




Aesthetic Analysis of *Nadhom* About the Nature of Knowledge in the Kitab of *Ta'limul Muta'alim* Based on the Principles of Badi' Science

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Abstract

The purpose of this study is to analyze how the aesthetics of *nadhom* in *Ta'limul Muta'allim* based on the principle of Badi' Science can deepen the understanding of the nature of knowledge in madrasah. This research uses a qualitative method with a case study approach to analyze the aesthetics of *nadhom* about the nature of knowledge in *Ta'limul Muta'allim* based on Badi' Science in Madrasah Diniyyah Al-Amiriyyah. Data were collected through text analysis and in-depth interviews with five informants. Text analysis identified *balaghah* elements such as figures of speech and *tasybih* in the *nadhom*. Interviews with *ustadz* and *santri* explored their perceptions of the aesthetics of the *nadhom* in understanding knowledge. This study analyzed the aesthetics of the *nadhom* using the text guidelines of Badi' Science, and semi-structured interviews. The Miles and Huberman technique includes reduction, presentation, and conclusion drawing. Findings were grouped thematically, validated through triangulation, providing a comprehensive picture of the understanding of the nature of knowledge in pesantren. The results of this study indicate that the use of *nadhom* aesthetics in learning *Ta'limul Muta'allim* effectively improves the memory and understanding of *santri*. The beauty of the language in the *nadhom*, supported by Badi' Science, helps them understand the philosophical and spiritual meaning of knowledge, not just memorize it. The interaction of aesthetics and teaching creates a dynamic learning environment, strengthens the relationship between *ustadz* and *santri*, and fosters a love for knowledge. This finding shows that the *nadhom* method is not only a memorization tool, but also enriches the cognitive, moral, and spiritual aspects of Islamic boarding school education. With its broad pedagogical value, this method remains relevant in modern Islamic learning, making it an approach that not only maintains tradition, but is also adaptive to the times.

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INTRODUCTION

Social facts in the aesthetic analysis of *nadhom* about the nature of knowledge in the *Ta'limul Muta'allim* based on the principle of Badi' Science at Madrasah Diniyyah Al-Amiriyyah Darussalam Blokagung reflect the intellectual dynamics in a traditional Islamic boarding school environment (Azizah et al., 2021; Outemzabet & Sarnou, 2023; Wuryaningrum, 2025). The tradition of *nadhom*-based teaching in pesantren is not only a method of memorization, but also a means of internalizing scientific values that are passed down from generation to generation (Ageron & Hedfi, 2020). *Nadhom* in *Ta'limul Muta'allim* has a strong aesthetic appeal because it combines the beauty of language with the depth of meaning, so that it can influence the way *santri* think in understanding knowledge as something sacred and deeply meaningful.

In Madrasah Diniyyah Al-Amiriyyah, the use of *nadhom* with the principle of Badi' Science enriches the learning experience of students, especially in understanding knowledge as a path to blessing. Knowledge is not only seen as an academic tool, but also as a means of building high adab and morality (Ben-Horin et al., 2023; Hardy et al., 2024). This phenomenon reflects how pesantren not only function as a scientific center, but also as an institution that instills social values based on classical Islamic literature.

Moreover, in a social perspective, the aesthetic analysis of this *nadhom* shows that the continuation of the Islamic literacy tradition in Islamic boarding school remains relevant in the modern era (Ibrahim et al., 2024; Wahid, 2024). The beauty of the language used in the *nadhom* is able to attract *santri* to further explore the meaning of knowledge, not just memorize the text (Alsalah & Tazi, 2023). Thus, the aesthetics of the *nadhom* in *Ta'limul Muta'allim* is not only a linguistic phenomenon, but also part of the social construction that shapes the scientific identity of *santri* in the environment of Madrasah Diniyyah Al-Amiriyyah Darussalam Blokagung.

There are several relevant previous studies, including the study of *Ta'limul Muta'allim*, the study of *nadhom* in Islamic boarding school literature, and the analysis of Badi' Science in Islamic literary texts. One of the relevant studies is a study conducted by Aziz et al., (2024) which discusses *Ta'limul Muta'allim* as a guide to the adab of seeking knowledge in Islamic boarding school. This study highlights how the values contained in the book become the main foundation in shaping the character of *santri*, especially in understanding knowledge as a means of gaining blessings. In the context of *nadhom* aesthetics, this research provides a basis for understanding the importance of poetry-based teaching methods in transmitting religious knowledge.

