

**THE IMPLEMENTATION OF MA'HAD ALY PROGRAM IN  
BUILDING THE CHARACTER OF ULUL ALBAB STUDENTS  
AT MA'HAD SUNAN AMPEL AL-ALY MALANG**

**THESIS**

**Written by:**

**Windarto**

**NIM. 15110083**



**ISLAMIC EDUCATION DEPARTEMENT  
TARBIYAH AND TEACHING TRAINING FACULTY  
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY,  
MALANG**

**SEPTEMBER, 2019**

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**THESIS**

Presented to Tarbiyah and Teaching Training Faculty Maulana Malik Ibrahim  
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In Partial Fulfillment of the Requirements for *the Degree of Sarjana Pendidikan  
Islam (S. PdI)*

Written by:  
Windarto  
NIM. 15110083



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**APPROVAL SHEET**

**THE IMPLEMENTATION OF MA'HAD ALY PROGRAM IN BUILDING  
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AMPEL AL-ALY MALANG**

THESIS

Written By;

**Windarto**

**NIM. 15110083**

It Was Approved

On September 4<sup>th</sup>, 2019

Approved By

Advisor

**Dr. Hj. Rahmawati Baharuddin, MA**

**NIP. 197207152001122001**

Acknowledged by,

Head of Islamic Education Department

**Dr. Marno, M. Ag**

**NIP. 197208222002121001**

**LEGITIMATION SHEET**

**THE IMPLEMENTATION OF MA'HAD ALY PROGRAM IN BUILDING THE CHARACTER OF ULUL ALBAB STUDENTS AT MA'HAD SUNAN AMPEL AL-ALY MALANG**

THESIS

Written by

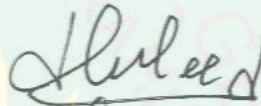
Windarto (15110083)

Has been defended and approved by board of examiners on September 17<sup>th</sup>, 2019 as the requirement for the degree of **Sarjana Pendidikan Islam (S.PdI)**

Signature

Main Examiner,  
Dr. H. Miftahul Huda, M. Ag  
NIP. 197310022000031002

:



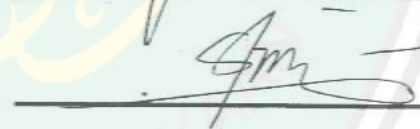
Secretary,  
Dr. Hj. Rahmawati Baharuddin, MA  
NIP. 197207152001122001

:



Advisor,  
Dr. Hj. Rahmawati Baharuddin, MA  
NIP. 97207152001122001

:



Chair Examiner,  
Dr. Hj. Suti'ah, M. Pd  
NIP. 1965100619993032003

Approved by,

Dean of Tarbiyah and Teaching Training Faculty of Maulana Malik Ibrahim State Islamic University, Malang



**Dr. H. Agus Maimun, M. Pd**  
NIP. 196508171998031003

## DEDICATION

First of all, I thank and be grateful to Allah for the completion of this Thesis well and smoothly, I present this work to:

1. My beloved parents, Mr. Sudoro and Mrs. Sarni. Thanks for your prayer and all sacrifice in the form moral and material, so I can finish this study well and smoothly.
2. My grandfather and grandmother all families who always pray and support.
3. My beloved younger brother who makes me spirit and gives me support.
4. All my lecturer and teacher, especially Emha Ainun Najib who built my frame of mind and brought me closer to Allah.
5. My best friends, Mu'alifah Yuni Rahmawati and Thifliatul Khuzaima who help me completing the thesis requirements and always be sharing friends.
6. To all my friends of Islamic Education International Class Program I and all friends of Islamic Education Department, thanks for always giving direction, guidance, enthusiasm, and motivation.

## MOTTO

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

Meaning: “And those who strive for us, we will surely guide them to our ways.

And Indeed, Allah is with the doers of good.”<sup>1</sup>

People who have the character of Ulul Albab must always do the remembering God, thinking, and good deeds. And among the three worship above, the important one is intended to fight to uphold the religion of God. Because God will surely guide them.

(Q.S Al-Ankabut: 69)

“NOTHING LAST FOREVER, WE CHANGE FUTURE”

---

<sup>1</sup> Qur'an Shahih International.

Dr. Hj. Rahmawati Baharuddin, MA

Lecturer of Tarbiyah and Teaching Training Faculty

Maulana Malik Ibrahim State Islamic University, Malang

---

OFFICE MEMO OF ADVISOR

Subject : Windarto Malang, September 4<sup>th</sup>, 2019

Attachment : 6 (six) Exemplares

To Whom It May Concern

Dean of Tarbiyah and Teaching Training Faculty

Maulana Malik Ibrahim State Islamic University, Malang

In

Malang.

*Assalamu'alaikum Wr. Wb*

This office memo declares that Thesis originally owned by:

Name : Windarto

NIM : 15110083


Study Program : Islamic Education Departement (PAI)

Thesis Title : The Implementation of Ma'had Aly Program in Building the Character of Ulul Albab Students at Ma'had Sunan Ampel Al-Aly Malang.

is considered **acceptable** to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

*Wassalamu'alaikum Wr. Wb*

Advisor,

  
Dr. Hj. Rahmawati Baharuddin, MA

NIP. 197207152001122001

## CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that in this thesis is original by Windarto, student of Islamic Education Departement as the requirement for Bachelor Degree (S. Pd), Faculty of Tarbiyah dan Teaching Training Faculty at Maulana Malik Ibrahim Islamic State Islamic University of Malang. The writing of this research did not incorporate any material previously written or published by other parties to achieve the Bachelor degree of other Tertiary Education, except those which are indicated in notes, quotation, and bibliography. Therefore, I am the only person who responsible for the thesis if there is any objection or claim from other.

Malang, September 4<sup>th</sup> 2019

Writer,



Windarto

NIM. 15110083



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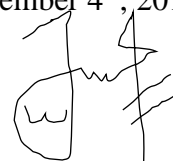
1. Rektor of Maulana Malik Ibrahim State Islamic University of Malang, Prof. Dr. Abdul Haris, M. Ag who has provided the opportunity to researcher so this thesis is completed.
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The author realizes that this thesis is far from perfect, therefore constructive suggestions and criticism are very much expected for the realization of better works in the future. As an expression of gratitude, the author can only pray, hopefully your good deeds are rewarded by Allah SWT.

Hopefully this thesis can provide benefits for reviewers and readers as well as for writer himself. Amen, Ya Robbal Aa'lamin.

Malang, September 4<sup>th</sup>, 2019



Windarto

## TRANSLATION GUIDELINES OF ARAB LATIN

Writing Arabic-Latin transliteration in this thesis using transliteration guidelines base on join decision of the Minister of Religious Affair and Ministry of Education and Culture no. 158 1987 and no. 0543 b/U/1987 which can be broadly described as follows :

### A. Alfabet

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

### B. Long Vokal

Vokal (a) long	=	â
Vokal (i) long	=	î
Vokal (u) long	=	û

### C. Diphthong Vocal

أو	=	aw
أي	=	ay
أو	=	û
إي	=	î

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## ABSTRAK

Windarto. 2019. *Implementasi Program Ma'had Aly dalam Membangun Karakter Ulul Albab Mahasiswa di Ma'had Sunan Al-Aly Malang*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Dr. Rahmawati Baharuddin, M. A

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Karakter merupakan watak, sifat, akhlak ataupun kepribadian yang membedakan individu dengan individu lainnya. Dalam Islam ada istilah kakarter Ulul Albab, sebutan bagi orang yang memili kecerdasan akal dan kepekaan hati untuk mewujudkan kemaslahatan sosial, dibuktikan dengan keserasian antara ilmu dan amal. Program Ma'had Aly adalah program pendalaman ilmu agama yang berfokus pada ilmu fiqih bertujuan untuk memecahkan masalah yang dihadapi umat manusia seperti perbedaan pendapat madzhab, ibadah, muamalah, dan lain sejenisnya. Oleh sebab itu, dalam dunia pendidikan Islam sangat dibutuhkan ahli agama yang intelek dan intelek yang profesional berkarakter Ulul Albab.

Penelitian ini bertujuan untuk (1) Memahami Implementasi Program Ma'had Aly dalam membangun karakter Ulul Albab Mahasiswa di Ma'had Sunan Ampel Al-Ay Malang. (2) Menemukan Hasil Implementasi Program Ma'had Aly dalam membangun karakter Ulul Albab Mahasiswa di Ma'had Sunan Ampel Al-Ay Malang. (3) Menemukan Faktor pendukung dan Faktor penghambat Implementasi Program Ma'had Aly dalam membangun karakter Ulul Albab Mahasiswa di Ma'had Sunan Ampel Al-Ay Malang.

Dalam penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Teknik pengumpulan data dengan wawancara, observasi, dan dokumentasi. Analisis data menggunakan analisis deskriptif yang meliputi reduksi data, penyajian data, dan pengambilan kesimpulan.

Hasil penelitian menunjukkan bahwa, (1) Implementasi program Ma'had Aly dalam membangun karakter Ulul Albab mahasiswa terdiri dari perencanaan, pelaksanaan, dan evaluasi (2) Hasil implementasi program Ma'had Aly dalam membangun karakter Ulul Albab mahasiswa berupa kemampuan mahasiswa dalam memahami, menerapkan, dan menganalisis kandungan kitab, kemudian mahasiswa memiliki responsif, penilaian, organisasi dan karakterisasi terhadap ilmu yang diperoleh bahkan sudah pada level adaptasi dan penciptaan terhadap ilmu baru(3) Faktor pendukung terlihat pada aspek kurikulum ulul albab, pembelajaran variatif, dan dosen yang kompeten. Faktor penghambat terlihat pada aspek status legalitas, perkuliahan ganda, dan fasilitas.

Kata kunci: Implementasi, karakter Ulul Albab, dan Program Ma'had Aly

## متلخص البحث

ويندرطا، ٢٠١٩، تنفيذ برنامج المعهد العالي في بناء شخصية الطلاب أولو الألباب في معهد سونان أمفيل العالي مالانج. البحث العلمي. قسم التربية الإسلامية. كلية علوم التربية والتعليم. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرفة: الدكتور رحما واتي بحر الدين، الماجستير.

الشخصية هي الطبيعات أو الصفات أو الأخلاق التي تميز الأفراد عن غيرهم. وفي الإسلام هناك تعريف أولو الألباب وهي عبارة للأشخاص الذين لديهم ذكاء العقل وحساسية القلب لتحقيق المنفعة الاجتماعية، كما تدل على وفاق العلم والعمل. برنامج المعهد العالي معمق للمعرفة الدينية يركز على علم الفقه ويهدف إلى حل المشكلات التي تواجه البشرية مثل الاختلافات في المجالات الدينية، والعبادة، والمعاملة، وما شابهها. ولذلك، العلماء اهل الدين بشخصية أولو الألباب محتاجون جدا الذين ينافعون بالذكاء والفكر المهي.

والأهداف من هذا البحث العلمي هي: (١) لتفهم تنفيذ برنامج المعهد العالي في بناء شخصية الطلاب أولو الألباب في معهد سونان أمفيل العالي مالانج. (٢) لأيجاد النتائج من تنفيذ برنامج المعهد العالي في بناء شخصية الطلاب أولو الألباب في معهد سونان أمفيل العالي مالانج. (٣) لأيجاد العوامل الداعمة والعوامل المثبطة من تنفيذ برنامج المعهد العالي في بناء شخصية الطلاب أولو الألباب في معهد سونان أمفيل العالي مالانج.

واستخدم هذا البحث نظرية النوعية الوصفية، بطريقة جمع البيانات والمخالطة الميدانية والمقابلة والوثائقية. واستخدم تحليل البيانات التحليل الوصفي الذي يتضمن تقليل البيانات وعرض البيانات وصنع الاستنتاجات.

ونتائج البحث تدل على عن، (١) تنفيذ برنامج المعهد العالي في بناء شخصية الطلاب أولو الألباب يتكون من التخطيط والتنفيذ والتقييم. (٢) النتائج من تنفيذ برنامج المعهد العالي في بناء شخصية أولو الألباب للطلاب في شكل قدرة الطلاب على فهم محتوى الكتاب وتطبيقه وتحليله ثم يقتني الطلاب استجابة للمعارف وتقييمها وتنظيمها وتوصيفها حتى على مستوى التكيف ويخلق معرفة جديدة. (٣) تظهر العوامل الداعمة في مناهج التعليم أولو الألباب والتعليم المتنوع و والمحاضرين الأكفاء. تظهر العوامل المثبطة كمثل ليس الوضع القانوني والمحاضرة المضاعفة والمرافق. الكلمات الرئيسية: التنفيذ، شخصية أولي الألباب و برنامج المعهد العالي.

