence were randomly selected, resulting in 18 individuals meeting the inclusion criteria.

### Procedures

This study used a module that was tested for effectiveness and validity, making it suitable for application. Based on the results of Kendall's Wa test (0.727), indicating a high level of agreement among experts regarding the module's usability, it can be concluded that the module fell into the category of very good usability. To enhance self-confidence, the module was constructed by internalizing *ta'lim muta'allim* values. The procedures showed over seven sessions, incorporating various components, namely (1) a pretest conducted at the initial meeting, (2) Treatment I in the second meeting, (3) Treatment II in the third meeting, (4) Treatment III in the fourth meeting, and (5) Treatment IV in the fifth meeting. It should be acknowledged that the fifth meeting included the sixth treatment, referred to as V, while the sixth meeting had the seventh posttest. The following are the topics covered in the module during the treatment sessions.

Table 1. Module topics

Session	Study Procedures	Duration (Minute)
1	Assessment and pretest at the initial meeting	60
2	Treatment I with the topic "Capital of Majority in Independence"	90
3	Treatment II with the topic "Respect for the teachers"	90
4	Treatment III with the topic "Tawakal and Optimistic Attitude"	90
5	Treatment IV with the topic "Managing Time and Responsibilities in Studying"	90
6	Treatment V with the topic "Honest and Caring Character"	90
7	Posttest and evaluation	60

The design included administering pretest, delivering treatment, and conducting posttest. Furthermore, self-confidence tests were administered to students at MA Muallimat NW Pancor in Lombok, Indonesia, while also promoting the absorption of *ta'lim muta'allim* ideals.

### Instrumentation

The instrument used self-confidence scale developed by Suhartiwi (2020), integrating a load of values (*ta'lim muta'allim*). Consequently, there were 13 indicators internalized on the self-confidence scale, including (1) belief and independence in seeking science, (2) intent to seek science, (3) how to select science, teachers, friends, and earnestness, (4) consciousness always respecting teachers, (5) responsibility, earnestness, and noble aspirations, (6) patience in demanding science, (7) effectiveness, optimism, and discretion, (8) commitment in determining the time of study, (9) honesty and care, (10) seeking additional knowledge, (11) being realistic and careful in demands of science, (12) logic thinking in learning, as well as (13) thinking rationally and honestly. In the validity test of the instrument, through the evaluation of the construction and content, 13 indicators were met, resulting in a total of 58 valid statements. The next phase was the reliability test on the 0.84 confidence scale. Therefore, instruments with a confidence scale were worthy of being used as data collection tools, and as supporting evidence obtained through a questionnaire.

### Data Analysis

The methods of descriptive analysis, the paired samples t-test, and effect size analysis were used in data analysis. Specifically, descriptive analysis was used to explain the self-confidence characteristics of students who internalized *ta'lim muta'allim* values. The data was utilized to prepare for content validation activities, including the presentation of modules to experts. Additionally, limited trials were conducted to refine the guidance module on group internalization values of *ta'lim muta'allim*, with the goal of enhancing self-confidence. After obtaining descriptive analyses, inferential analysis was performed using comparative studies to observe the effectiveness of the mentoring module for the group internalization of *ta'lim muta'allim* values to enhance self-confidence. This comparative analysis was performed with the help of Jeffreys's Amazing Statistics Program (JASP) V011.

## RESULTS AND DISCUSSION

### Results

To determine the effectiveness of the treatment in increasing students' self-confidence, a test was conducted by implementing seven group guidance meetings, including (1) the first meeting as a pretest, (2) the second as treatment I, (3) the third was treatment II, (4) the fourth was treatment III, (5) the fifth was treatment IV, the sixth was treatment V, and (6) the seventh was the posttest. Through treatment discussions of five topics, internalizing *ta'lim muta'allim* values increased self-confidence. The initial topic discussed knowledge as the "Primary Capital in Independence." The second topic was "Respect for the Teacher." The third was "Tawakal

and Optimistic Attitude." The fourth was "Time and Responsibility Management in Learning", while the fifth was "Honest and Caring Personality."

The results of the paired sample t-test calculation, which measured students' self-confidence before and after receiving the group guidance module internalizing *ta'lim muta'allim* values, were shown in Table 1. The calculation produced a P value of 0.001, with an alpha of 0.005 ( $0.001 < 0.005$ ), indicating a significant difference between pretest and posttest groups. The t-count value of 9.607, based on the collected data, suggested noticeable changes in students' self-confidence levels before and after module exposure. Therefore, it was reasonable to conclude that the module group guidance, emphasizing the inculcation of the ideals of *ta'lim muta'allim*, had the potential to increase students' self-confidence.