In addition, research conducted by Wiguna et al., (2021) discusses the results of the study showed that *nadhom* not only functions as a memorization aid, but also as an aesthetic medium that facilitates the internalization of the deep meaning of a text. This is in line with the focus of the research which wants to examine how the aesthetics of *nadhom* in *Ta'limul Muta'allim* can have an impact on understanding the nature of knowledge. Another study related to Badi' Science in Islamic literature was conducted by Nuha et al., (2024) his research reveals how elements of *balaghah*, including Badi' Science, enrich the beauty and appeal of religious texts, thus increasing the interest and understanding of readers. From this research, a correlation can be found between the use of language styles in the *nadhom* and the effectiveness of conveying scientific messages.

With these previous studies, this research will deepen the aesthetic aspects in the *nadhom Ta'limul Muta'allim* with the Badi' Science approach, which has not been studied specifically in the Diniyyah Madrasah environment. This makes a

new contribution to the study of Islamic boarding school literature, especially in understanding the role of language aesthetics in the transmission of knowledge in traditional Islamic education. The novelty of this research lies in the approach that combines the aesthetic analysis of *nadhom* with the principles of Badi' Science in the context of teaching *Ta'limul Muta'allim* in Madrasah Diniyyah Al-Amiriyyah Darussalam Blokagung. Although *nadhom* has long been used as a teaching method in Islamic boarding school, this study offers a new perspective by exploring the aesthetic depth of language contained in the *nadhom* text, which not only functions as a memorization tool, but also as a means of enriching the understanding of the essence of knowledge. Using the principles of Badi' Science, which prioritizes the beauty and strength of language styles in Arabic literature, this study examines how these *balaghah* elements affect the way *santri* absorb and interpret knowledge (al-Tha'libi, 2024; Halimah & Azizah, 2024).

In addition, this research contributes by introducing the local context of Madrasah Diniyyah Al-Amiriyyah as the object of study, which has not been explored much in similar studies. This opens up space to understand how classical Islamic literary traditions are applied in contemporary Islamic boarding school education and their relevance to the understanding of knowledge among *santri*. With this approach, this study offers a more holistic perspective on the relationship between language aesthetics, scientific values, and educational practices in Islamic boarding school. The purpose of this study is to analyze how the aesthetics of *nadhom* in *Ta'limul Muta'allim* based on the principle of Badi' Science can deepen the understanding of the essence of knowledge in Madrasah Diniyyah Al-Amiriyyah Darussalam Blokagung. This study aims to explore the relationship between the beauty of language in the *nadhom* and the way *santri* internalize knowledge. By adopting the principle of Badi' Science, which prioritizes aesthetics and the power of language style, this study argues that the understanding of *nadhom* texts not only limited to the memorization process, but also as an effort to explore deeper meanings of knowledge, manners, and spirituality.

In the context of Madrasah Diniyyah Al-Amiriyyah, which has a strong tradition of teaching the *kitab kuning*, this research offers novelty by examining the aesthetics of *nadhom* based on Badi' Science in understanding the nature of knowledge, something that has not been widely discussed in previous studies that focus more on linguistic aspects or textual understanding alone. With this approach, this research not only enriches the theory of the relationship between language aesthetics and understanding knowledge in pesantren education, but also provides practical benefits for the community, especially in improving the effectiveness of classical book teaching methods in the pesantren environment (Abdunabievich et al., 2022). The implication is that this research can be a reference for educators in developing more interesting and meaningful learning strategies, as well as strengthening *santri*'s understanding that the beauty of language in *nadhom* has a deep role in the process of internalizing knowledge and Islamic values.