## ABSTRACT

Windarto. 2019. *The Implementation of Ma'had Aly Program in Building the Character of Ulul Albab Students in Ma'had Sunan Al-Aly Malang*. Thesis, Department of Islamic Education, Faculty of Tarbiyah and Teaching Training, Maulana Malik Ibrahim State Islamic University of Malang. Advisor: Dr. Rahmawati Baharuddin, M. A

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The character is nature, moral, or personality that distinguishes individuals from other individuals. In Islam there is term character of Ulul Albab, a term for people who have the intelligence of the mind and sensitivity of the heart to realize social benefit, evidenced by the harmony between science and charity. Ma'had Aly Program is a deepening program of religious knowledge that focuses on the science of jurisprudence aimed at solving problems faced by mankind such as differences in religious schools, worship, muamalah, and etc. Therefore, in the world of Islamic education needs religious scholars who are intellect and professional intellect that are characterized by Ulul Albab.

This research is aimed at (1) Understanding the Implementation of Ma'had Aly Program in building the character of Ulul Albab Students at Ma'had Sunan Ampel Al-Aly Malang. (2) Finding out the Results of the Implementation of Ma'had Aly Program in building the character of Ulul Albab Students at Ma'had Sunan Ampel Al-Aly Malang.(3) Finding out the supporting factors and the inhibiting factors of the implementation of Ma'had Aly Program in building the character of Ulul Albab Students at Ma'had Sunan Ampel Al-Aly Malang.

In this study using a qualitative approach to the type of case studies. Data collection techniques with interviews, observation, and documentation. Data analysis uses descriptive analysis which includes data reduction, data presentation, and conclusion making.

The results showed that, (1) The implementation of Ma'had Aly program in building the characters of Ulul Albab students consisted of planning, implementing, and evaluating (2) The results of the implementation of Ma'had Aly program in building the character of Ulul Albab students in the form of the ability of students to understand, apply, and analyze book content, then students have responsiveness, assessment, organization and characterization of the knowledge gained even at the level of adaptation and creation of new knowledge (3) Supporting factors can be seen in aspects of Ulul Albab curriculum, varied learning, and competent lecturers while inhibiting factors can be seen in the aspects of legality status, double lectures, and facilities.

Keywords: The Implementation, the character of Ulul Albab, and Ma'had Aly Program.

## CHAPTER I

### INTRODUCTION

#### A. Background of The Research

Students are seen as young generation who determine the future of the nation. Because students are considered to have a high level of intellect, intelligence in thinking, and planning in acting. Students are indeed created as human beings to always think, act quickly and precisely and complement each other.

Student's thinking capacity should be applied in various sectors and aspects of life in the form of social and other social activities. The tendency of their activities actually depends on the character they have. Good character will encourage them to do good activities, and vice versa. Muchlas Samani and Hariyanto argued that character is:

“Karakter merupakan;Nilai-nilai perilaku manusia yang berhubungan dengan Tuhan Yang Maha Esa, diri sendiri, sesama manusia, lingkungan, dan kebangsaan yang terwujud dalam pikiran, sikap, perasaan, dan perbuatan berdasarkan norma-norma agama, hukum, tata krama, adat istiadat, dan estetika. Karakter adalah perilaku yang tampak dalam kehidupan sehari-hari dalam bersikap maupun bertindak”<sup>2</sup>

Character is considered very important in shaping student personality. Armed with good and noble character, students are able to maximize the skills they should possess. Such as critical thinking skills, act quickly and readily in overcoming life's various problems.

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<sup>2</sup> Muchlas Samani and Hariyanto. *Konsep dan Model Pendidikan Karakter*. (Bandung: Remaja Rosyda Karya, 2011) p. 114-115

The character of Ulul Albab is a good character possessed by muslim people who put forward the dhikr, thought, and good deeds. He has extensive knowledge, sharp eyesight, an intelligent brain, a soft heart and the spirit of a warrior's soul in the path of Allah with the truth of struggle..<sup>3</sup>

Students with Ulul Albab character should have the ability to reflect deeply on natural and social phenomena armed with dzikr, thought, and good deeds. The three of them are grown in the personality of students in line with the vision of Maulana Malik Ibrahim State Islamic University of Malang which cones on the four main pillars of the Ulul Albab character below;

1. Majesty of Morals
2. Spiritual Depth
3. Extent of Science
4. Professional maturity<sup>4</sup>

The four main pillars of Ulul Albab character described above show that students with Ulul Albab character should ideally be able to deal with all life problems. Thus, the Ulul Albab seems to be a compulsory menu for students to be used as a walking platform. This character is important to grow comprehensively so that it can support the process of forming self-maturity for students. Cultivating character according to Pasaribu and Simanjuntak in essence are;

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<sup>3</sup> UIN Malang, *Pedoman Pendidikan Universitas Islam Negeri (UIN) Malang*, 2008, hlm. 152

<sup>4</sup> Dr. H. Rahmat Aziz, M.Si. *Kepribadian Ulul Albab* (Malang: UIN-Maliki Press, 2012), hlm.54

“Upaya melaksanakan pendidikan karakter melalui beberapa pembinaan-pembinaan karakter. Pembinaan karakter merupakan upaya pendidikan., baik formal maupun non formal yang dilaksanakan secara sadar, berencana, terarah, teratur, dan bertanggungjawab dalam rangka memperkenalkan, menumbuhkan, membimbing, dan mengembangkan sutau dasar kepribadian, yang seimbang, utuh, dan selaras antara pengetahuan dan ketrampilan sesuai dengan bakat, kecenderungan, dan keinginan serta kemampuan-kemampuannya sebagai bekal untuk selanjutnya atas prakarsa sendiri, menambah, meningkatkan dan mengembangkan dirinya, sesamanya maupun lingkungannya kearah tercapainya martabat, mutu, dan kemampuan manusiawi yang optimal dan pribadi yang mandiri.”<sup>5</sup>

The statement above indicates that the character can be formed and grown with conscious effort. Character is not only tabi'at or innate but more than that, character can be built through a series of activities in an educational institution, which are then applied in the form of habituation.

Ma'had Sunan Ampel Al-Aly (MSAA) is a boarding school for students of Maulana Malik Ibrhahim State Islamic University of Malang who is serious about shaping the young generation of Ulul Al-Albab. The emphasis is focused on building the pillars of Ulul Al-Albab namely the grandeur of morals and spiritual depth. In practice, all new students are required for two semesters (1 year) to deepen Islamic sciences and linguistics to develop science in their respective faculties. Through habituation in Ma'had, it is expected that the formation of character will be more effective and appropriate according to what is aspired.

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<sup>5</sup> Ahmad Sadam Husein, *Upaya Pembinaan Karakter Religius dan Disiplin Melalui Kegiatan Keagamaan di SMP N 2 Kalasan Sleman Yogyakarta*, hlm. 14, dalam Skripsi Jurusan Pendidikan Agama Islam, Fakultas Tarbiyah dan Keguruan, Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, 2013.

MSAA contributes to build Ulul Albab generation through several programs such as Ta'lim al-Afkar al-Islami, Ta'lim al-Qur'an, Shobahullughoh, and Khatmil al-Qur'an and Ma'had Aly program. There are also the program of Students Creativity Development Unit (UKPM) which functioned to facilitate student's creativity, such as the JDFI UPKM (Jam'iyah Dakwah wal Fann al Islamy), the UPKM El-Ma'rifah, and the UPKM Halaqoh Ilmiyah. In addition there are activities that used to improve the quality and quantity of worship, including: The habit of Prayer Maktubah in congregation, Sholawatan, Muhadoroh, and Recitation of Wirdul Latif together after Dawn prayer in congregation.

From some of programs and activities above, author analyzed based on field phenomena and the results of interviews that learning outcomes in Ma'had perfectly have not been achieved. For example, compulsory activities such as Ta'lim al-Afkar al-Islami, Ta'lim al-Qur'an, Shobahullughoh, and Khatmil al-Qur'an are not yet effective as a program to develop the breadth of knowledge. Then creativity development programs such as JDFI, El-Ma'rifah, and Halaqoh Ilmiyah have not yet confirmed the development of student's skill, because the program is not mandatory. The activities of Maktubah Congregation Prayers, Sholawat, Muhadoroh, and recitation of Wirdul Latif are less for a long refraction, so the limitation of time caused spiritual deepening and moral cultivation not maximal.

The above phenomena are the basic reasons for the paradigm development system at Ma'had Sunan Ampel Al-Aly. It is necessary to focus on scientific specifications, strengthening of aqeedah and spirituality, as well as building more



promising morals and morals. From there, Ma'had Aly program was made, in which there were core academic programs and supporting programs both academic and non-academic. All programs are obligatory.

The reason for making Ma'had Aly program was conveyed directly by Mudir that the caregivers were uneasy about the building of Ulul Albab character is actually not enough through the placement of new students in Ma'had for one year. Dr. A. Muzaaki M. A said that producing ulul albab students is actually not enough to be placed in Ma'had for 1 year, but for four years as well as regular lectures.<sup>6</sup> Drs. KH. Chamzawi, M.HI reinforced through his argument that giving birth of Ulul Albab generation needed education such as the ancient boarding school education. The ability to read, understand, and explain the content of the book (kitab) is absolutely necessary, in addition to having expertise in the field of general knowledge according to their respective college majors.

The author is interested in the Ma'had Aly program because it become the excellent program in giving birth to scholars who are intellectuals and intellectuals who are scholars who have Ulul Albab character. The Ma'had Aly program focuses on on the character-based jurisprudence field (Ulul Albab) which is based on a variety of considerations, thoughts and conditions about scholarship in Indonesia. Because, in Java in particular, someone is said to be a chaplain (kiyai) if he has knowledge of qualified Islamic law or fiqh (tafaqquh fid din), otherwise he will not be called a chaplain. The hope is able to solve the problems of human life in general,

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<sup>6</sup> Interview result with Dr. A. Muzakki M. A 31 October 2018 in office of Ma'had Al-Jami'ah UIN Maliki Malang.

and can solve religious problems specifically. While based on the Ulul Albab character, in this case in accordance with the characteristics of scientific development at Maulana Malik Ibrahim State Islamic University of Malang.

Our research is focus on the implementation of Ma'had Aly program which has an impact on the growth of Ulul Albab character for students at Maulana Malik Ibrahim State Islamic University of Malang. The reason of researcher choses MSAA as the object of research is that Ma'had always innovates to develop its vision and mission so that it can be realized in the form of tangible results. The most fundamental innovation is the creation of Ma'had Aly program with the aim of building the true character of Ulul Albab.

#### **B. Focus of The Research.**

1. How is the implementation of Ma'had Aly program in building the character of Ulul Albab students at Ma'had Sunan Ampel Al-Aly Malang?
2. How is the result of Ma'had Aly program in building the character of Ulul Albab students at Ma'had Sunan Ampel Al-Aly Malang?
3. What are the supporting factors and the inhibiting factors of Ma'had Aly program in building the character of Ulul Albab students at Ma'had Sunan Ampel Al-Aly Malang?

#### **C. Objective of The Reseach**

However, the purpose of this study is to obtain significant and clear answers towards research above, namely;

1. To understand the implementation of Ma'had Aly program in building the character of Ulul Albab students at Ma'had Sunan Ampel Al-Aly Malang.
2. To find out the result of Ma'had Aly program in building the character of Ulul Albab students at Ma'had Sunan Ampel Al-Aly Malang.
3. To find out the the supporting factors and the inhibiting factors of Ma'had Aly program in building the character of Ulul Albab students at Ma'had Sunan Ampel Al-Aly Malang.

#### **D. Benefit of The Research**

This research is expected to be useful for all parties related and interested in this research, both theoretically and practically. These benefits include the following;

##### **1. Theoretical benefits**

- a. This research is expected to be able to develop academic insights related to the forms of the implementation of Ma'had Aly program which is able to contribute to the formation of Ulul Albab character.
- b. As a foundation and consideration for educators (formal and non-formal) in developing Ulul Albab character.

##### **2. Practical Benefits**

The results of this study can be applied in educational institutions, both Islamic and public educational institutions in order to create, grow, and foster gold generation with Ulul Albab character.

