

The Role of Mu'Allim and Mu'Allimah in Building the Morality of UIN Raden Diamond Lampung

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Abstract

Ma'had Al-Jami'ah as an educational institution plays an important role in fostering Islamic morals. Mu'allim and Mu'allimah have the obligation to develop students to have good morals at Ma'had Al-Jami'ah Universitas Islam Negeri Raden Intan Lampung. The aim of the research is to find the Mu'allim and Mu'allimah program in developing the morals of students. The research uses a qualitative research approach with a phenomenological design. The research focuses on Mu'allim and Mu'allimah and students to find out the role of Kyai in developing the morals of students at Ma'had Al-Jami'ah Universitas Islam Negeri Raden Intan Lampung. Data collection steps through observation, interviews and documentation. Analysis with data reduction, data display, and data verification. Research results: The results of moral development at Ma'had Al-Jami'ah Universitas Islam Negeri Raden Intan Lampung have shown good changes, especially the morals of students who can be formed, although not all students can show this. As for the students who still have bad behavior, they are based on a life of promiscuity before entering the Islamic boarding school, as a result, some students find it difficult to comply with the rules/orders made by the ma'had aljami'ah Universitas Islam Negeri Raden Intan Lampung.

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1. INTRODUCTION

The era of globalization is changing the order of life quickly and completely in just a matter of time. Making this world very narrow, so that there is no longer any distance between countries to communicate with each other. Everything can be known openly. Phenomena, news and events can be obtained easily. Globalization opens up unlimited space and can influence human behavior. The impact of globalization has led to an unstoppable moral crisis today. Promiscuity, brawls between teenagers, drug use, and free sexual behavior are some examples of the impacts of globalization. The series of events above further confirms that students' morals are influenced by globalization and a lack of religious understanding.

The young generation who are expected to become pioneers of the nation in the future, are instead being reduced to moral attitudes that they should not carry out. Spiritual values are allegedly one of the factors in the above phenomenon. Seeing the current moral condition, which is far from religious values, is characterized by the bad behavior shown by students, therefore Islamic boarding schools can become educational centers that can build good character. Islamic boarding schools are able to change the personality and character of mahamahasantriwan and mahamahasantriwati to become useful people in the future. Kyai as leader and caregiver for Mahamahasantri in daily activities. The twenty-four-hour educational process carried out at the Islamic Boarding School is none other than to develop the morals of mahamahasantri so that they become useful human beings for the nation and state. Therefore, Islamic boarding schools have a heavy burden to create young generations whose parents hope for the future.

Morals are a fundamental aspect of human beings, without morals humans could be like animals who do not have human values. Therefore, Rasulullah SAW came into this world for no other reason than to improve human morals. Morals are a benchmark for placing humans at the

highest level. No matter how much knowledge a person has without it being based on morals, it means nothing. Building morals is indeed very difficult, not as easy as turning the palms of your hands. The process of educating, developing and training requires optimal efforts. The development of good morals is certainly a dream for every human being, because good attitudes are a reflection of what was exemplified by the Prophet Muhammad SAW, he never ordered something without giving an example to his friends. This means not just talking, but being able to implement it in everyday life. Ma'had al-Jami'ah is an Islamic educational institution that focuses on deepening religious knowledge (*tafaqquh fiddin*), inheriting the continuity of Islamic traditions that have been passed on by ulama from time to time. Historically, Ma'had al-Jami'ah is a continuation of the Islamic boarding school tradition which has classical sources. Judging from this historical relationship, Ma'had al-Jami'ah is a link in the chain of universal Islamic education that is identical to the typical Indonesian model of Islamic education, emerging and developing from the sociological experience of the local community (indigenous).