METHODS

The research method that will be used in this study is a qualitative method with a case study approach (Arifin et al., 2023; Engkizar et al., 2025; Hendrisab et al., 2022; Kasmar et al., 2019; Namira et al., 2023). This research aims to analyze the aesthetics of *nadhom* about the nature of knowledge in the book of *Ta'limul Muta'allim* based on the principle of Badi' Science in Madrasah Diniyyah Al-Amiriyyah Darussalam Blokagung. In this study, researchers will collect data through two main techniques, namely text analysis and in-depth

interviews (Dwyer et al., 2012a; Engkizar et al., 2024; Putri et al., 2021; Rahman et al., 2018). First, text analysis will be conducted by examining the *nadhom*s in *Ta'limul Muta'allim* taught in Madrasah Diniyyah Al-Amiriyyah, identifying the elements of *Balaghah* contained in them. This analysis technique will focus on the stylistic aspects, the beauty of the poetic structure, and how the elements of *balaghah* (such as allusion, *al-tasybih*, and *al-methal*) shape the understanding of knowledge in the context of *pesantren*. Researchers will connect these elements with the concepts of the nature of knowledge in the teachings of *pesantren* (Roosinda et al., 2021; Sari et al., 2022).

Second, in-depth interviews will be conducted with several *ustadz* and *santri* who are directly involved in teaching *Ta'limul Muta'allim* in the Islamic boarding school. This interview aims to explore their perceptions of how the aesthetics of the *nadhom* affect their understanding of knowledge and manners in the context of Islamic boarding school education. This interview data will be used to enrich the text analysis and provide a deeper understanding of the process of internalizing knowledge through the medium of *nadhom* (Dwyer et al., 2012; Engkizar et al., 2023; Ghofur & Intan, 2023). In addition, field observations will also be conducted to understand the practice of teaching *Ta'limul Muta'allim* based on *nadhom* in Madrasah Diniyyah Al-Amiriyyah, as well as the interaction between *ustadz* and *santri* in this context. Through the combination of these techniques, this research will provide a comprehensive picture of the aesthetics of *nadhom* in the teaching of knowledge and its essence in the *pesantren* environment.

In this study, the analytical tools used include Badi' Science-based text analysis guidelines, semi-structured interview guidelines, and observation sheets to record the *nadhom* learning process in Islamic boarding school. The data analysis technique used refers to the Miles and Huberman in 1994 model, which includes three main stages: data reduction, data presentation, and conclusion drawing. Data reduction is done by selecting, simplifying, and organizing data from the results of text analysis, interviews, and observations. Data presentation is done by grouping the findings in relevant thematic categories, such as the aesthetic elements of *nadhom* and understanding the nature of knowledge in the perspective of Islamic boarding school. The final stage is iterative conclusion drawing, by ensuring the validity of the results through data triangulation from the three data collection techniques used. With this approach, this research is expected to be able to provide a comprehensive picture of the aesthetics of *nadhom* in learning knowledge in the Islamic boarding school environment.

This study used analytical tools in the form of Badi' Science-based text analysis guidelines, semi-structured interview guidelines, and observation sheets to record the *nadhom* learning process in Islamic boarding school. The data analysis technique refers to the Miles and Huberman (1994) model which consists of three stages: data reduction, data presentation, and conclusion drawing. Data reduction is done by simplifying and organizing data from text analysis, interviews, and observations. Data presentation grouped the findings into thematic categories, such as the aesthetic elements of the *nadhom* and understanding the nature of knowledge. Conclusions were drawn iteratively with validation through data triangulation. This approach provides a comprehensive picture of the aesthetics of *nadhom* in learning knowledge in Islamic boarding school.

RESULT AND DISCUSSION

Using *Nadhom* aesthetics as an effective teaching method

In the pesantren education system, the nadhom-based learning method has become one of the characteristics in the delivery of knowledge, especially in understanding classical books. One of the books taught using this method is *Ta'limul Muta'allim*, which contains teachings on ethics and the nature of knowledge for knowledge seekers. In Madrasah Diniyyah Al-Amiriyyah Darussalam Blokagung, the use of nadhom as a learning method not only aims to facilitate memorization, but also to deepen understanding of the contents of the book.