## E. Originality of The Research

The author lists several previous studies that discuss the character of Ulul Albab and Ma'had Aly. Although there are some previous studies that discussed similar studies, the research that the authors will study has differences and similarities that show the authenticity and novelty of a study. The research included;

**Tabel 1.1 Originality of Research**

No	Research	Similarities	Differences	Originality of Research
1.	Alifi Romadhoni, Alifi Romadhoni, Implikasi kegiatan Ta'lim Afkar dan Ta'lim Al-Qur'an dalam menumbuhkan karakter Ulul Albab bagi mahasiswa di Pusat Ma'had Al-Jami'ah UIN Maliki Malang. Skripsi, Jurusan Pendidikan Agama Islam,	There are similarities in the effort to build character of Ulul Albab students in Ma'had Sunan Ampel Al-Aly	The research that raised the Ma'had Aly program as the main object.	The research that will be carried out by author is using Ma'had Aly program variable to grow the ulul albab character. The research that will be carried out by the author is using the Ma'had Aly program variable to grow the Ulul Albab character.

	Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, 2016.			
2.	Romlah, Ulul Albab dalam Al-Qur'an dan Relevansinya dengan Pendidikan Islam Masa Kini. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, 2010.	Describe the importance of Ulul Albab for education	Qualitative research with the type of library research.	The research that will be conducted by author uses a qualitative approach with a type of case study research
3.	Ragil Arwani, Pemberdayaan Masjid Sebagai	Research aimed at describing efforts to form	Factors that influence the formation of	The research author describe the

	<p>Lembaga Pendidikan Islam Dalam Membentuk Karakter Jamah Ulul albab (Studi Kasus di Masjid ‘Ilmul Yaqin MAN Jombang), Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, 2012.</p>	<p>ulul albab character.</p>	<p>Ulul Albab character. This study uses mosque empowerment.</p>	<p>implementation of Ma’had Aly program activities as a factor in the formation of Ulul Albab character.</p>
4.	<p>Ernaka Heri Putra Suharyanto, Karakteristik Insan Ulul Albab (Studi tentang Implementasi Tarbiyah Ulul Albab di Jurusan</p>	<p>Research that seeks to form Ulul Albab people</p>	<p>This study seeks to establish the character of Ulul Albab through the path of Islamic education, namely by studying the</p>	<p>The research of author seeks to shape the character of Ulul Albab by making habituation so that there are tangible implications of</p>

	Pendidikan Agama Islam Fakultas Tarbiyah Universitas Islam Negeri Maulana Malik Ibrahim Malang), Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, 2012		tarbiyah Ulul Albab.	the activities of Ma'had Aly program.
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The table above is a series of information that shows that the research conducted by researcher is original research. Research conducted by the author is more directed at aspects of the benefits of an activity. The activity is the implementation of Ma'had Aly program activities at MSAA, where the activity is able to build the character of Ulul Albab for students.

## F. Definition of Terms

1. Implementation comes from English, namely "implementation." In the Indonesian Language Dictionary, implementation is "penerapan". Implementation is the provision of means to implement something that has an impact or effect on something. From the above understanding it can be seen that the implementation involves three things, namely: the existence of a policy goal or target, the existence of activities to achieve goals and the results of objectives.<sup>7</sup>
2. Ma'had Aly program is program of the rector that submitted to the Center of Ma'had Al-Jami'ah to produce a cadre of scholars' who are deeply involved in religious sciences especially in the field of jurisprudence with a special study of the ancient book.<sup>8</sup>
3. The character of Ulul Albab is the character that becomes the philosophy of educational development at the Ma'had Sunan Ampel Al-Aly UIN Maliki Malang.<sup>9</sup> There are four characters, namely spiritual aqidah, morals, breadth of knowledge and professionalism. The character of Ulul Albab is a character expressed by Prof. Dr. Muhaimin, MA has the following characteristics;<sup>10</sup>

<sup>7</sup> Suardi, *Implementasi Program Ma'had dalam Meningkatkan Wawasan Keislaman Mahasiswa (Studi Penelitian Pada Rusunawa UIN Ar-Raniry Banda Aceh)*, hlm. 12 dalam Skripsi Jurusan Managemen Da'wah, Fakultas Da'wah dan Komunikasi, Universitas Negeri Ar-Raniry Banda Aceh, 2018.

<sup>8</sup> Interview result with Dr. A. Muzakki M. A 31 October 2018 in office of Ma'had Al-Jami'ah UIN Maliki Malang.

<sup>9</sup> See Profil Book of Ma'had Aly UIN Malang.

<sup>10</sup> lihat Muhamimin (2003) dikutip oleh Dr. H. Rahmat Aziz, M. Si, *Kepribadian Ulul Albab Citra Ciri dan Religiusitas Mahasiswa di Era Globalisasi*, (Malang: UIN-Maliki Press. 2012) hlm. 45



- a. Always aware the presence of God accompanied by the ability to use the potential of heart (dzikir), and reason (thought) so as to arrive at the conviction of majesty of Allah Almighty in all his creations.
- b. Not afraid of anyone except Allah Almighty, able to distinguish and choose between good and bad.
- c. Concerning the quality of life in beliefs, speech, as well as deeds, patience and endurance.
- d. Be serious and critical in exploring knowledge.
- e. Willing to convey his knowledge to the community and call upon his heart to participate in solving problems faced by the community.

#### **G. Systematics Discussion**

The systematic discussion in this study is divided into six chapters. Each chapter consists of sub-chapters that explain the subject matter of the chapter in question.

Chapter I contains an overview of general description of thesis proposal which includes; background problems, research focus, research objectives, benefits of research, research originality, definition of terms, and systematic discussion.

Chapter II contains a theoretical description of the object of research studied, namely Ma'had Aly program and the character of Ulul Albab.

Chapter III contains the main topics which become qualitative research methods, including; approach and type of research, presence of researchers,

location of research, data and sources of data, techniques of data collection, data analysis, research procedures, temporary literature.

Chapter IV contains a description consisting of a general description of Ma'had Sunan Ampel Al-Aly (MSAA) as a research background, exposure to research data in the form of an overview of implementation Ma'had Aly program activities and Ulul Albab student character at Ma'had Sunan Ampel Al -Aly.

Chapter V contains a discussion of the findings of research that have been discussed in chapter IV. The analysis in the discussion included; answering the research problem posed, interpreting research findings, integrating research findings with established knowledge, modifying theories and developing new theories, and explaining other implications of research results that might arise.

Finally, Chapter VI contains a closing containing conclusions and suggestions on the results of the research. The final part of this research is the thing that supports or is related to the description in the main section. The final section includes a list of references, appendices, and curriculum vitae of the researcher.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### A. Theoretical Framework

##### 1. Definition of Implementation

The definition of implementation can be understood etymologically referring to the Indonesian dictionary (KBBI) is “pelaksanaan” or “penerapan”. Implementation must have a form of concrete action in carrying out a plan that has been carefully designed beforehand. Then in terminology the meaning of implementation is taken from the ideas of experts. Patton and Sawicki state that implementation is related to various activities directed at realizing the program, for organizing, interpreting, and implementing policies.<sup>11</sup> According to Usman, implementation is something that leads to actions, activities, actions, and the mechanism of a system. Implementation is not just a mere monotonous activity, but is a well planned activity that is useful for achieving certain goals.<sup>12</sup> So the implementation should be carried out in accordance with the design that has been made, if not then the results will not be in accordance with the expected activities.

At least, the implementation must include the three activities described as follows;

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<sup>11</sup> Solichin Abdul Wahab, *Pengantar Analisis Kebijakan Publik*, (Malang. Universitas Muhammadiyah Malang Press. 2008), hlm. 65

<sup>12</sup> Nurudin Usman, *Konteks Implmentasi Berbasis Kurikulum*, (Jakarta: PT Raja Grafindo, 2004), hlm. 70

#### a. Planning

Planning is a very important function in management. A plan will greatly affect success in a job or activity. Even this planning activity is always attached to daily living activities, whether realized or not. Because of that good work is planned as doing something activities must go through planning.<sup>13</sup>

Harjanto said in his book entitled teaching planning, the planning system in education is very necessary for communication related to decision making, planning, supervision, evaluation, and policy formulation that really requires communication as supporting material in educational planning.<sup>14</sup>

#### b. Implementation

Implementation is an action of a plan that is truly ready and mature to be implemented in a tangible form. In simple terms, implementation can be interpreted as applying. Majone and Wildavsky stated that implementation as an evaluation. Browne and Wildavsky proposed that implementation is an expansion of activities that are mutually adapted.<sup>15</sup> This understanding shows that the implementation word boils down to activities, the existence of actions, or the mechanism of a system. The expression of mechanism implies that the implementation is not just an activity, but a planned activity, and

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<sup>13</sup> Suprapno, *Implementasi budaya religius dalam membangun kecerdasan spiritual*, (Malang: tesis, 2016), hlm. 19

<sup>14</sup> Harjanto, *Perencanaan Pengajaran*, (Jakarta: Rineka Cipta, 2008), hlm. 20

<sup>15</sup> Nurdin Usman. *Konteks Implementasi Berbasis Kurikulum*. (Jakarta: PT. Raja Grafindo Persada, 2002), hlm. 70

carried out seriously based on certain norms or rules to achieve the objectives of activity. Implementation is also defined as activities or efforts carried out to implement all plans and policies that have been formulated and determined. The implementation is by completing all the needs, the tools needed, who implements it, where the implementation starts from how to do it, a process of a series of follow-up activities after the program or policy is established which consists of decision making, strategic and operational steps or wisdom becomes reality in order to reach the target of the program that was originally set.<sup>16</sup> From the definition put forward a conclusion can be drawn that basically the implementation of a predetermined program must be in line with the existing conditions, whether in the field or outside the field, which in its activities involves several elements accompanied by efforts and supported by supporting tools .

### c. Evaluation

Evaluation is an assessment of a series of activities to measure results that have or have not been achieved. Many experts have different ways of evaluating, but all build complex understandings.

Taylor states that evaluation is a process to determine the extent to which abilities can be achieved by students in the learning process, and can be done through measurement and assessment which is the basis for improving the learning process and the overall learning system.

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<sup>16</sup> Abdullah Syukur, *Kumpulan Makalah "Study Implementasi Latar Belakang Konsep Pendekatan dan Relevansinya Dalam Pembangunan"*, (Persadi: Ujung Pandang, 1987), hlm. 40

Striven's opinion cited by Fits Patrick, Sander, and Worthen states that "evaluation as judging the worth or merit of something". This means that evaluation is determining the benefits or values of an object. Outside evaluation can be defined as identifying, clarifying, and applying a number of criteria to determine the object being evaluated.<sup>17</sup>

Brinkerhoff quoted by Widodo states that evaluation is a process of determining the extent to which educational goals can be achieved. There are six elements that must be done in the evaluation, including;<sup>18</sup>

1. Determination of the focus to be evaluated.
2. Compilation of evaluation designs
3. Collection evaluation
4. Analysis and interpretation of information
5. Making reports
6. Evaluation for evaluation.

So from a number of expert opinions above, basically evaluation is related to the process of assessing something based on criteria or goals set beforehand, which are then followed by decision making on the object being evaluated. This is in accordance with Arikunto's statement which says that evaluation is an activity to gather information about the workings of something then the information is used to determine the right alternative in making decisions.<sup>19</sup>

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<sup>17</sup> Jody L. *Program evaluation alternative approaches, and practical guidelines*, (Boston: person education, 2004), hlm. 5

<sup>18</sup> S. Eko Putro Widoyoko, *Evaluasi Program Pembelajaran: Panduan Praktis bagi Pendidik dan Calon Pendidik*, (Yogyakarta: Pustaka Pelajar, 2009), hlm. 4

<sup>19</sup> Suharsismi Ariknto, *Evaluasi Program Pendidikan: Pedoman Teoritis Praktis bagi Praktisi Pendidikan*, (Jakarta: Bumi Aksara, 2007), hlm. 1-2

## 2. Understanding the Program

Etymologically the program is a translation of a plan. The program is part of planning. The program is a series of action steps arranged according to the priorities needed to achieve goals.<sup>20</sup> To get to know more, here is the definition of the program according to experts.

According to Pariata Westra said that the program was a formula that made a description of the workers that would be carried out along with instructions on how to implement them.<sup>21</sup> The same thing was stated by Sutomo Kayamoto, that the program is a series of activities that have a start which must be carried out and completed to get a goal.<sup>22</sup>

S. P. Siagian said that the preparation of a work program is the elaboration of a plan that has been determined in such a way that the work program has certain operational characteristics.<sup>23</sup> The program is the first element that must be present for the achievement of an activity.

Programming can be completed effectively if carried out systematically, including:

- a. Reviewing objectives.
- b. Determine the main steps.

