
The Values of Religious Education at Islamic University as the Ulema Cadre Institution

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Abstract: *This research aims to elaborate on the development of the values of religious education in Islamic universities or the Aly As'adiyah as a cadre of religious leaders. The implementation of religious education values in Aly As'adiyah's capacity to print religious leaders in Wajo District, South Sulawesi was developed and the results of implementing religious leaders cadre using a qualitative approach involving as many as 43 people. Informants were selected by purposive sampling method. This research took place from January to March 2019. Analysis of the data used a qualitative descriptive method. The results of the analysis describe that there are only a few Islamic university alumni who can only be said to be religious leaders, both with the anregurutta and gurutta titles. There are three factors supporting the development of the values of religious education in cadre students to become religious leaders in the Aly As'adiyah Islamic College, namely the value of shafi'i religious education; the value of worship education that performs obligatory worship and sunnah worship; and the value of moral education such as sipakatau, sipakalebbi, and sipakainge.*

Keywords: *religious education, Islamic higher education, aqeedah, worship, morals*

1. INTRODUCTION

Education in essence is an attempt to cultivate humans or humanize humans. Education is very strategic to educate the life of the nation and is needed to improve the quality of the nation as a whole. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have the power of religious morality, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and country.¹

Education is an integral part of the teachings of Islam as a whole, and is an integrated part of the aspects of Islamic teachings. The Prophet Muhammad, in carrying out the mission always put education as something urgent by conducting learning (ta'lim) to his friends so that they understood the teachings of Islam universally.²

Humans without going through learning, surely they will not be able to know everything that they need for their survival in the world and in the hereafter. Human knowledge will develop if it is obtained through a teaching and learning process that begins with the ability to write and read in a broad sense. Not only reading the writing but also reading everything that is implied in the creation of Allah SWT. Islamic education is one aspect of the teachings of Islam as a whole. Therefore, the purpose of Islamic education is inseparable from the purpose of human life in Islam, namely to create personal servants of Allah who always fear him, and can achieve life in the world and in the hereafter. In the social context of society, nation and state. This feared person can be rahmatan li al-'alamina, both on a small and large scale. The purpose of human life in Islam is also called the ultimate goal of Islamic education.³

Islamic education seeks to realize the mission of Islam in every human person, namely to make people prosperous and happy in the ideals of Islam. Islamic ideals reflect the normative values of God that are eternal and absolute, in their experience not following the appetites of lust and human culture that change according to place and time.⁴ Such Islamic values should be developed in humans through the process of educational transformation.

The development of the values of Islamic education in Wajo Regency cannot be separated from the participation of Sengkang Ma'ad Aly As'adiyah as a religious leader cadre institution or more popularly referred to as a religious leader cadre program that is in the shade of Sengkang As'adiyah Islamic Boarding School. Ma'ad Aly As'adiyah is a model of higher education which is the basis of the formation of religious leaders in the Sengkang As'adiyah Islamic Boarding School. The regeneration carried out at the As'adiyah Islamic Boarding School with the pattern of cadre

formation of Ma'had Aly gave the title of Young Kiai to its alumni.⁵ The beginning of this program was formed by the collaboration between four Islamic boarding schools established by Sengkang MAI alumni who are already well-known in South Sulawesi namely; Sengkang Wajo As'adiyah Islamic Boarding School, Pare-Pare DDI Islamic Boarding School, Soppeng Yasrib Islamic Boarding School, and Ma'had Hadits Bone, as Hay'ah al-Taka'ful.

Ma'had Aly As'adiyah appears to be different from pesantren education programs at lower levels such as the madrasa because the students are treated more as subjects of learning, the yellow books studied are relatively higher, and more critical discussion of the books. The alumni of Ma'ad Aly As'adiyah are obliged to serve the Muslim community which is applied by the As'adiyah Grand Management for one year after completing their studies. In that period, alumni are expected to portray themselves in the field of education and da'wah in society. Ma'had Aly As'adiyah's alumni service area covers almost all regions where there are branches of As'adiyah Madrasas throughout Indonesia, including those in the interior that are still difficult to reach by land transportation routes such as Asgon Village, Assue District, Mappi District, Papua Province . In this village, since 2008, there have been two K.M. who serve there with a minimum of one year service. In many cases, the branches of Madrasah As'adiyah were established by As'adiyah alumni who served in the regions concerned.

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2. RESEARCH METHOD

This research is a qualitative research using a survey approach. Data collection techniques were carried out by participatory observation, in-depth interviews involving 43 informants. Determination of data sources is done purposively and data analysis techniques use the analysis of Miles and Huberman's theory, with data processing through three stages, namely: data reduction, data presentation (data display), and verification / conclusion drawing.

The location of this study was conducted in Ma'had Aly As'adiyah Sengkang as a religious leader cadre institution in Wajo District. This research took place from January to March 2019. Data analysis used a qualitative descriptive method.

3. RESEARCH RESULT

Description of Mahad As'adiyah

The As'adiyah Islamic Boarding School in an effort to give birth to a true religious leader has begun since Anregurutta HM As'ad arrived in Sengkang from Mecca in 1928 by opening a recitation of the book, initially, the formation of a religious leader called Hay'at at-Takaful was renamed al-Ma 'had al-' Ali li al-Dirasat al-Islamiyah al-As'adiyah (Ma'had Aly As'adiyah).