The beauty of the language in the nadhom, which contains stylistic elements such as rhythm, rhyme, and word balance, is proven to be able to improve santri memory. In addition, the aesthetic language structure in the nadhom also makes it easier for students to understand and internalize the concepts taught. This shows that nadhom is not just a memorization tool, but also a pedagogical method that has high aesthetic and philosophical values. To dig deeper into the effectiveness of this method, an interview was conducted with one of the ustadz who teaches the book of *Ta'limul Muta'allim* in the madrasa. In an interview conducted with ustadz Ahmad, one of the senior teachers at Madrasah Diniyyah Al-Amiriyyah, he expressed his views on the effectiveness of using nadhom in learning *Ta'limul Muta'allim*:

Nadhom is not only a way to memorize the contents of the book, but also a very effective method to shape the understanding of the students. When they memorize with a certain rhythm, the meaning contained in the verses is more easily embedded in their hearts and minds. In fact, even students who do not understand Arabic can more quickly grasp the meaning through repeated rhythms and sound patterns. This is what makes the nadhom method so special in the Islamic boarding school tradition (informan 1)

From this interview, it can be concluded that the aesthetics of the nadhom have a significant impact in improving the students' memory and understanding of knowledge. The use of elements of language beauty in learning *kitab kuning* not only makes the learning process more interesting, but also allows *santri* to more easily internalize the values contained in the book. Therefore, this method remains relevant and continues to be maintained in the pesantren education system, especially in Madrasah Diniyyah Al-Amiriyyah Darussalam Blokagung.

In learning *Ta'limul Muta'allim* in Madrasah Diniyyah Al-Amiriyyah Darussalam Blokagung, the *nadhom* method is used not only as a memorization tool, but also as a pedagogical approach that enriches the process of understanding knowledge. To understand more easily, please see the picture below.

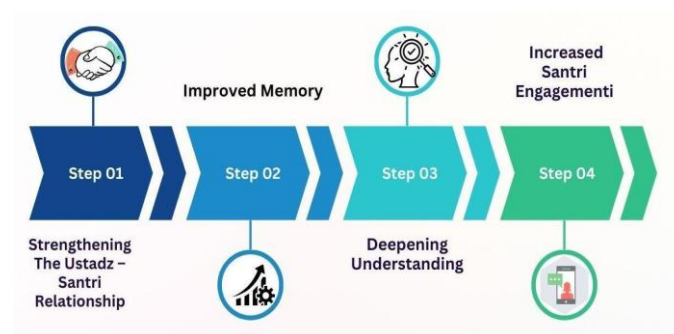


Fig 1. *Nadhom* aesthetics in education

From the indicators above, it can be concluded that the use of *nadhom*

aesthetics in learning *Ta'limul Muta'allim* has a significant impact in improving memory, understanding, *santri* involvement, and strengthening relationships with *ustadz*. The beauty of the language in the *nadhom* not only functions as a memorization tool, but also as an effective learning method in shaping deep understanding. Thus, this method remains relevant and contributes to maintaining the scholarly tradition of pesantren while remaining adaptive to the development of modern Islamic education.

The interpretation of these findings shows that the use of *nadhom* aesthetics in learning *Ta'limul Muta'allim* not only functions as a memorization tool, but also as a pedagogical approach that can improve *santri* understanding of knowledge. From the perspective of cognitive theory, the *nadhom*-based method can be linked to information processing theory, where rhythmic repetition and stylistic structures in the *nadhom* help strengthen memory and concept understanding through a more effective encoding process (Arsal et al., 2024). In addition, the theory of social constructivism proposed by Sayaf, (2023) is also relevant in this context, because the interaction between *santri* and *ustadz* in memorizing and discussing the meaning of the *nadhom* creates a learning environment that supports dialogue-based learning and internalization of meaning.

When compared to previous studies, research on the effectiveness of *nadhom* in classical book learning focuses more on memory and memorization aspects. For example, a study conducted by Ghofur & Intan, (2023) in an East Java Islamic boarding school found that the *nadhom* method is very effective in improving the retention of *santri* memorization, but less on the aspect of conceptual understanding. The findings in this study complement previous studies by showing that the aesthetic structure of *nadhom* also plays a role in shaping a deeper understanding of the nature of knowledge, rather than simply as a memorization technique. Thus, this study provides a broader theoretical contribution to the study of Islamic boarding school education by highlighting the role of aesthetics in strengthening students' understanding of knowledge.

The relationship between badi' science and understanding the nature of knowledge

Badi' as one of the branches of *Balaghah* science has an important role in shaping the beauty of language through stylistic elements such as figures of speech, *tasybih*, and metaphors. In the context of teaching *Ta'limul Muta'allim* in Madrasah Diniyyah Al-Amiriyyah Darussalam Blokagung, the principles of Badi' Science do not only function as a decoration of language, but also as a means that helps students understand the deeper meaning of the essence of knowledge. The beauty of the language contained in the *nadhom* of this book makes the material easier to understand and absorb, so that it does not only stop at mastering the text, but also brings students to a deeper philosophical and spiritual understanding.