As an institution that is identical to the Indonesian model of Islamic education, Ma'had al-Jami'ah is an institution that transforms knowledge and the practice of Islamic knowledge and traditions, including faith, sharia and morals. The Islamic sciences taught by Ma'had al-Jami'ah originate from the Ahlussunnah wal Jama'ah school of thought, in a broad sense, containing an intellectual attitude that adheres firmly to the rich traditions of Islam. Ma'had al-Jami'ah is also an educational institution that integrates local traditions with Islamic epistemological concepts, subsequently forming a sub-culture of "mahasantri scholars or mahasantri-scholars" in the life of Indonesian society. One of the keys to successful education lies in *mu'allim* and *mu'allimah*, they have an important role in educating and developing the morals of students wherever they are, whether in formal, informal, non-formal schools and so on. If we talk about roles, we must first know the meaning and meaning of the role itself. We will not be able to know without examining what the meaning of this role is. According to Suhardono, role can be interpreted as a benchmark or measure that exists in human life so that it functions to limit behavior in each position, whereas according to Soekanto the definition of role is related to work that is carried out dynamically in accordance with the status and position that one has.

The role of *Mu'allim* and *mu'allimah* is very important in building the morals of mahamahasantri so that they have good morals, knowledge, independence, so that their attitude reflects the personality of a Muslim man and woman. Likewise with Prophet Muhammad SAW, he was sent to this world only to perfect human morals. And this is explained in a sentence: *"Indeed, the Messenger of God, may God bless him and grant him peace, has a good example for you, that is, for those who hope for God's mercy and the coming of the Day of Judgment, and he mentions God a lot."* This is also explained in the hadith narrated by Abi Dzar RA which states that the Prophet Muhammad SAW was sent only to improve human morals. Morals are a fundamental aspect of human beings, without morals humans could be like animals who do not have human values. Therefore, the Messenger of Allah came into this world for no other reason than to improve human morals.

2. RESEARCH METHOD

The approach used is qualitative with a phenomenological design. The characteristics of this research are studying life based on themes and exploring in-depth information that occurs in the field based on the experiences of *mu'allim* and *mu'allimah* in developing the morals of mahasantri at the Islamic boarding school. Data collection techniques use in-depth observation, interviews and documentation. Data analysis using triangulation. Data analysis uses data reduction techniques, data presentation and conclusion drawing/verification. Data validity testing was carried out by researchers in various stages, namely, extending observations, increasing persistence, triangulation, discussions with colleagues, analysis of negative cases and giving checks.

3. RESEARCH RESULTS AND DISCUSSION

The implementation of moral development activities at Ma'had Al-Jami'ah, Raden Intan Lampung State Islamic University of course refers to the program created by the campus itself. Mahasantri is arranged from waking up until going back to sleep. They are controlled intensively by administrators who have been assigned to develop mahasantri. Even though Ma'had is still relatively simple, rules and regulations were created and mutually agreed upon to foster the life of mahasantri in Ma'had. Mahasantri learning is directed as much as possible by mu'allim and mu'allimah so that they are competent and proficient in the Koran, yellow book and language. Mudir who always guides, supervises and improves the ability to memorize the Koran and understand the books being taught. Apart from that, when implementing the program, mudir involves administrators, ustadz, and senior mahasantri to be directly involved in developing and guiding mahasantri to have certain skills, such as memorizing the Koran, understanding the book, religious lectures, marawis, and other skills. Mudir always emphasizes the exemplary behavior of senior mahasantri to junior mahasantri. Imitation (imitation) of junior mahasantri is very fast without sorting and choosing which behavior should be imitated and which should be avoided, therefore, the involvement of senior mahasantri or what are known as mudabbir and mudabbiroh to help the mudir in developing this noble mandate is very important. The classification of mahasantri overlaps with the terms that apply in Ma'had, namely mahasantri and mudabbir/ah. The explanation is as follows:

a. New Mahasantri

New mahasantri are mahasantri who board at campus Islamic boarding schools with a short period of time. These mahasantri still need to adapt to the Islamic boarding school environment, the transition between residence and Islamic boarding school takes quite a long time so that the mahasantri can feel the sweet and bitter taste of studying in Islamic boarding schools which are strong with religious values, one of which is Ma'had Al -Jami'ah Uin Raden Intan Lampung. New students need intense guidance and teaching from the caretakers there, remembering that boarding for new students is not always a matter of pride, because life at Islamic boarding schools has predetermined rules, so you cannot just be free. Sometimes there are new students who have just boarded but have asked to be sent home again, what is even more ironic is that these students secretly leave the boarding school without permission to go home without returning to the Islamic boarding school, because the control system is really taken into consideration here, new students monitored more intensely by the roisnya. Then, the implementation of the learning program for new students is handled by several senior students who have received a mandate from the boarding school leadership. Basically, the old mahasantri are re-entrusted to practice their knowledge to the new mahasantri. This is done so that the knowledge gained by the old students is not quickly lost.

b. A teacher

A teacher has the title mahasantri who has lived for 1 year. The old Mahasantri were considered to have been able to fully adapt to the world of Islamic boarding schools, able to adapt to their environment from the ins and outs of the world of Islamic boarding schools. Then, scientists are found to be capable and ready to be used at any time in society. Then, the implementation of learning for mudabbir/oh is the same as the mahasantri learning process, but the knowledge taught is also at a higher level.

c. Mu'allim/ah

The role of mu'allim/ah in developing the morals of mahasantri at Ma'had Aljami'ah UIN Raden Intan Lampung has generally shown good changes, especially in the moral aspect, although not all mahasantri can show this. then students who still have bad behavior are motivated by their intentions and desires of not wanting to learn, plus the social background of their previous children was already dilapidated before entering Ma'had, however, it has become

campus policy that students who receive KIP are required to study science at Ma'had Al-Jami'ah, this policy has been in effect since 2022. The result is that student students have difficulty complying with the rules and regulations made by Ma'had, therefore, this is a very important thing before handing over students to ma'had. Had, you have to ask again about the wishes (intentions) of the prospective mahasantri, lest in the middle of the journey the prospective mahasantri ends up asking to stop staying because there is no will in him personally. It is clear that this is a loss for him and the student's parents, therefore, the student's intentions and background are very important before entering Ma'had. The intention to go to boarding school must be truly mature, accompanied by sincerity from the mahasantri and the approval of the parents in order to become a successful mahasantri in the future. The steps taken by Mu'allim and Mu'allimah in developing morals are:

- a. Mu'allim and Mu'allimah first studied the character and behavior of the resident mahasantri. Each mahasantri has a different character, this is influenced by the mahasantri's background before entering the Islamic Boarding School.
- b. Rules that have been made.
- c. If the mahasantri has exceeded the limit, it is difficult to train and educate, then the ma'had will return it to his parents. This happened because the student had been involved in promiscuity before entering ma'had. Every program implemented definitely has obstacles and support, as is the case with the program implemented at Ma'had Al-Jami'ah, Raden Intan State Islamic University, Lampung.

Therefore, Kyai has a way to overcome this. The problems faced by Mu'allim/ah were resolved in several ways, namely:

- a. Deliberate with the administrators at the ma'had;
- b. Doing feedback (feedback)
- c. Analyze current problems or obstacles;
- d. Determine solutions to each obstacle that occurs;
- e. Implement the solution in the field.

4. CONCLUSION

The results of the moral development carried out by Mudir at Ma'had Al-Jami'ah, Raden Intan Lampung State Islamic University, were assisted by Muallim and Mu'allimah, Musyrif/ah who were considered competent in terms of their knowledge. Then, they are grouped into several halaqohs and each halaqoh is accompanied by mu'allim and mu'allimah. The results of moral development at Ma'had Al-Jami'ah, Raden Intan Lampung State Islamic University have shown good changes, especially the morals of the students which can be formed, although not all students can show this. As for the students who still have bad behavior, they are based on a life of promiscuity before entering the Islamic boarding school, as a result, some students find it difficult to comply with the rules/orders made by the ma'had aljami'ah of the Raden Intan Lampung State Islamic University.

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