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<sup>20</sup> Louis A. Allen, *Profesi Manajemen*, (Jakarta: PT. Gelora Aksara Pratama, 1964), hlm. 131

<sup>21</sup> Westra, Pariata, dkk. *Ensiklopedia Administrasi*. (Jakarta: PT. Gunung Agung, 1989), hlm. 236.

<sup>22</sup> Kayamoto, Sutomo, *Program Pembangunan*. (Bandung: Sinar Baru, 1985), hlm. 162.

<sup>23</sup> S. P. Siagian, *Analisa Serta Perumusan Kebijakan dan Strategi Organisasi*, (Jakarta: Gunung Agung, 1986), hlm. 124

- c. Set priorities.
- d. Schedule.
- e. Specify details.
- f. Review.

From some of the program definitions above, it can be understood that the program is a series of activities that have been planned to be carried out and completed to obtain a goal in an effective and efficient manner.

### **3. Ma'had Aly**

#### **a. Definition of Ma'had Aly**

The word Ma'had etymologically means High Islamic Boarding School or in other words the level of higher education. In the context of Boarding School, as an institution, Ma'had Aly is a religious higher education which is a continuation of religious education in Ulya level. From a sociological point of view, Ma'had 'Aly can be regarded as one form of effort to institutionalize traditions and scholarship ethics in Islamic boarding schools based on special programs that have developed decades in Islamic boarding schools.

Saridjo defines Ma'had Aly literally as a high school. The word ma'had for boarding schools scope is not a new, but it has been known since boarding schools were known in Indonesian society. The Ma'had Aly activity program basically reviews and discusses classical Arabic books, either in the form of bahsul masail or in the form of discussions or halaqoh on the content of books from various perspectives according to the dynamics of contemporary



situations development.<sup>24</sup> Agus Muhammad quoted Marzuki Wahid as saying that the higher education held by Ma'had Aly was no more and no less like a boarding school with various cultures and traditions that surrounded it.<sup>25</sup>

The emergence of Ma'had Aly was motivated by the steps of formal education which specifically give birth ulama 'in a society that was undergoing change, even though there were many Islamic universities. As known, along with the increase in modernization, the lives of society and nation of Indonesia continue to change and have an impact on a more rational and functional religious pattern. As an implication of this, the authority of scholars must be at the forefront of the various demands of society on a life that tends to be pragmatic.

#### **b. Learning Models of Ma'had Aly**

1. *Sorogan*: According to Zamakhshari Dhofier the sorogan method is a system of recitation which is delivered to students individually.<sup>26</sup> In the history book of Islamic education explained the method of sorogan is a method that students simply submit a book to teacher (*kiyai*) to be read before him.<sup>27</sup> In sorogan teaching there is a repetition of lessons or questions performed by both parties and each lesson usually starts with a

<sup>24</sup> Marwa Saridjo, *Pendidikan Islam Dari Masa Kemasa: Tujuan Kebijakan Publik Terhadap pendidikan Islam di Indonesia*, edisi revisi, cet: II (Ciseeng Bogor: Yayasan Ngali Aksara dan al-Manar, 2011), hlm: 227

<sup>25</sup> Zainal Arifin, *Perkembangan Pesantren Di Indonesia*, Jurnal Pendidikan Agama Islam, Vol. IX, No. 1, Juni 2012, hlm. 49

<sup>26</sup> Zamakhsyari Dhofier, *Tradisi Pesantren Studi Tentang Pandanngan Hidup Kiyai*, (Jakarta, LP3ES: 1983), hlm. 28

<sup>27</sup> Hasbullah, *Sejarah Pendiidkan Islam di Indonesia*, (Jakarta: Raja Grafindo Persada: 1995), hlm. 26

new chapter. All of these lessons are given by teacher (*kiyai*) or assistants called substitutes (*badal*) or reader (*qori'*) consisting of senior student. The ascension of the book is marked by the alternation of the books studied. While the evaluation was carried out by the students themselves. In attending the lesson student have complete freedom both in attendance, the selection of lessons, the level of learning, and their attitudes in following lessons.

2. *Wetonan or bandongan*, according to Zarkasyi, provides a definition of the method of bandongan, which is where the teacher chaplain reads the book within a certain time, the student bring the same book to listen, and listen to the reading of the chaplain.<sup>28</sup> Whereas according to Nurcholis Majid the weton method is learning whose initiative comes from the chaplain itself, both in determining the place, time and moreover the book.<sup>29</sup> In the bandongan and wtonan systems a group of student listen to a teacher who reads, translates, explains, and often reviews certain Islamic books that speak Arabic. Each student pays attention to himself and makes notes (both meaning and explanation) about difficult thought words.<sup>30</sup>

<sup>28</sup> Abdullah Syukri Zarkasyi, *Pondok Pesantren Sebagai Alternatif Kelembagaan Pendidikan untuk Program Pengembangan Studi Islam di Asia Tenggara*, dalam Zainuddin Fananie dan M. Thoyibi, *Studi Islam di Asia Tenggara*, (Surakarta: Muhammadiyah University Press, 1999). Cet. II, hlm. 346.

<sup>29</sup> Nurcholish Majid, *Bilik-bilik Pesantren Sebuah Potret Perjalanan*, (Jakarta: Paramadina, 1997), Cet. I, hlm. 28

<sup>30</sup> Zamachsari Dhofier, *Tradisi Pesantren*, 29

### c. Purpose of Establishing Ma'had Aly

According to Zainal Arifin, the aim of establishing a model of Ma'had Aly is as a place for developing traditionalist graduate students who are generally still weak in terms of methodology and mastery of general science and technology. In its development, Ma'had Aly tried to make himself an Islamic high school to get government recognition in the form of a diploma equivalent to a bachelor's degree (S1), so that graduates can be recognized and work in government institutions.<sup>31</sup>

In more detail, the purpose of Ma'had Aly's establishment is reflected in its vision and mission. Ma'had Aly's vision in the future is to become one of the centers of Islamic studies in Indonesia. Ma'had Aly wants to develop all the potential possessed by Boarding School and Muslims. Because, the culture of ulama's works, Indonesian scholars and scientists are able to become a source of Islamic studies accompanying Islamic study centers in the Middle East, Europe, America and other countries that also store academic sources of Islamic teachings.

While the mission firstly to hold Islamic studies in a comprehensive and holistic so that the nation and state of Indonesia can live honorably in the modern international life without losing their identity. Secondly Ma'had Aly developed a system of Islamic Boarding Schools that were able to become a

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<sup>31</sup> Zainal Arifin, *Perkembangan Pesantren Di Indonesia*, Jurnal Pendidikan Agama Islam, Vol. IX. 1 Juni 2012, hlm. 49

source of science and technology development (Science, Technology and Art) equipped with its use in the framework of Islamic teachings.

#### **d. Ma'had Aly UIN Maulana Malik Ibrahim Malang**

Ma'had Aly UIN Maliki Malang is a program from the campus that seeks to develop an educational model that is oriented to the cadre of scholars who are able to answer the problems faced by humanity. In practice, Ma'had Aly is managed by the mudir and his staff under the auspices of Ma'had Sunan Ampel Al-Aly UIN Maliki Malang.

Officially, although they have not received legality from the government, they always strive for graduates to obtain a university equivalent degree. This is because, the Directorate of Religious Education and Islamic Boarding Schools, the Ministry of Religion of the Republic of Indonesia seriously pioneered the development of Ma'had Aly in Islamic boarding schools to become a formal institution and equalize it with Strata 1 of Islamic Higher Education.

In the explanation of article 15 of Law 20 paragraph 5 states that: *Religious education is primary, secondary and higher education that prepares students to be able to play a role that demands mastery of the knowledge of religious teachings and becomes an expert in theology of Religion "*. Furthermore in PP 55 of 2007 article 20 paragraph 1 states that diniyah education at the tertiary level of education can carry out academic

programs, institutions, or high schools. The government regulation stated that higher education levels included Ma'had Aly.<sup>32</sup>

The existence of Ma'had Aly at UIN Maulana Malik Ibrahim Malang focuses on concentrating on the character-based fiqh field (Ulul Albab) based on various kinds of considerations, thoughts, and conditions on scholarship in Indonesia. Because, in Java in particular, a person can be referred to as a chaplain if he has knowledge of Islamic law or qualified fiqh (*tafaqquh fid din*), if not, then he will not be called a chaplain. While character-based, in this case the figure of the generation of Ulul Albab is a characteristic of scientific development at UIN Maulana Malik Ibrahim Malang.

So that the vision and mission development is oriented to character-based fiqh (Ulul Albab). Following is the translation of his vision and mission:<sup>33</sup>

1. Vision
  - a. Become a campus boarding school that produces Fuqoha 'Ulul Albab
2. Mission
  - a. Organizing Bahtsul Masail to deliver students able to solve the problems of the people.
  - b. Organizing students learning assistance in an integrated manner.

<sup>32</sup> Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System and PP RI No. 55 of 2007 concerning Religious Education and Religious Education.

<sup>33</sup> Tim pengembang Ma'had Aly. *Buku Profil Ma'had Aly Sunan Ampel Al-Aly UIN Maulana Malik Ibrahim Malang*. (Malang, 2018) hlm.7

- c. Intensifying learning of Arabic and English through the Sobahul Lughoh program.
- d. Familiarizing students with Ulul Albab personality through Diniyah activities.
- e. Developing critical, moderate and modern thinking skills through the study of the book of Turats.
- f. Developing insights into understanding the Qur'an which are inclusive, comprehensive and futuristic.

Besides the vision and mission that shows the identity of Ma'had Aly, there is also a curriculum that reinforces learning programmed by Ma'had Aly UIN Maliki Malang. Details are described in the following explanation;

1. Curriculum structure of Ma'had Aly

The curriculum structure of Ma'had Aly consists of the Basic Curriculum, Core Curriculum, Supporting Curriculum, and Ulul Albab Attitude Curriculum. The basic curriculum and core curriculum are oriented towards the understanding of material taught. The supporting curriculum is more skill-oriented, and the Ulul Albab Attitude Curriculum is oriented towards appreciation of the Albab ulul values implemented in the Ma'had Aly program.

The basic curriculum is a collection of subjects that are the basis of students to master the core courses or core books. There are courses that are summarized in the basic curriculum are *usul Fiqh* and *Mantiq Science*.

The Core Curriculum is a collection of courses that become the main competencies of students as a candidate for scholars 'who are intellectuals

and intellectuals who are scholars'. Competence as a scholar must certainly always be able to answer the challenges of society, especially in the field of Shari'ah (Islamic laws), mastery of the knowledge of Qur'an and Al-Hadith. The courses summarized in the core curriculum are the science of Jurisprudence, the science of Qur'an and the science of Al-Hadith.

The Supporting Curriculum is a collection of subjects that support the competencies of prospective scholar who must be able to convey their material well at the local, national, and international levels as well as courses that support the scholar candidates' competencies which think moderately. There are a number of supporting courses that are oriented towards applicative skills (skills), such as foreign language skills, namely Arabic and English. Whereas the competency of scholar candidates who think moderately with ta'lim afkar, muqoronatul madzahib, and Hikmatut Tasyri 'courses.

Ulul Albab Attitude Aspect is a design course that is not taught but is accustomed to everyday life. Ma'had Aly will continue to make efforts to measure the achievement of this ulul Albab aspect through programs designed according to the Ulul Albab construct. The aim is for stidemnts to have a depth of spiritual aqidah, morals, breadth of knowledge, and professional maturity. More detailed, explained in the next Ulul Albab presentation.

## 2. Ma'had Aly curriculum structure map

**Table 2.1 Map of Ma'had Aly curriculum structure.**

Curriculum Structure	Courses	Basic Competency		
		Knowledge	Skills	Attitude
Basic	Usul al-Fiqh, Mantiq Sciences			
Core	Fiqh, al- Qur'an, and al- Hadith			
Support	Arabic, English			
Basic attitude	Ulul Albab			

## 3. The Ma'had Aly Curriculum Development Model

The Ma'had Aly curriculum development model actually places more emphasis on the foundations and goals of Ma'had. The foundation of Ma'had Aly places more emphasis on spiritual depth (monotheism), with a strong monotheism, then the purpose of establishing Ma'had will be realized namely the greatness of morals. The process of forming the morality with the knowledge taught and exemplified by the coaches and lecturers who teach at Ma'had.