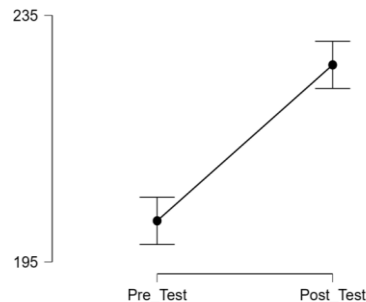


Figure 1. Description of Differences in Data Groups Pretest and Posttest t

The mean score of students' self-confidence increased after receiving the group guidance module by internalizing *ta'lim muta'allim* values, as shown in Figure 1, describing data in both pretest and posttest groups. The black dots showed a difference in the mean pretest data of 202, while the white dots showed a difference in the mean posttest data of 227. Regarding the median, pretest and posttest results showed scores of 204 and 226, respectively. Consequently, both the mean and median values increased between pretest and posttest groups, indicating an elevation in self-confidence levels after exposure to the module group guidance emphasizing the principles of *ta'lim muta'allim*.

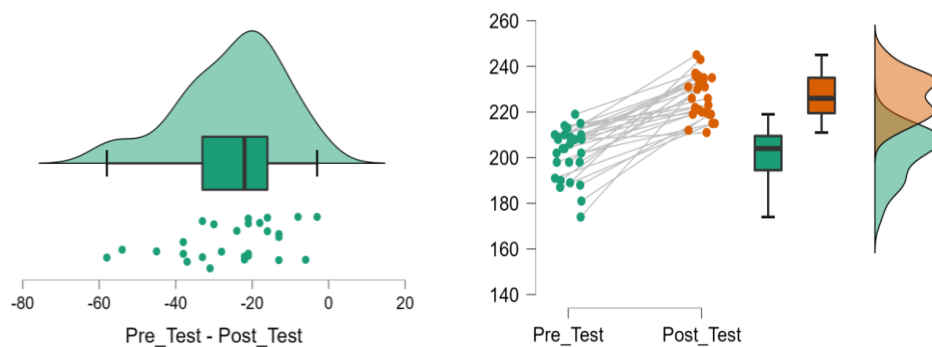


Figure 2. Raincloud Plots between Pretest and Posttest

Raincloud plot was used to visualize the disparity in data distribution between pretest and posttest periods. Boxplots, indicating a mean difference of -25.296, presented standard measures of central tendency, including confidence intervals for 95% of the data. Additionally, raincloud Plot offered insights into the differences in observational results between pretest and posttest groups. Pretest was represented by the color green, while the posttest was denoted by the color orange. By combining data distribution, raw data (the "rain"), and boxplots, the raincloud plot showed that posttest data distribution was greater than pretest. The upward shift in point distribution in the rain portion indicated a higher posttest mean. These results were visually represented in the middle of the figure. Raincloud plot also provided a visual



representation of the mean difference in self-confidence levels before and after receiving treatment through the group guidance module, comprising the internalization of the principles of *ta'lim muta'allim*.

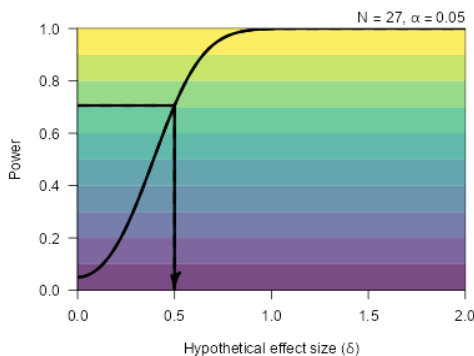


Figure 3. Power Curve by Effect Size

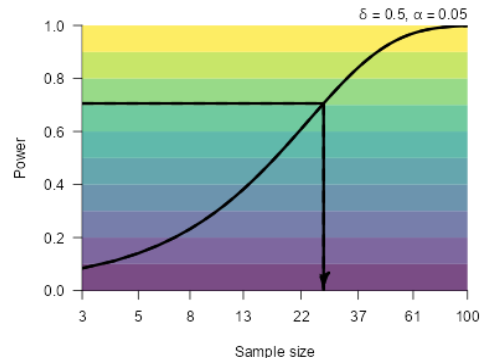


Figure 4. Power Curve by Sample

Figure 3 showed the way the test and design sensitivity improved with larger effect sizes. With a sample size of 27, the test and design had at least 0.706 power to identify effect sizes greater than 0.5, making it more possible to miss (power less than 50%) effect sizes equal to or less than 0.392. Figure 4 showed the increase in the sensitivity of the test and design with respect to higher effect sizes. To ensure sufficient sensitivity (power greater than 0.706) to detect effect sizes greater than 0 when the effect size was 0.5 or more, a sample size of at least 27 was necessary.

