Ma'had Al-Jami'ah Urgency as a Character Education Center of "Malay Islamic" in The Indonesian Islamic University

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Abstract. This paper aimed to reveal the phenomenon of Ma'had al-Jami'ah as the character education center of Malay Islamic. For the above purpose, the approach used was phenomenology, which expressed every phenomenon that occurred and understood the meaning contained behind the phenomenon. Meanwhile, to get the real meaning of the analyst used was critical correspondence, which was trying to understand the meaning of phenomena and the actions of a person or group while linking them with relevant general concepts. This paper concluded that Ma'had al-Jami'ah had real urgency as a center for character development through efforts to function Ma'had al-Jami'ah as a Malay Islamic social laboratory, as an educational center for Malay Islamic democracy, as an educational center multicultural "Malay Islam", as a center for the nursery of Malay Islamic learning traditions, and as a center of cultural heritage of the Malay nation

Keywords: urgency, ma'had al-jami'ah, character education, malay islamic

INTRODUCTION

In the last decade of the 20th century, there was anxiety about the moral decadence of Indonesia's young generation. Professor Malik Fajar, was one of the Muslim scholars who expressed the anxiety in his writing which was published in the book Room of Islamic Boarding School by Nurcholish Madjid, with the title "Islamic Boarding School" (Madjid, 1997).

Along with the passage of time and continuous efforts, the hope was finally realized with the establishment of a student boarding school (Ma'had al-Jami'ah) at STAIN Maulana Malik Ibrahim Malang which was now UIN Maulana Malik Ibrahim Malang, East Java.

Structurally, Ma'had al-Jami'ah was part of a university organization that was inseparable from its parent organization, namely the university concerned. Therefore, institutionally and traditionally was actually one aspect of the embodiment and vision and mission of the university itself, which generally took a role in certain aspects, and in general aspects of student character. When viewed from its nature, Ma'had al-Jami'ah was an institution or organizational unit that organized the educational process informally and was complementary from the relevant university. In subsequent developments Ma'had al-Jami'ah became a model for Islamic University in Indonesia and was confirmed in the Indonesian Minister of Religion's Regulation.

LITERATURE REVIEW

In language, character means mental or moral quality, moral strength, name, or reputation. In Doni Koesoema's (2010, pp. 79–80) view, the character is associated with temperament, which gives him a definition that emphasizes psychosocial elements related to education and environmental context. Character is also understood from a behavioral perspective, which emphasizes the somatopsychic elements possessed by individuals from birth. Her character is considered the same as personality. Personality is considered a characteristic or characteristic or style or characteristic of a person, which comes from the formations received from his environments, such as family influence in childhood and one's birth.

According to Tadzkirotun Musfiroh character refers to a series of attitudes, behaviors, motivation and skills. The meaning of the character itself comes from Greek, which means to mark or to mark and focus on the application of the value of goodness in the form of actions or behavior so that people who are dishonest, cruel, greedy and misbehave are said to be people with bad character. Conversely, people who behave by moral principles are called noble characters (Aunillah, 2011, p. 19).

Thus, it can be said that character education is a system that instills character values in students, which contain components of knowledge, individual awareness, determination, as well as a will and action to implement values, both towards God Almighty, oneself. , fellow humans, the environment, and the nation so that it will manifest insān kāmil (Aunillah, 2011, pp. 18–19).

METHODS

The following will describe the urgency of Ma'had al-Jami'ah as a character education center in various State Islamic Universities in Indonesia. In this paper the data used were obtained from observations, interviews and documentations of Ma'had al-Jami'ah of State Islamic University (UIN) of Malang, Ma'had al-Jami'ah of State Islamic University of Raden Fatah, Ma'had al-Jami'ah of State Islamic University of Aceh, Ma 'had al-Jami'ah of State Islamic University of Riau, Ma'had al-Jami'ah of State Islamic Institute (IAIN) of Jambi, and Ma'had al-Jami'ah of State Islamic Institute of Bengkulu. The data was then analyzed in a qualitative descriptive, by making categorizations, comparisons, meanings, and looking for certain relationships that can be raised into concepts.

RESULTS AND DISCUSSION

In order for continuity in the character education process in university, a special environment was needed for students, so that educators can directly oversee the education process in detail. That was why universities need to have ma'had as a place to live for students called Mahasantri. With this ma'had, the process of planting characters that required a long time, intense training, continuous coaching and covering all aspects of life for 24 hours can be carried out. This was what seems to inspire the Ministry of Religion to establish ma'had al-jami'ah as an organizational unit in the Organization and Administration (ORTAKER) of State Islamic University (UIN) and State Islamic Institute (IAIN).

The characters that wanted to be instilled in every student in Ma'had al-Jami'ah were: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly/communicative, love peace, love to read, care about the environment, care about social, and responsibility. The eighteen characters will be achieved by making rule, regulation, guidance and sanctions for each violation.

For religious character, Ma'had al-Jami'ah required correct aqidah and did not perform Shirk, had Al-Qur'an and certain books of turas, was obliged to perform Ramadan fasting, it was highly recommended to carry out *qiyamul lail*, Duha prayer, recitations, and fasting the *sunah*, and following the prayer in congregation while in Ma'had al-Jami'ah. For students who violated the rules will be sanctioned gradually.