**Picture 2.1 Ma'had Aly Curriculum Model**

The curriculum development model is called the Integrated Curriculum of Ulul Albab (



**Picture 2.2 Model of Integrated Curriculum of Ulul Albab**

#### **e. Core Academic Program and Supporting Program of Ma'had Aly**

Program are a series of activities that have been planned to be carried out and completed to obtain an objective effectively and efficiently. Sutomo Kayamoto said that program is a series of activities that have a start which must be carried out and completed to get a goal In this study, the author grouped the Ma'had Aly program into two sections according to the resource person. Both programs are in the form of core academic programs and supporting programs.

The core academic program is in the form of lectures by Ma'had Aly. This program aims to improve the academic competence, through a process of learning and guidance in class, involving chaplains, lecturers, and other teaching staff who are competent in their respective fields of science.

The supporting programs are in the form of academic support programs and non-academic support programs. Academic support programs in the form of Bahsul Masa'il, Deliberation (syawir), Halaqoh Santri, Tahajud Prayer, Prayer in congregation, irsyadad, recitation of wurdul latif, recitation of Yasin and Tahlil and recitation of Mada'iyah Nabawiyah. And non-academic support programs in the form of Ma'had Aly organization, mentoring and community service.

#### **f. Relevance of Ma'had Aly Towards Character Building**

The term Ma'had Aly is synonymous with Islamic boarding schools seen from the main characteristics of Ma'had Aly who studied classical Arabic-language books. Ma'had Aly also has the same goal as Islamic boarding schools, namely, giving birth to a young generation with a broad Islamic knowledge and moral character. This is in line with the function of the Islamic Boarding School. M. Ali Masudi stated that Islamic boarding schools have a dual function in character building, namely as a religious education institution that spreads and develops Islamic religious sciences and

as the cadre institution that has succeeded in creating cadres of people and cadres of the nation.<sup>34</sup>

Seeing Ma'had Aly, which was developed in the auspices of Islamic Boarding School, of course the character of the students of Ma'had Aly will be awakened through a set of activities in the Islamic Boarding School. Character formation is strongly supported by the value system in the form of written regulations a Islamic Boarding School and indirect norms. Smart tutoring is almost less prioritized, but guidance in worship and morality and social ethics is emphasized. Basically the pesantren's educational emphasis is not on the cognitive aspect, but on the affective and psychomitorical aspects.

Suryadarma added, there are three uniqueness of Islamic boarding school education as a development institution for madness sciences. First, teaching in Boarding school strongly emphasizes mastery of Islamic scientific discipline completely based on authoritative sources of yellow books. Second, the famous Islamic boarding school as a fortress of morality is very effective in educating students to behave well in accordance with the values of Islamic teachings. And thirdly, the deepening and appreciation of religion that lives all the time in the Islamic boarding school is an important force to educate the true Muslim students, in this context the existence of Ma'had Aly should be considered.<sup>35</sup>

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<sup>34</sup> Zainal Arifin, *Perkembangan Pesantren Di Indonesia*, Jurnal Pendidikan Agama Islam, Vol. IX. 1 Juni 2012, hlm. 49

<sup>35</sup> Suryadarma, *Paradigma Pesantren Memperluas Horizon Kajian dan Aksi*, (Malang: UIN Press, 2013), hlm. 11-12.

#### 4. The Character of Ulul Albab

The Character of Ulul Albab comes from the character and the Ulul albab. Characters come from words in Latin, namely *kharakter*, *kharassein*, and *kharax* which means *tools for marking to engrave*, and *pointed stake*. While in French oftenly used as a *caractere*. In English, the word *caractere* changes to *character*. What follows in the Indonesian language the character word becomes "karakter:"<sup>36</sup>

Character in Greek, *charassein*, which means "carve". From this language, what is meant by the main character of carving is firmly attached to the carved object. Not easily worn out by time or friction.<sup>37</sup> While in the Big Indonesian Dictionary, characters are psychic, moral or character traits that distinguish a person from others. Character can also be understood as *tabi'at* or *watak*.<sup>38</sup> Psychological properties are characteristics that distinguish humans from other creatures and are manifested by the existence of forces and activities in humans that distinguish them from other creatures.

While in terms of terminology, character is often seen as a way of thinking and behaving that become characteristic of every individual to live and cooperate, both within the scope of family, society, nation and state.<sup>39</sup> Therefore,

<sup>36</sup> Agus Wibowo, *Pendidikan Karakter di Perguruan Tinggi*, (Yogyakarta: Pustaka Pelajar, 2013), hlm. 33-34

<sup>37</sup> Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, (Jakarta: PT Bumi Aksara, 2011) hlm.71

<sup>38</sup> Muchlas Samani, *Konsep Dan Model Pendidikan Karakter*, (Bandung: PT Remaja Rosdakarya, 2012) hlm. 42

<sup>39</sup> Fihris, *Pendidikan Karakter Madrasah Salafiyah*, (Semarang: IAIN Walisongo Semarang, 2010), hlm. 24

character is the values associated with God Almighty, self, fellow human beings, environment and nationality which is manifested in thoughts, attitudes, feelings, words, and actions based on the norms of religion, law, manners, culture and customs.

While the word Ulul albab etymologically understood by Baharuddin (2004) comes from the word l-b-b which forms the word al-lubb which means brain or mind (intellect). Ulul albab means people who have a multi-layered brain and at the same time have a sensitive feeling towards the surroundings. Then terminologically it can be understood that Ulul albab is a scholar who has various qualities both in terms of intellectual, emotional, and daily behavior.

Expert commentator in Indonesia, Mohamad Quraish Shihab (2000) explains that etymologically the word Albab is the plural form of the word lubb which means the essence of something. Peanuts, for example, have skin that covers the contents, so the contents of the nuts are called *lubb*. Thus, in terms of terminology Ulul albab are people who have pure mind, who are not covered by skin or fog of ideas that can give rise to confusion in thinking.<sup>40</sup>

AM Saefuddin defines Ulul albab as a Muslim intellectual or thinker who has the sharpness of analysis of phenomena and natural processes, and makes the ability to build and create benefits for human life.<sup>41</sup> Therefore Ulul albab

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<sup>40</sup> *Ibid.*, hlm. 51

<sup>41</sup> Pusat Studi Tarbiyah *Ulul Albab* UIN Maliki Malang, *Tarbiyatul Ulul Albab Melacak Tradisi Membentuk Pribadi*, (Malang: UIN-Malang Press, 2010), hlm. 46

people always strive to develop themselves in order to build a noble human civilization.

From descriptions of the explanation of Ulul Albab above, it was concluded that Ulul albab was an ideal figure who had intelligence and sensitivity to realize social welfare, as evidenced by the harmony between science and charity, in other words the harmony between knowledge and action.

So, after we understand the definition of two words (characters and Ulul albab) above, we understand that the character of Ulul Albab is a character that is only possessed by people who have reason and behave to live and work together to build a noble human civilization. Jalaludiin Rahmat explained 5 characteristics of Ulul Alab, including.<sup>42</sup>

- a. Seriousness in seeking knowledge and being grateful for God's blessing. (S. Ali Imran: 190)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ

*"Indeed, in the creation of the heavens and the earth, and the alternation of night and day there are signs for people who have reason."*

- b. Having the ability to separate something from good and bad, while directing his ability to choose and follow the good (QS. Al-Maidah: 3)

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدًا وَلَحْمُ الْخَنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ  
وَالْمُوقُودَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى  
النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ

<sup>42</sup> *Ibid.*, hlm. 47

دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ  
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ  
لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

*"It is forbidden for you (to eat) carcasses, blood, meat, pigs (animal flesh) that are slaughtered in the name other than Allah who is suffocated, who is struck, who falls, is gored, and is torn by wild animals, except that you have slaughtered it, (forbidden also) raffling fate with arrows, (raffling fate with the arrow) is wickedness. Today the unbelievers are desperate to defeat your religion, so do not fear them or fear Me. On this day I have perfected you for your religion, and I have satisfied you with My favor, and I have Ridhai Islam to become a religion for you. Then whosoever is forced out of hunger accidentally sins, Allah is Forgiving, Most Merciful.*

- c. Being critical in accepting knowledge or hearing the talk of others, has the ability to weigh the words, theories, prepositions and or arguments put forward by others. (QS. Al-Zumar: 18)

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ  
أُولُوا الْأَلْبَابِ

*"Those who listen to the saying, then follow what is best among them, they are the people who have been given God's guidance and they are the ones who have reason."*

- d. Willing to convey knowledge to others in order to improve the condition of society (QS. Ibrahim: 52)

هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ - وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَحْدٌ وَلِيَذُكَّرَ أُولُوا الْأَلْبَابِ

*"(Al-Quran) This is a perfect explanation for humans, and that they be warned by Him, and so that they know that He is the Almighty God and that those who have reason take lessons."*

- e. Have no fear of anyone except God (QS. Al-Baqarah: 197)

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي  
الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۖ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۖ وَاتَّقُونِ  
يَأُولَى الْأَلْبَابِ

*"(Season) hajj is a few months understandable, those who set their intentions in that month will do the pilgrimage, then they should not rashats, do wicked acts and argue in the period of the pilgrimage. And what you do is in the form of kindness, God knows it. Give blessings, and indeed the best provision is piety and fear unto me who are understanding. "*

While there is also concept of Ulul Albab revealed by Prof. Dr. Muhaimin, MA.

He described the character of Ulul Albab with the following character traits;<sup>43</sup>

- a. Always aware of the presence of God accompanied by the ability to use the potential of heart (dzikir), and reason (thought) so arrive at the conviction of the majesty of Allah Almighty in all his creations.
- b. Not afraid to anyone except Allah Almighty, able to distinguish and choose between good and bad.
- c. Concerning the quality of life both in beliefs, speech, as well as deeds, patience and endurance.
- d. Be serious and critical in exploring knowledge.
- e. Willing to convey his knowledge to the community and call upon his heart to participate in solving problems faced by the community.

Some Ulul Albab concepts according to the experts above are then simplified into Ulul Albab points in the form of tables developed by Ma'had Sunan Ampel Al-Aly UIN Maliki Malang. The table illustrates the character of Ulul Albab in

<sup>43</sup> lihat Muhamimin (2003) dikutip oleh Dr. H. Rahmat Aziz, M. Si, *Kepribadian Ulul Albab Ciri Ciri dan Religiusitas Mahasiswa di Era Globalisasi*, (Malang: UIN-Maliki Press. 2012) hlm. 45



question, including references to learning in Ma'had Aly based on the Ulul Albab attitude curriculum.<sup>44</sup>

**Tabel 2.2 Tabel of Ulul Albab Constructs**

No	Constructs	Variable	Indicator	Ma'had Program
1.	Spiritual Aqidah	1. Have true faith in Allah, angels, books, Prophets, the End Times and Qodho 'and Qodar	<p>1. Mastering, understanding, and accepting the pillars of the faith both aqliah and naqliah.</p> <p>2. Being able to show concretely rational proofs of the Oneness of God.</p> <p>3. Being able to prove the signs of God's greatness in his creation.</p> <p>4. Ready to transmit faith in the form of humanitarian actions to fellow humans and maintain harmony of nature.</p>	Tadabbur Al-Qur'an Khotmil Qur'an

<sup>44</sup> See the profile book of Ma'had Aly UIN Maliki Malang.