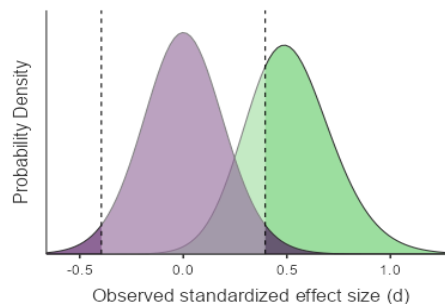


Figure 5. Power Demonstration

Figure 5 showed two sampling distributions of pretest and posttest, including the sampling distribution of the estimated effect size when  $\delta=0$  (left) and when  $\delta=0.5$  (right). It should be acknowledged that both distributions assumed a sample size of 27. Vertical dashed lines represented the criteria set for a two-sided test with  $\alpha=0.05$ . When the observed effect size was far enough from 0 to be more extreme than the criteria, the null hypothesis was 'rejected'. However, when  $\delta \geq 0.5$ , the evidence exceeded the criterion, and it could be correctly claimed that  $\delta \geq 0$  at least 70.6% of the time. Therefore, the design power for detecting effects of  $|\delta| \geq 0.5$  was 0.706.

## Discussion

The results showed that the internalization of module *ta'lim muta'allim* values was effective in increasing self-confidence through group guidance services. The module was considered acceptable for use by school counselors in group guidance services to increase students' self-confidence. By internalizing *ta'lim muta'allim* values, the group guidance module effectively enhanced self-confidence by promoting self-reliant students who understood the importance of knowledge (Hefner, 2022; Huda et al., 2016). Subsequently,

students learned to appreciate teachers, which promoted trust and excitement for the future. Students also understood time management and responsibility for studying, learning to schedule study time based on the specific circumstances to achieve learning goals both inside and outside of school (Huda & Kartanegara, 2015; Mahanani et al., 2022; Pečiuliauskienė, 2020). The manifestation of honest and caring character traits in students, an attitude of tolerance and concern for friends, increased discussions, and the promotion of an honest disposition were all outcomes of helping one another engage in positive activities (Hidayah et al., 2021; Huda et al., 2017; Wanto et al., 2022).

The results of this study showed the role of school efforts in promoting self-confidence, enabling and cultivating noble character (Huda et al., 2016; Pečiuliauskienė & Belakoz, 2019). The cultivation of self-confidence and noble character was incorporated in the concept of *ta' līm muta' allim*, which comprised 13 chapters (Huda et al., 2016; Huda et al., 2016). These chapters included various aspects such as 1) the nature and significance of knowledge, 2) intentions during the study, 3) the selection of knowledge type, teachers, colleagues, and permanent affiliations, as well as 4) respecting knowledge and its possessor, 5) emphasizing hard work, perseverance, and enthusiasm. Additionally, topics covered 6) initiating lessons, their duration, and organization, 7) trusting in God (Tawakkul), 8) allocating time for knowledge acquisition, 9) showing compassion and offering advice to others, 10) deriving benefits and attaining adab (courtesy), 11) maintaining godliness during learning, 12) understanding memory creation and forgetfulness, and 13) recognizing factors influencing livelihood, longevity, and the diminishment (Huda et al., 2016).

When *ta' līm muta' allim* values were incorporated into counseling and guidance services, the potential to improve self-confidence was demonstrated. Individuals with high self-esteem played a crucial role in increasing morale and instilling noble character values (Huda et al., 2016; Huda & Kartanegara, 2015). Confident students believed in the ability to succeed through efforts to promote positive evaluations of their surroundings. This scenario enabled students to navigate various situations with confidence and composure (Akrim et al., 2022; Corstange, 2022; Salah et al., 2023).

Understanding *ta' līm muta' allim* values integrated into guidance and counseling services was highly beneficial for developing students' self-confidence and character, starting from the early stages of education (Subu et al., 2022; Wibowo et al., 2022). *Ta' līm muta' allim* values held particular significance in the lives of students praying for blessings. *Ta' līm muta' allim* values, rooted in strong life principles, were incorporated through group guidance services that school counselors could use to improve and optimize students' self-confidence (Freiburger, 2002; Pollock et al., 2004). The module served as a clear guide for guidance and counseling teachers, thereby assisting students in increasing self-confidence through group guidance services as part of the counseling program.

## CONCLUSIONS

In conclusion, the group guidance module effectively improved self-confidence by internalizing *ta' līm muta' allim* values. The hypothesis test results showed a significant impact on students' self-confidence before and after participating in group counseling activities, as evidenced by the increased mean scores between pretest and posttest. Consequently, the internalization of *ta' līm muta' allim* values proved to be an effective tool for enhancing self-confidence through group guidance services. School counselors could also use the module to assist students in promoting self-confidence by incorporating spiritual strategies, emphasizing values such as *niyyah* (intention), *muwabah* (perseverance), *ta' zīm* (respect), *wara'* (godliness), and *tawakkal* (trust in God), contributing to the development of noble character values and courtesy.

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## AUTHOR CONTRIBUTION STATEMENT

This study incorporated a comprehensive analysis of problems, theories, and potential treatments. Data were collected, and a draft was formulated. To provide AA and AMY with valuable insights, subsequent studies, and professional discussions were conducted with AA, AMY, MI, MM, and II. After the evaluation of collected data by AA, AMY, MI, MM, and II, a comprehensive study report was compiled.

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