Students were also required to have moral mercy, be honest, polite and independent. To achieve the character of good character, students were trained to get used to reading the Al-Qur'an and memorizing short letters of the Al-Qur'an every time after performing the obligatory prayer. To practice honesty, a self-service and self-service canteen was established which was equipped with a hidden CCTV camera. For students who were not honest in paying their expenses, they will be summoned by their respective caregivers or mentors and given a reprimand and punishment.

To instill a tolerant character, every student was required to respect and obey all *murabbi*, ma'had administrators, employees, visiting parents or other people in the ma'had campus. This was also common in Islamic Boarding School (Naim, 2012). In order to instill a friendly character, every student was required to say hello and answer it when meeting with anyone who was in the campus environment as was done in Ma'had al-Jami'ah.

The university which had ma'had continues to strive creatively and innovatively to realize a strong character for all students. The real effort made in Ma'had al-Jami'ah was to practice a culture of love of cleanliness, love of beauty, greet polite, mutual tolerance, sympathy and empathy in behaving, speaking, and acting and always helping each other, wearing clothes Islamic, polite, not strict, and not transparent. For those who violated the established tradition or culture, they will be given a gradual sanction by the division of student affairs.

Responsible character was also an important part of the aspects to be achieved in character education in students' ma'had. The real effort to make this happen was that in general the ma'had required the students to maintain the good name of the institution wherever it was, following all the activities of Ma'had al-Jami'ah actively participating in building a scientific, spirit and hereafter culture, and maintain inventory items.

To instill a tradition of maintaining environmental cleanliness and order, the ma'had usually obliged all students by taking garbage wherever they saw it and throwing it in its place. In addition, it was also responsible for maintaining the peace of the campus environment of ma'had not to make noise or other actions that can interfere with other people, ask permission in advance when entering special places such as offices, ma'had management rooms, clinics, kitchens, etc.

The social laboratory software at Ma'had was all content and activities that were designed to realize the vision set. The software contained the program, curriculum, teaching material, teacher skills, and characteristics of attitudes and behaviors to be achieved. The software was actually in the form of turats, cultural pilgrimage and knowledge in writing and the achievements can be measured. But there was

another element of software, namely the hidden curriculum. Hidden curriculum was an activity that takes place in a social process, but regardless of the design of the stakeholder's interest, and is usually very influential on one's perception and perspective.

The strict rules, regulations and guidelines in Ma'had al-Jami'ah showed that Ma'had al-Jami'ah did not want attitudes, knowledge systems and behaviors that were outside their design. The many contents of the rule and guidance for the students during ma'had showed that a social field trial or experiment was being carried out here. Thus Ma'had students as a social laboratory were actually carried out by Ma'had al-Jami'ah. In connection with this, each student who came out of Ma'had al-Jami'ah will have attitudes, systems of knowledge and behavior that were distinctive and of character that were not the same as students from other educational institutions or ma'had.

Prestwich, said that character education at the school contained honesty, kindness, justice, respect, and responsibility (Kuntowijoyo, 2004). Muhammad Walid (2012) revealed that character education encompasses spiritual development, intellectual development, physical and kinesthetic development, and affective and creativity development. Mohammad Nasir, an Indonesian Islamic political figure, said that the aim of education is to grow and develop the potential of students, which includes the potential of reason, or smart, *qalbiyah* or heart, and *amaliyah*, or charity, and have a person of integrity, true speaking, happy virtue, exemplary, gentle, convey messages and lessons in a wise and wise manner, show sympathetic and action-filled attitude, and noble character (Abdullah, 2013).

In multi-cultural education, it contains the principles of social justice, democracy, and human rights. Multi-cultural emphasizes the principle of equality of all before the law, does not discriminate against students, because of different religions, races, ethnicities, languages and classes (Anwar, 2016). While Ryan (1999), stated that to instill character in students according to Ryan, as well as through the process of knowing, feeling and understanding the meaning behind the concept of life. A similar opinion was also expressed by Purnama (2012), that character education should be taught with the active involvement of students in the process of understanding, feeling and interpreting it, and requires sensitivity from an educator.

The factors that support the success of character education at the Salafiyah Islamic Boarding School are the first example of the Kiai, the intensity of continuous interaction, the existence of rules and order (Zuhriy, 2011).

If examined in more detail, it can be found that in general Ma'had al-Jami'ah has similarities with schools and Islamic boarding schools as a function of character education. But in detail there are some differences, *first*, character education in schools is aimed at achieving the vision of the school independently, so character education in Islamic boarding schools is intended to achieve the vision of the Islamic boarding schools concerned. Whereas, character education Ma'had al-Jami'ah aims to achieve the vision of university in general and ma'had becomes an integral part. *Second*, the orientation of character education in schools and ma'had is generally based on local culture, sometimes even a reflection of the character of the leader or its founder, while in Ma'had al-Jami'ah the orientation of character education is based more on the culture of "Trans-National Malay Islam". *Third*, character education in schools and pesantren is implemented in an integrated manner in the curriculum, while character education in ma'had is carried out separately from the academic curriculum of university (faculties). *Fourth*, the length of time for the implementation of character education in schools is only all the time studying at school, while in Ma'had al-Jami'ah the time for character education is to last for 24 hours (the same as in pesantren).

CONCLUSIONS

This paper concluded that Ma'had al-Jami'ah has a real urgency as a character development center through efforts to function Ma'had al-Jami'ah as a social laboratory "Malay Islamic", as an education center "Malay Islamic democracy", as an educational center multicultural "Malay Islamic", as the center of the nursery of the "Malay Islamic" learning tradition, and as a center for the inheritance of Malay nation culture, through a process of internalization, externalization and objectification.

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