		<p>2. Developing remembrance and thinking about the qauliah and kauniah phenomena.</p>	<ol style="list-style-type: none"> <li>1. Can read and write the Qur'an correctly and well.</li> <li>2. Accustomed to reading and studying the Qur'an and Hadith as a source of Islamic teachings.</li> <li>3. Accustomed to observing and researching natural phenomena and disseminating their results.</li> <li>4. Accustomed to do tafakur and tadabur</li> </ol>	<p>Program of Tahsin Al-Qur'an and Tadabbur Al-Qur'an</p>
		<p>1. Having a commitment to carry out God's commands</p>	<ol style="list-style-type: none"> <li>1. Obedience to run rituals in Islam</li> <li>2. Performing prayers, zakat, Ramadan fasting, and other recommended Sunnah practices.</li> <li>3. Always avoid things that God forbids.</li> </ol>	<p>Praying in congregation</p> <p>Tahajjud praying</p>

		4. Heart trembles when called the name of Allah	<ol style="list-style-type: none"> <li>1. Be responsive when hearing adan, reading the Qur'an, Sholawat etc.</li> <li>2. Always mention the name of God every time an event occurs</li> <li>3. Be happy to join religious activities</li> <li>4. Able to pray and forgive God</li> </ol>	Majlis Ta'lim Munajah (istighosah)
		5. Having eyes of the heart that penetrate far to see the good and the bad.	<ol style="list-style-type: none"> <li>1. Able to use inner strength to deal with life's problems, able to face critical moments to find solutions.</li> <li>2. Being able to be a good campus and community citizen and support the foundations of religious life.</li> <li>3. Develop Islamic culture and traditions</li> </ol>	Silaturrahim Majlis Ta'lim

			4. If you have done wrong immediately repent and do not repeat again	
2	Morality	1. Think, speak, and act in accordance with the values of Islamic teachings (self-morality)	<ol style="list-style-type: none"> <li>1. Be honest</li> <li>2. Manners in relationships</li> <li>3. Keep away from useless actions and words.</li> <li>4. Can distinguish between good and bad</li> <li>5. Discipline and comply with applicable regulations</li> <li>6. Able to maintain social relations between men and women</li> <li>7. Able to use moral sensitivity to do or not do an action.</li> </ol>	connect affection
		2. Having a sense of responsibility, self-esteem,	1.Engaging in association with Islamic teachings	<ol style="list-style-type: none"> <li>1. Muwada'ah</li> <li>2.Prime enrichment training</li> </ol>

		<p>integrity, being able to socialize, and mutual respect.</p>	<ol style="list-style-type: none"> <li>2. Being able to take responsibility for what is done</li> <li>3. Have confidence</li> <li>4. Like helping and not being selfish</li> <li>5. Like to invite to do good</li> <li>6. Respect differences</li> </ol>	
		<p>2. Having a sense of nationality, diversity, democratic, sense of social solidarity.</p>	<ol style="list-style-type: none"> <li>1. Having identity as an Indonesian nation</li> <li>2. Ready to work and serve the interests of the nation.</li> <li>3. Able to work in teams, lead and get along with the community.</li> <li>4. Able to respect the opinions of others.</li> <li>5. Able to live together and be useful to others.</li> <li>6. Able to respect and love others.</li> </ol>	<p>Cross culture understanding</p>

3	The breadth of knowledge	1. Think and be scientific and creative	<ol style="list-style-type: none"> <li>1. Identify and solve problems through scientific approaches.</li> <li>2. Being able to find new alternatives in solving problems.</li> <li>3. Being able to choose one of various alternative solutions to problem solving.</li> </ol>	
		2. Loving science and truth	<ol style="list-style-type: none"> <li>1. Having study habits.</li> <li>2. Likes to read books and access information from various sources.</li> <li>3. Likes to participate in discussions, seminars, workshops.</li> </ol>	
		3. Having skills in Indonesian,	1. Being able to present thought content verbally with a systematic	

		Arabic and English	<p>and easy to understand.</p> <p>2. Being able to write scientific papers systematically in standard Indonesian.</p> <p>3. Being able to understand the contents of Arabic or English textbooks without much difficulty.</p> <p>4. Able to communicate in Arabic and English</p>	
		3. Mastering the basics of Islamic science both normative and empirical.	<p>1. Understanding normative and empirical Islamic teachings as a foundation for the development of their field of expertise.</p> <p>2. Mastering the field of expertise</p>	

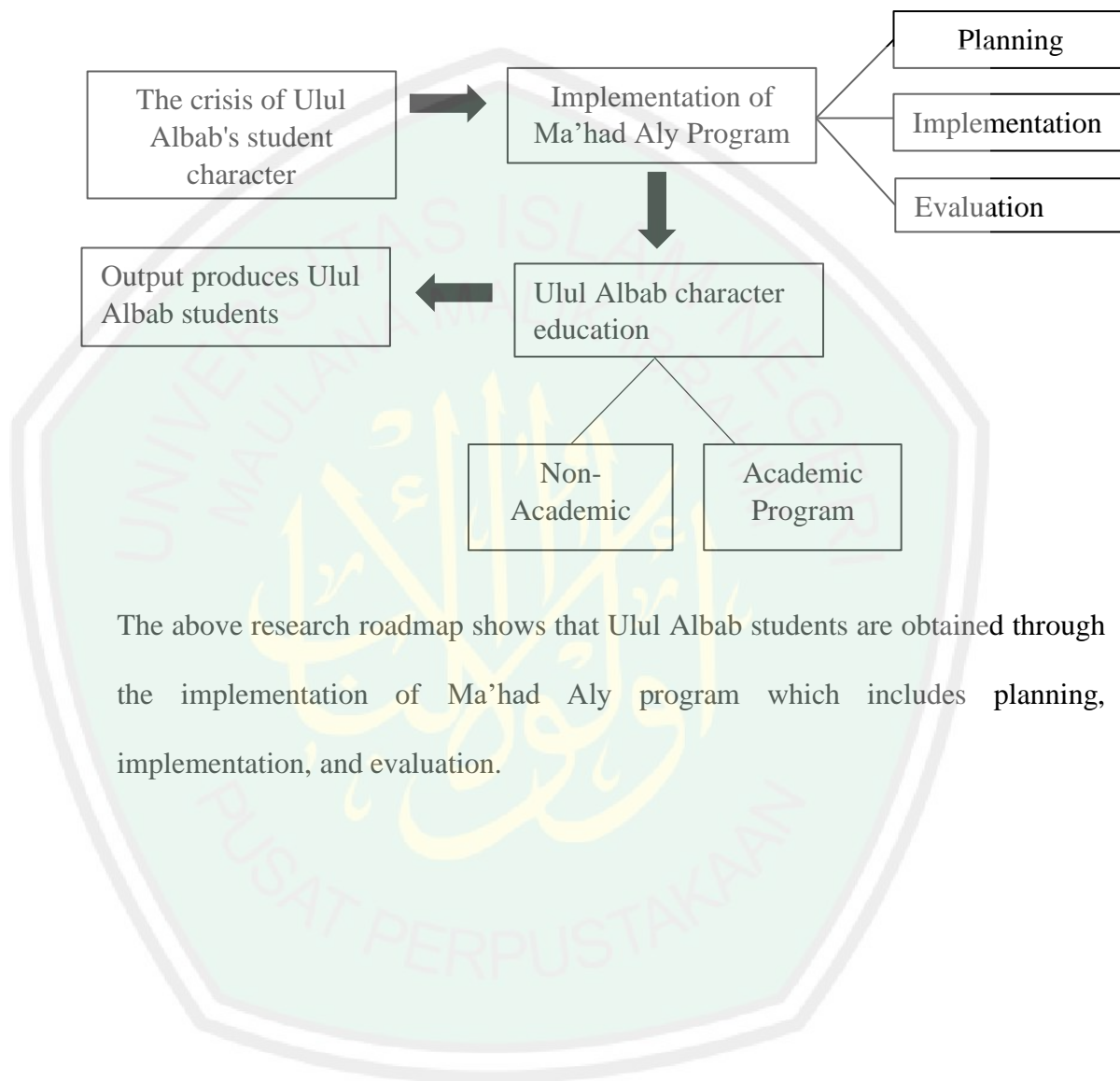
			which is based on the spirit of Islamic teachings and values	
4	Professional	<p><b>1.</b> Have the professional ability to carry out the work</p>	<p>1. Able to carry out work effectively.</p> <p>2. Have a commitment to the quality and process of the work.</p> <p>3. Having high dedication in carrying out their duties.</p> <p>4. Able to provide quality services to the community.</p> <p>5. Always try to improve and update the way it works according to the demands of the times.</p>	Excellent service training
		<p><b>2.</b> Having skills in utilizing technology and</p>	<p>1. Skilled at choosing, operating and utilizing and</p>	



		processing information.	maintaining technological devices. 2. Skillful looking, processing, and looking for information	
		3. Having a leadership spirit	1. Skillfully managing resources (human, funds, time, goods). 2. Skillful in determining priority scale. 3. Skilled in collaboration. 4. Have a strong sense of optimism for success. 5. Always want renewal. 6. Dare to bear the risk	Management leadership and training.

**B. Research Roadmap**

**Picture 2.3 Research Roadmap**



The above research roadmap shows that Ulul Albab students are obtained through the implementation of Ma'had Aly program which includes planning, implementation, and evaluation.

## CHAPTER III

### RESEARCH METHOD

#### A. Approaches and Research Design

The research approach that the writer will use is qualitative research, namely research conducted to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually or in groups,<sup>45</sup> where the data presented is not in the form of numbers but in the form words and images,<sup>46</sup> so that research produced is in the form of research on role of organizations, social activities, or reciprocal relationships. The description and analysis of intended social events is the program activities of Ma'had Aly in Ma'had Sunan Ampel Al-Aly.<sup>47</sup>

The type of research used by researcher is case study research, namely research conducted on a unified system that can be a program, activity, event or group of individuals related to a particular place, time, or bond. In this case, something that is used as a case can be a problem, difficulty, obstacle, deviation, or something that has no problems, such as superiority or success. Here the researcher conducted research related to the excellence or success of MSAA in carrying out the Ma'had Aly program activities.

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<sup>45</sup> Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosadakarya, 2010), hlm. 60-61.

<sup>46</sup> Burhan Bungin, *Metodologi Penelitian: Format-Format Kuantitatif dan Kualitatif* (Surabaya: Airlangga University Press, 2005), hlm. 103.

<sup>47</sup> *Opcit.*, hlm. 64.

## **B. Attendance of The Researcher**

In this study researcher acted as instruments as well as data collectors. The researcher acts as a full participant, where the researcher is a planner, executor, data collector, analysis, data interpreter, and ultimately becomes the reporter of the research results. The researcher also uses instruments such as documents, recorders and camera as supporters in accordance with data collection techniques.

## **C. Setting of The Research**

According to Masri Singarimbun and Effendi, the determination of research plan was determined purposively or based on research considerations and objectives.<sup>48</sup> Purposive is the location of research that is chosen based on certain considerations and taken based on the research objectives. The location of research that was used object of study in this thesis was Ma'had Sunan Ampel Al-Aly Jalan Gajayana No. 50 Malang East Java 65144 Indonesia.

The researcher chose the location at MSAA, because in that dormitory there was a culture of deepening spirituality and intellectuality for the students by undertaking Dormitory activities. The activities are meant the existence of Ma'had Aly program. Its existence is the main study in this thesis. Dormitory (Ma'had) is also very strategic and makes it easy for writer to collect data.

## **D. Data and Data Sources**

According to Lofland (1984: 47) the main data sources in qualitative research are words, and actions, the furthermore is additional data such as documents and

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<sup>48</sup> Masri Singarimbun dan Sofian Effendi, *Metode Penelitian Survey*, (Jakarta: LP3ES. 1989) hlm. 189

others.<sup>49</sup> Suharsimi Arikunto revealed that what is meant by data sources in research is the subject from which data can be obtained.<sup>50</sup> The data collected in this study are various information that is relevant and related to the problem under study, namely the implementation of Ma'had Aly program activities and the ulul albab character of the students. Sources of data from this research are in the form of observations, statements from interview results and various documents that relevant to the research.

The determination of data sources in this research was conducted using purposive sampling and snowball sampling techniques. Purposive sampling is a sampling technique with certain considerations. This particular consideration means that the researcher selects subjects who are considered to master the circumstances and symptoms of research object. While the snowball sampling technique is a technique of retrieving data sources by collecting data which at first is a little until the longer it will become a lot and complex in accordance with the focus of existing research.<sup>51</sup>

#### 1. Human.

Data sources that can provide information verbally through interviews or writing in the form of statements. Sources of data in this study are;

- a. **Mudir Ma'had Sunan Ampel Al-aly, as the main person in charge of Ma'had Aly program activities.**

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<sup>49</sup> *Ibid.* hlm. 157

<sup>50</sup> Suharsimi Arikunto. *Prosedur Penelitian Suatu Pendekatan Praktik*. (Jakarta. PT Rineka Cipta, 2006), hlm. 129

<sup>51</sup> Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, kualitatif, dan R&D*, cet. ke-11(Bandung: Alfabeta, 2010) hlm. 300

- b. The board of caregivers of Ma'had Sunan Ampel Al-aly is the main support for the success of Ma'had Aly program activities.
- c. Students of Ma'had Sunan Ampel Al-aly as a students who participated in Ma'had Aly program activities.

## 2. Place.

- a. Dormitoy (mabna) of Ma'had Aly students, as a place to dig data to the special students who attended Ma'had Aly program activities.
- b. Second floor canteen (Office), as a place for the implementation of Ma'had Aly program like learning class.

## 3. Document

Documents that can be used as sources of data in this research include:

- a. Institutional document of Ma'had Sunan Ampel Al-Aly.
- b. Books, or documents used by students in the implementation of Ma'had Aly program activities.
- c. Photos of students activities.