His students were recruited from 4 Islamic boarding schools belonging to the M.A.I alumni. Sengkang, namely; Sengkang As'adiyah Islamic Boarding School, Yastrib Soppeng Islamic Boarding School, Modern Islamic Boarding School al-Hadits Bone, and DDI (Darul Dakwah Wal Irsyad) Islamic Boarding School. The first step was carried out by making the Pare-Pare DDI Islamic Boarding School as the venue for the event and then taking turns in the four Boarding School. The graduates of Ma'had al-Dirasah al-Ulya 'were given the title of Young Kiai (K.M) or gurutta maloloe in Bugis language. Ma'had al-Dirasah al-Ulya 'only had two observations, and then was deactivated for several years due to the cost factor of the student who were envoys of the regions in South Sulawesi.

In 1982, the As'adiyah Islamic Boarding School took the initiative to reopen the Ma'had Aly program by accepting 16 students, who were envoys from the four pesantren mentioned above. In the 1985/1986 academic year, Ma'had Aly in Sengkang succeeded in completing an alumni class. Intermittent more than a year later, precisely in the academic year 1988/89, Ma'had Aly again accepted a new student, as the organizer this time was the Yatsrib

Watang Soppeng boarding school in Soppeng Regency. After completing 4 batches of alumni, the program was closed due to various factors, especially lack of funds and teaching staff.

AG. H Abd Malik Muhammad under the leadership of the 1988-2000 Period) the As'adiyah foundation reopened the cadre institution of religious leaders independently by accepting students once in three years, in 2009/2010, the education period became four years, and in 2016, Ma 'had Aly As'adiyah Sengkang officially became an Islamic Religious College with a takhassusllmu Tafsir wa Ulum al-Tafsir program.

Learning system

The results of the interviews with the Informants found that the implementation of learning in Ma'ad Aly As'adiyah Sengkang used two learning systems: the classical system and the halaqah system. The description of the implementation of the learning is presented in table 1.

Table 1: Learning System at Mahad Aly As'adiyah Islamic College

Learning system	Form of implementation of Learning	Information
Classical System	Learning in the class runs from Saturday to Thursday from 08.00 to 12.00, it continues.	Except for Friday and if there are national holidays.
Halaqah System	Learning in mosques (Islamic boarding schools or Islamic studies in Bugis language). The learning is carried out every time after the evening prayer until the end of the evening prayer and after the morning prayer until 6:00 in the morning.	The halaqah study was conducted in two different places, namely in the final semester of the Ummul Qura Great Mosque and in the first semester IV al-Munir mosque.

The informant also revealed that in addition to the two learning systems above, Ma'had 'Aly also combined the Religious Higher Education curriculum, the General Education curriculum, and the As'adiyah curriculum. This is so that the students can also obtain general knowledge for the development of abilities and other skills. In line with Muchlis (2018) research that in the era of globalization general science is very important, so that those who do not have insight in general science, will surely be left behind and eroded by globalization.

Development of Islamic Education Values

In table 2 describes the development of the values of religious education applied by the instructors at the Mahad Aly As'adiyah Islamic College.

Table 2: Pattern of Development of religious values

Educational value pattern	Form of development of religious values
Value of aqeedah education	Guided by the Shafi'i Sunni faith, the books studied were also a reference book by Imam Shafi'i.
Value of worship education	Worship required of students is prayer five times in congregation in the mosque. Students are also encouraged to pray tahajjud and duha prayers, fasting Monday and Thursday, and always carry out rawatib prayers.
Value of moral education	There are two very prominent moral values in the As'adiyah Islamic Boarding School students, especially in Ma'adad Aly As'adiyah as the institution of religious leaders namely: (a) The nature of Sami'na wa At {a'na (we hear and we obey), (b) the nature of 3S (sipakata: non-discriminatory nature or mutual humanity, sipakalebbi: the nature of mutual respect and respect for each other, and sipakainge: reminding each other).

The results of the establishment of the religious leader of Ma'ad Aly As'adiyah are very good, in which among the alumni who have been categorized as religious leaders can be said to reach 50% with details of 10% classified as Anregurutta and 40% classified as Gurutta. This is in accordance with Abdurrahman's study (2018) that there are only a few alumni of Islamic universities who can be regarded as religious leaders / become religious leaders.

4. CONCLUSION

Learning in Ma'had Aly As'adiyah Sengkang uses two learning systems: the classical system and the halaqah system with a combination of the Higher Education Religious curriculum, the General Education curriculum, and the As'adiyah curriculum.

The value of Islamic education implemented in Ma'ad Aly As'adiyah Sengkang is, first, the value of aqeedah education based on the Shafi'ite Sunni faith. Second, the value of religious education, in addition to compulsory worship, students are also required to perform sunnah worship such as tahajud prayers, fasting Monday and Thursday and other sunnah worship. Third, the value of moral education, a very prominent moral value is the nature of Sami'na wa Ata'na and the nature of 3S namely sipakatau, sipakalebbi and sipakainge.

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