Understanding the nature of knowledge in *Ta'limul Muta'allim* does not only focus on cognitive aspects, but also includes moral and spiritual aspects. Through the use of Badi' Science, messages about the importance of seeking knowledge with adab and sincerity can be conveyed more strongly and deeply. This forms the *santri*'s awareness that knowledge is not just a tool to achieve academic achievement, but rather a path to wisdom and closeness to God. To dig deeper into the role of Badi' Science in strengthening *santri*'s understanding of the nature of knowledge, an interview was conducted with one of the experienced teachers in this field. In an interview conducted with *ustadz*, one of the teachers of *Balaghah* and *Ta'limul Muta'allim* at Madrasah Diniyyah Al-

Amiriyyah, he explained that the beauty of the language in the *nadhom* of this book greatly affects the santri's understanding of the nature of knowledge:

The knowledge taught in this book is not just a collection of rigid rules or concepts, but is full of the beauty of language that can touch the hearts of students. With the Science of Badi', the meaning of each stanza becomes deeper, because students not only understand the words, but also feel the moral and spiritual messages in it. Through balaghah, they more easily understand that knowledge is light, not just information collected in the head, but something that must be accompanied by adab and sincerity in seeking it (informant 2)

From this interview, it can be concluded that Badi' Science not only functions as an aesthetic element in the *nadhom*, but also as an effective pedagogical tool in conveying a deeper meaning of the nature of knowledge. With this approach, *santri* not only become more fluent in understanding classical texts, but also more aware of the ethical and spiritual values that accompany the knowledge itself.

The interpretation of these findings shows that Badi' Science not only acts as an aesthetic element in the *nadhom*, but also as a tool that deepens understanding of the nature of knowledge. From the perspective of hermeneutic theory, the beauty of language in the *nadhom* provides a deeper layer of meaning, allowing *santri* to not only understand the text literally but also capture its philosophical and spiritual dimensions (Dabengwa et al., 2024). In this case, the approach used is in line with the concept of reader-response theory, which emphasizes that the meaning of a text is formed through the reader's interaction with its language structure (Na et al., 2024). The beauty of the language in Badi' Science establishes an emotional and intellectual connection between the *santri* and the text, allowing them to contemplate the meaning of knowledge more deeply.

When compared to previous studies, research on the influence of Badi' Science in Islamic boarding school education is still limited. Most studies only focus on *balaghah* as a linguistic study without exploring its impact on conceptual and spiritual understanding. For example, research conducted by Batubara et al., (2024) on *balaghah* in the *kitab kuning* only highlights its linguistic aspects without discussing its influence on understanding the nature of knowledge. Therefore, this study makes a new contribution by emphasizing that Badi' Science is not just a linguistic element, but also a pedagogical tool capable of shaping *santri* awareness of ethical and spiritual values in the search for knowledge.

The importance of interaction between teaching and aesthetics in teaching practice

In the tradition of Islamic education, the relationship between teacher and student is not just a transfer of knowledge, but also reflects the manners and ethics of studying. One factor that strengthens this interaction is the use of aesthetics in teaching, as applied in the *nadhom* method at Madrasah Diniyyah Al-Amiriyyah Darussalam Blokagung. By using beautiful and rhythmic language in teaching *Ta'limul Muta'allim*, the learning process becomes more dynamic, thus creating a closer relationship between *ustadz* and *santri*.

The use of *nadhom* in teaching this book provides a more harmonious and pleasant atmosphere, where students not only memorize, but also enjoy every verse taught. The interaction that is established through this method makes *santri* more active in the learning process, both through discussion and reflection on the content of the *nadhom* they are learning. The aesthetics of the

language used also foster a sense of respect and love for knowledge and the teacher. Thus, this method not only functions as a memorization tool, but also as a bridge to build a deeper and more meaningful pedagogical relationship. To clarify the positive impact of this aesthetic-based interaction, an interview was conducted with one of the students who has been studying with the *nadhom* method for a long time. In an interview conducted with Ahmad Zainuddin, a senior student at Madrasah Diniyyah Al-Amiriyyah, he revealed how this aesthetic-based teaching method strengthens the relationship between students and their ustadz.