## **E. Data Collection**

### 1. Observation.

Observation is a way of collecting data by making observations on ongoing activities. Observation can be done in a participatory and non-participatory manner. Participatory observation is when observer participate in activities that take place.

Whereas nonparticipatory observation is observer not participating in ongoing activities, but only acting as observer.<sup>52</sup>

In this research, researcher used both observation methods. The reason of researcher chose the both method is data obtained is truly valid, because researcher can be insider and outsider. The participatory method is used by researcher when collecting data related to the implementation of Ma'had Aly program activities, so that researcher join in and participate in the activity. While the nonparticipative method is used by researcher to observe the character of ulul albab students.

## 2. Interview

Interview is a technique of collecting data in the form of meeting between two or more people directly with the aim of obtaining information and ideas through oral questioning so that meaning is built on a particular topic.<sup>53</sup>

Researchers used this technique to explore data around program activities of Ma'had Aly at MSAA for mudir and carers. In addition, the implementation of Ma'had Aly activities to educator (mualim) and students (mahasantri).

## 3. Documentation.

Documentation is a technique of collecting data by collecting and analyzing documents, both in the form of written documents, drawings, or electronics.<sup>54</sup> The researcher used this technique to dig up information about the profile of Ma'had, the history of its establishment, its vision and mission, organizational structure,

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<sup>52</sup> Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosadakarya, 2010), hlm. 220.

<sup>53</sup> Andi Prastowo, *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian* (Yogyakarta: Ar-Ruzz Media, 2012), hlm. 220.

<sup>54</sup> *Opcit.*, hlm. 221.

educator data, data of students of Ma'had Aly, learning tools of Ma'had Aly and other data related to the focus of research.

#### **F. Data Analysis.**

Data Analysis is the process of searching for and compiling data systematically obtained from interviews, field notes, and documentation by organizing data, describing it into units, synthesizing, arranging into patterns, choosing which one is important and which one to learn, and making conclusion so that it is easily understood by oneself or other people.<sup>55</sup>

In this research, the data analysis technique used was the data analysis technique modeled by Miles and Hubberman. Data analysis in this study is carried out continuously until complete and the data is full. The process of data analysis begins with reviewing the overall data that has been obtained from various sources and several techniques used, namely participatory and nonparticipatory observations, interviews, and documentation, then analyzed through three components of data analysis which include data reduction, data presentation, and conclusion.<sup>56</sup>

#### **G. Research Procedure.**

In the research procedure, author presents in the form of general research stages, including:

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<sup>55</sup> Sugiyono, *Metode Penelitian Pendidikan: Pendekatan kuantitatif, kualitatif, dan R&D*, cet. ke 11 (Bandung: Alfabeta, 2010), hlm. 335.

<sup>56</sup> Uhar Suharsaputra, *Metode Penelitian: Kuantitatif, Kualitatif, dan Tindakan* (Bandung: Refika Aditama, 2012), hlm. 216.



1. The process of this research researcher start from the initial observation of the object of research. The object of research is MSAA mahasantri activity. Then the researcher also conducted an initial interview with several MSAA residents, including Drs. KH. Chamzawi, M. HI, as the primary caregiver of MSAA, then to Dr. KH. Ahmad Muzakki M.A, as MSAA mudir and to other caregivers and converts who teach in the Ma'had Aly program.
2. The results of researcher's initial observations are used as a reference for plunging into the research field. The researcher conducted participatory and nonparticipatory observations in Ma'had Aly program activities, then the researcher conducted interviews with several informants related to the object of the research, then the researcher also conducted documentary studies to obtain data about institutional ma'had, history, implementation of activities and so on.
3. The collected data then analyzed through checking the validity of data using triangulation and data analysis using the Miles and Hubberman model techniques.
4. The last stage is the writing of research reports covering the activities of compiling research results, research consultations, consulting the results of research to supervisor, and improving the results of research.

## CHAPTER IV

### DATA PRESENTATION AND RESEARCH RESULT

#### A. Data Presentation

##### 1. The History of The Establishment of Ma'had Sunan Ampel Al-Aly Malang

###### a. Rationale

Education in Islamic universities is seen as successful if students have an identity as someone who has extensive knowledge, sharp eyesight, an intelligent brain, a soft heart, and high enthusiasm because of Allah. In the view of Islam, students are a respectable and commendable community, according to the word of God (QS.al-Mujadalah: 11)

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

*surely Allah will exalt the believers among you and those who are given the knowledge of some degree. And Allah knows what you do.*

Therefore, students are a community that is the forerunner of the birth of scientists (Ulama ') who are expected to be able to develop knowledge and provide an explanation to the community with that knowledge (QS. al-Tawba: 122). Therefore, Students are considered as an important community to move the Islamic community towards its Caliphate which is able to read the real world as a necessity of Allah (QS.Ali-Imran: 191).

UIN Maliki Malang has a vision and mission to achieve this success, so that the educational activities of UIN Maliki Malang both curricular and extra-curricular

are directed at empowering the potential of students to achieve the target profile of graduates characterized: (1) independent, (2) ready to compete with other college graduates , (3) global academic insight, (4) leadership ability (mobilizing the people) (5) being responsible for developing Islam in the midst of society, (6) having a big soul, and (7) the ability to be a role model for the surrounding community.

The strategy includes institutional development and is reflected in: (1) the ability of academic staff to be reliable in thinking, research, and various religious scientific activities, (2) the ability of academic traditions for all academics, (3) solid management capabilities and able to develop citizen creativity campus, (4) future anticipatory capabilities and are proactive, (5) the ability of the leadership to accommodate all potentials to become the driving force of the institution as a whole, and (6) the ability to build Islamic biology that is able to foster good morality for each academic community .

All of the campus ideologies were revised with the final step, through the establishment of Ma'had. Ma'had's existence will certainly support the desired success. Because, he supports the campus vision and mission in developing students who are scientifically-religious competent, besides having good moral. Thus the center of Ma'had al-jami'ah UIN Maliki stands through a work program and all of its activities run integrally and systematically by considering programs that are synergistic with the vision and mission of university. The establishment of Ma'had is based on the decision of the Chairperson of STAIN Malang and officially functioned in the odd semester of 2000 and in 2005 the Minister of Religion

Regulation No. 5/2005 concerning the status of the university which structurally regulates ma'had Sunan Ampel Al-Aly.

#### **b. Central Establishment of Ma'had Sunan Ampel Al-Aly Malang**

The establishment of Ma'ad Sunan Ampel Al-Aly comes from the idea of KH. Usman Mansur which was then realized during the leadership of Prof. Dr. H. Imam Suprayogo. He built Ma'ad Sunan Ampel Al-Aly while serving as Chair of STAIN Malang.

The laying of first stone began on Sunday Wage, April 4, 1999 by 9 influential kiyai in East Java witnessed by other kiyai from Malang. A year of development Ma'had Sunan Ampel Al-Aly has 4 building units consisting of 189 rooms (3 units each of 50 rooms and 1 unit of 39 rooms) and 5 houses of caregivers and 1 house for mudir (director). Right on August 26, 2000, Ma'ad Sunan Ampel Al-Aly was inaugurated, there were 1041 students consisting of 483 male students and 558 female students. All students are those who are registered in their respective faculties.

And on April 17, 2001, President K.H. Abdurrahman Wahid inaugurated four ma'had buildings, each of which building was named Al-Ghazali, Ibn Rusydi, Ibn Sina, and Ibn Khaldun. After a few months a unit of 50 rooms for 300 people named Al-Farabi was inaugurated by the Vice President, Hamzah Haz and accompanied by the Vice President I of the Republic of Sudan who at the same time inaugurated the status of STAIN Malang to become the University of Indonesia (UIIS).

All of the ma'had units are now occupied by all male students, while female students now occupy 4 new building units which were completed in 2006. These

buildings are named mabna Umm Salamah and mabna Asma 'bin Abu Bakar with a capacity of 64 rooms, respectively. for 512 people each, while mabna Fatimah Az-Zahra has a capacity of 60 rooms for 480 people and Khadijah al-Kubro has only 48 rooms for 348 people. Each of the four buildings has a capacity of 8 people. Both buildings for male students and female students are in separate locations in the campus area, all of these building units have a capacity of 425 rooms for 3022 santri.

Completing the nuances and religious culture in Ma'ad was built a monument which at the same time described the vision and mission of Ma'had written in Arabic in front of the entrance to the mabna for male. The monument reads;

(Be you people with heart eyes)

(Be you people who have intelligence)

(Be you people who have reason)

(And fight to defend God's religion with sincerity).

## **2. Vision, Mission, Objectives and Functions of Ma'ad Sunan Ampel Al-Aly Malang.**

As the center for the study of religious knowledge Ma'ad Sunan Ampel Al-Aly Malang has the following visions, missions, and objectives:

### **a. Vision**

"The establishment of the center for the establishment of aqeedah, the development of Islamic knowledge, good deeds, noble character, the center of Islamic boarding schools information and as a joint creation of Indonesian

Muslim communities that are intelligent, dynamic, creative, peaceful and prosperous."

b. Mission

1. Delivering the student has the stability of the creed and spiritual depth, the majesty of morals, the breadth of knowledge, and professional maturity.
2. Providing Arabic and English skills
3. Deepening the reading and meaning of the Qur'an properly and correctly

c. Purpose

1. The creation of a conducive atmosphere for the development of the personality of students who have faith and spiritual stability, moral majesty, breadth of knowledge, and professional maturity.
2. The creation of an atmosphere conducive to the development of religious activities
3. The creation of bi'ah lughowiyah which is conducive to the development of Arabic and English
4. The creation of a conducive environment for the development of student interests and talents.

d. Ma'had function

Ma'ad's function is the same as the function of a pesantren as an Islamic education institution to realize a generation of Muslims who are ready to live a life. The function includes three aspects, including:

1. Taklim, which is the teaching of science needed by students
2. Tarbiyah, which is to educate students to be directed and guided

3. Institutions, namely as the land of Islamic preaching in serving the community for spiritual needs.

### 3. Management Structure of Ma'had Sunan Ampel Al-Aly Malang.

Ma'had Sunan Ampel al-Aly Board of Uin Maulana Malik Ibrahim Malang Academic Year 2018/2019 as follows;

- |  |                                  |
|--|----------------------------------|
| a. Advisor                                     | : Drs. KH. Chamawi, M. HI        |
| b. Director                                    | : Dr. H. Akhmad Muzakki, MA      |
| c. Secretary                                   | : H. M. Hasyim, MA               |
| d. Division of Ta'lim Afkar                    | : Dr. H. Syuhadak, MA            |
| e. Division of Public Relation and Cooperation | : Dr. H. Badruddin M., M. HI     |
| f. Division of Bussiness and Housekeeping      | : Dr. Hj. Sulalah, M. Ag         |
| g. Division of Worship and Mosque Manager      | : Dr. H. M. Aunul Hakim, M. HI   |
| h. Division of Language                        | : Dr. H. Wildana W. Lc, M. Ag    |
| i. Divison of Ta'lim Al-Qur'an                 | : Dr. H. Nasrullah, Lc, M. Th. I |
| j. Division of Student Affair                  | : Dr. H. Ghufran Hambali, S. Ag  |
| k. Division of Security                        | : Dr. Hj. Dewi Chamidah, M. Pd   |
| l. Caregiver of BTQ and GTA                    | : Dr. H. Isroqunnajah, M. Ag     |

### 4. Management Structure of Ma'had Aly

Structure Of Ma'had Al-Aly Center Of Ma'had Al-Jami'ah Uin Maulana Malik Ibrahim Malang Academic Year 2018/2019

- a. Caregivers
1. Prof. Dr. H. Abdul haris, M. Ag
  2. Drs. KH. Chamzawi, M. Ag

3. Dr. KH. Isroqunnajah, M. Ag
4. Dr. Hj. Ilfi Nurdiana, S.Ag., M.Sc.
5. Dr. H. M. Zainuddin, M.A
6. Dr. KH. Badruddin M, M.HI

b. Leader

1. Mudir : Dr. Ahmad Muzakki, MA
2. Musa'id Mudir I (Academic & Marriage) : Dr. H. Syuhadak, MA
3. Musa'id Mudir II (Administration & Finance) : Dr. Hj. Sulalah, M. Ag
4. Musa'id Mudir III (Management of Ma'had) : H. M. Hasyim, MA

c. Daily Executive

1. Academic Staff : Salman Farizi, S. Pd.
2. Administrative Staff : Hanik Saidatul, S. Pd.
3. Finance Staff : M. Syafiuddin Latifi, S. SI
4. Cooperation and R&D staff : M. Kholil. M. Fil

**5. Teacher Board of Ma'had Aly**

Teachers in the Ma'had Aly Program are grouped into three parts, namely:

1. *Al-Muhadhoirun*, teaching staff who temporarily gives public lectures with actual themes
2. *Al-Mudarrisun*, namely lecturers who routinely give lectures with the specified schedule and courses
3. *Al-Musyrifun*, namely teaching staff who serve as daily assistants, by supervising and guiding students intensively.