When Ustadz teaches nadhom, we feel like we are having a dialogue, not just receiving lessons in one direction. The rhythm and beauty of the words in the verses of the nadhom made us more interested in understanding its contents, not just memorizing. In fact, when there are parts that are difficult to understand, Ustadz explains them in a gentle and wise way, so that we feel valued as seekers of knowledge. This makes the learning atmosphere more enjoyable, there is no fear or force. Instead, we are increasingly encouraged to love knowledge more and respect our teachers (informant 3)

From this interview, it can be concluded that the interaction between *ustadz* and *santri* in aesthetic-based learning not only creates a conducive learning atmosphere, but also fosters a love of knowledge. With this method, *santri* feel more emotionally and intellectually connected to the material they are learning and more appreciative of the teacher's role in guiding them towards a deeper understanding. The following are some important aspects of the aesthetic interaction that occurs during the learning of the *nadhom* at Madrasah Diniyyah Al-Amiriyyah. These aspects help clarify the positive impact in the relationship between teaching and *santri*.

Table 1. Aspects of Aesthetic Interaction in *Nadhom* Learning

| No. | Aspects | Description |
|-----|---------------------------------|--|
| 1 | Teacher-disciple interaction | <i>Nadhom</i> creates a more interactive and harmonious learning atmosphere, allowing students to feel closer to the teacher. |
| 2 | Learning attraction | The beauty of the language in the <i>nadhom</i> increases the <i>santri</i> 's interest in learning, making the learning process more enjoyable. |
| 3 | <i>Santri</i> engagement | <i>Santri</i> are more active in discussion and reflection on the <i>nadhom</i> material, not just memorizing. |
| 4 | Value internalization | It is easier for students to understand and internalize the values contained in the book and fosters respect for knowledge. |
| 5 | Learning comfort and motivation | A conducive learning atmosphere makes students feel valued, not afraid to ask questions, and more motivated to explore knowledge. |

This finding shows that the *nadhom* method in learning *Ta'limul Muta'alim* is not only a memorization tool, but also builds closer interaction between teachers and students. This aesthetic approach creates a pleasant learning atmosphere, increases *santri* involvement, and strengthens respect for knowledge and its teachers.

The interpretation of this finding shows that the interaction between teaching and aesthetics in teaching practice not only improves *santri*

understanding, but also strengthens the emotional connection between teachers and students. From the perspective of humanistic education theory, the *nadhom* method that emphasizes language aesthetics creates a more inclusive learning environment and values the emotional experiences of *santri* (Selisko et al., 2024). Adewale et al., (2024) in the theory of *student-centered learning* emphasizes the importance of positive interactions between teachers and learners in building intrinsic motivation. In this context, the use of *nadhom* acts as a stimulus that not only facilitates understanding of the material, but also builds a sense of community in the learning process.

When compared to previous research, most studies on aesthetic-based teaching methods are found in studies on music and poetry in education. For example, a study by Novianti et al., (2022) showed that musical elements in teaching can improve students' memory, but did not explicitly discuss its effect on social relations in Islamic education. The findings in this study complement these studies by showing that language aesthetics in the *nadhom* method is not just a memorization aid, but also an important element in building harmonious relationships between teachers and students. Thus, aesthetic-based learning has a broader pedagogical value, namely creating a deeper intellectual and emotional connection between *santri*, *ustadz*, and the knowledge they learn.

CONCLUSION

In conclusion, the use of *nadhom* aesthetics in learning *Ta'limul Muta'allim* is not only effective in improving students' memory, but also deepening their understanding of knowledge. The beauty of the language in the *nadhom*, supported by Badi' Science, helps students understand the philosophical and spiritual meaning of knowledge, not just memorize it. In addition, the interaction between aesthetics and teaching creates a more dynamic learning environment, strengthens the relationship between *ustadz* and *santri*, and fosters a love for knowledge. These findings show that the *nadhom* method has broad pedagogical value, not only as a memorization tool, but also as an approach that enriches the cognitive, moral, and spiritual dimensions of Islamic boarding school education, so it remains relevant in the context of modern Islamic learning.

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