In the process of recruiting teachers (Mudarrisun), there are two things that are done;

1. Recommended eligibility and the Masyayikh Council.
2. Feasibility tests through seminars / discussions

The following are the names of teachers in Ma'had Aly;

**Tabel 4.1**  
**The Names Lecturers of Ma'had Aly at Ma'had Sunan Ampel Al-Aly Malang 2018/2019**

No	NAME	No	NAME
1	Dr. H. Aunul Hakim, M. HI	11	Faris Khoirul Anam, Lc, M.HI
2	Dr. H. Nasrullah, Lc, M. Th.I	12	Dr. H. Zainuddin, MA
3	Dr. H. Wildana Wargadinata, M, Ag	13	Dr. H. Yahya, MA
4	Dr. Faisol, M. Ag	14	Dr. Sudirman, M.Ag
5	Dr. H. Sutaman. M.Ag	15	Dr. Suwandi, M.H
6	Drs. Abdullah Zainur Rauf, M.HI	16	Dr. Hj. Umi Sumbulah, M.Ag
7	Dr. H. Mujab Mashudi, MA	17	Dr. Hj. Tutik Hamidah, M.Ag
8	Dr. H. Abdul Malik Karim Amrullah, M. Pd.I	18	Dr. Hj. Umi Mahmudah, M.Pd
9	Dr. Halimi Zuhdi, M.Pd	19	Dr. Muassomah, M.Si
10	Drs. KH. Marzuki. M.Ag	20	Dr. Dewi Hamidah, M.Pd

#### 6. Total of Ma'had Aly Students

**Table 4.2**  
**The Name Of Students of Ma'had Aly at Ma'had Sunan Ampel Al-Aly Malang 2018/2019**

No	NIM	NAME	DEPARTEMENT	FORMATI ON
1	17230053	Faiqul Anwar	Hukum Tata Negara	Male
2	17410138	Maulana Tannendra	Psikologi	Male
3	17210026	Muhammad Fashihuddin	Al-Ahwal Al-Syakhshiyah	Male
4	17930026	Muh Asyif Ali	Farmasi	Male
5	17210152	Muhamad Yahya	Al-Ahwal Al-Syakhshiyah	Male
6	17310158	Dikrul Hakim Tafuzi Mu'iz	Bahasa Sastra Arab	Male
7	17110020	M. Rahmat Hidayat	Pendidikan Agama Islam	Male
8	17630014	Muhammad Qoumasyurrisza	Kimia	Male

9	17220173	Choirur Rois	Hukum Bisnis Syari'ah	Male
10	17240003	Ahmad Naufal Hafidh	Ilmu Quran & Tafsir	Male
11	17620064	Alkaif Rafi Dina Gamgali	Biologi	Male
12	17310043	M. Subkhi Lainuis	Bahasa Sastra Arab	Male
13	17310051	Syafaa'at Annas	Bahasa Sastra Arab	Male
14	17320086	Hamam Nasirudin	Sastra Inggris	Male
15	17310159	Dimas Ach Farhan Tegar Bahari	Bahasa Sastra Arab	Male
16	17310186	Khusniyah Utami	Bahasa Sastra Arab	Female
17	17150082	Nicky Nihayatun Nisa	Pendidikan Bahasa Arab	Female
18	17150126	Ade Khoirun Nisa'	Pendidikan Bahasa Arab	Female
19	17310137	Ni'ma Rofidah	Bahasa Sastra Arab	Female
20	17310018	Rusda Fauziah Azadi	Bahasa Sastra Arab	Female
21	17220171	Nur A'Iza Lizayanti	Hukum Bisnis Syari'ah	Female
22	17110184	Sayyidah Ayu M	Pendidikan Agama Islam	Female
23	17210120	Defi Rahmi Fadhilah	Al-Ahwal Al-Syakhshiyah	Female
24	17310017	Arina Haque	Bahasa Sastra Arab	Female
25	17210184	Awwalul Fadlilah	Al-Ahwal Al-Syakhshiyah	Female
26	17930001	Nadhifatun Nahdhia	Farmasi	Female
27	17620009	Asna Hayati	Biologi	Female
28	17310122	Nur Kholifatul Illiyin	Bahasa Sastra Arab	Female
29	17310163	Nur Hamidah	Bahasa Sastra Arab	Female
30	17320138	Dilla Rachma Aprilia	Sastra Inggris	Female
31	17630032	Halimah Al Adawiyyah	Kimia	Female
32	17110112	Zumazy Habibiyah	Pendidikan Agama Islam	Female
33	17230091	Roudhotun Ni'mah	Hukum Tata Negara	Female
34	17310101	Nahdhiyatus Sholihah	Bahasa Sastra Arab	Female
35	17210155	Iknilul Khoiroh	Al-Ahwal Al-Syakhshiyah	Female

## 7. Core Academic Program and Supporting Program of Ma'had Aly

Curriculum and academics are the main framework of education for Ma'had Aly, which serves as technical guidance in every program activity and development in dormitory, both guidance and teaching programs (theory) in the classroom, as well as coaching in the form of application and practice in dormitory.

This program aims to improve academic competence, through learning and guidance in the classroom, which involves lecturers and other teaching staff who are competent in their respective scientific fields. The core academic program is

Ma'had Aly lecture. While supporting programs consist of academic support programs and non-academic support programs. Academic support programs in the form of Bahsul Masa'il, Deliberation (syawir), Halaqoh Santri, Tahajud Prayer, Prayer in congregation, irsyadad, recitation of wurdul latif, recitation of Yasin and Tahlil and recitation of Mada'iyah Nabawiyah. And non-academic support programs in the form of Ma'had Aly organization, mentoring and community service.

#### **8. Infrastructure of Ma'had Aly**

1. Two mosques (At-Tarbiyah and Ulul Albab )
2. Nine units of dormitory
3. Library
4. Scientific Room
5. Lecture Room
6. Al-Qur'an Laboratory
7. Astronomy Laboratory
8. Court Laboratory
9. Language Laboratory
10. Office (Idaroh Ma'had)
11. Meeting building (SC)
12. Canteen
13. Sports Field

## B. Research Result

Research conducted at Ma'had Sunan Ampel al-Aly UIN Maliki Malang in the form of the implementation of Ma'had Aly program in building the character of Ulul Albab can be seen in each program of activities and learning to build spiritual depth and moral grandeur. The two pillars are prioritized, although indirectly there are breadth of knowledge and professional maturity. All is done to educate students so not to be separated from religious teachings in the midst of the rapid flow of information and technology that is prone to keep people away from the divine element. It could also be morally and attitude far from what the prophet Muhammad exemplified. Therefore, functionally the existence of Ma'had Al-Jami'ah, including the Ma'had Aly program, is very important in educating students in the religious field.

The purpose of the implementation of Ma'had Aly program under the auspices of Ma'had Sunan Ampel Al-Aly is to provide a scientific balance owned by students, not only to understand and master general knowledge in accordance with their regular lectures but also experts and even masters the science of religion. Moreover, religious knowledge in the field of community jurisprudence is in accordance with the objectives of the Ma'had Aly program itself.

As for the implementation of Ma'had Aly program in building the character of Ulul Albab students that is developed at Ma'had Sunan Ampel Al-Aly include planning, implementation, and evaluation of program. Researcher also shows the

result and supporting factors and inhibiting factors that exist. Further explanation is as follows;

### **1. The Implementation of Ma'had Aly Program in Building The Character of Ulul Albab Students at Ma'had Sunan Ampel Al-Aly Malang**

In the research of the implementation of the Ma'had Aly Program in building the character of Ulul Albab, the researcher divided the scope of implementation into three parts, namely planning, implementation and evaluation. Each section of the researcher is outlined in the data exposure below.

#### **a. Planning**

As the research that has been done, Ma'had Sunan Ampel al-Aly's activities have been programmed as well as the existing activities in Islamic boarding school generally, but the difference is that the environment is in higher education, so learning is also adapted to academic capacity of higher education, as well as the special program Ma'had Aly .

Based on the results of interviews and observations made, the planning of the Ma'had Aly program was carefully planned. On the occasion of interview with mudir ma'had K. H Ahmad Muzakki M. A he said:

"Ma'had ini satu tahun tidak terasa hasilnya, untuk menciptakan ulama yang intelektual dan intelektual yang ulama satu tahun tidak akan mencukupi, untuk merealisasikan ide itu, walaupun hanya satu persen dari jumlah mahasantri, diperaslah orang-orang yang punya kemampuan kitab dari berbagai jurusan untuk tinggal empat tahun disini menempuh program Ma'had Al-Jami'ah Al-Aly."<sup>57</sup>

<sup>57</sup> Interview result with K.H Ahmad Muzakki M. A (Mudir Ma'had) on 31 Oktober 2018 at 12:30 – 12:40 WIB.

The opinion of K. H Ahmad Muzakki M. A above indicates that during the establishment of boarding school for more than 19 years, it has not been able to create intellectual's scholar and vice versa. It was proven that there was not enough study period for only one year to process the aspired graduates. The weakness of ability to read the book as well as the insights of the knowledge of religion, especially the science of jurisprudence, became the main factor that encouraged mudir of boarding school to realize the Ma'had Aly program.

The plan to establish that program came directly from rector Prof. Dr. Abdul Haris M.Ag, who asked the management board of boarding school especially mudir to come out, gave rise to a flagship program in the form of Ma'had Aly program to give birth scholar who graduates from Maliki UIN Malang. In his speech he said;

“...butuh profil ma’had, background harus berbagai macam beragam. Perlu ada seminar mengundang alumni yang menjadi kiyai untuk FGD, ada rapat mukim para kiyai untuk menuntaskan profil kiyai yang diinginkan dalam proses pembelajaran. Sehingga ada benchmark ke arah model pembelajaran lebih inklusif dan bebas. Ada filsafat dan peradabannya perlu diinternalisasikan., kitabnya harus lebih tinggi dari Kifayatul Akhyar, mendesain lab bahsul masa’il.”<sup>58</sup>

Through meetings rector, vice rector of academic fields, and mudir formed Ma'had Al-Jami'ah Al-Aly program or abbreviated Ma'had Aly after receiving recommendations from Boarding School international conference

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<sup>58</sup> FGD Speech 27 July 2018.

in 2016.<sup>59</sup> The statement was justified by the administrative staff of Ma'had Aly Ustad Agus Nur Cahyo, he said:

“Kalau perencanaan awal bermula dari harapan pak rektor, kedepan menindaklanjuti teman-teman mahasantri yang bagus di kitab dan alqur'an dikembangkan lagi, mereka difasilitasi dari UIN Malang langsung dan mendapat bimbingan selama empat tahun belajar yang diwaadahi oleh program Ma'had Aly. Mereka kedepan dipromosikan sebagai ulama' ikon Uin yang menjadi percontohan alumni yang benar-benar berkarakter Ulul Albab. Fokus program ma'had aly berorientasi pada fiqih karakter yang mampu menjawab persoalan umat seperti perbedaan pemikiriran tentang fiqih.”<sup>60</sup>

Planning for the implementation of Ma'had Aly program in building ulul albab character was followed up by creating a plan aimed at building ulul albab character. The planning is through communication in the form of exchange of ideas and agreements between mudir and the team relating to decision making, planning, supervision, evaluation, and policy formulation.

In this planning section the researcher divides into two parts, namely planning the core academic activities and academic support activities. The planning of core academic activities is in the form of Ma'had Aly's lecture while planning of supporting academic is in the form of activity programs outside the scheduled lectures.

Planning for Ma'had Aly's lectures begins with the recruitment of prospective new students of the Ma'had Aly program. The selection process

<sup>59</sup> M. Zainuddin dkk, *Model Pengembangan Kurikulum Ma'had Aly* (Yogyakarta; Magnum Pustaka Utama, 2019) p. 42

<sup>60</sup> Interview result ustad Agus Nur Cahyo, S.psi (administrative staff) on 28 May 2019 at 14.06 WIB

is carried out once a year, through two stages, namely registration and selection as explained by the ustad Agus Nur Cahyo S. Psi;

“Perencanaan Ma’had Aly kemarin itu tepat dibulan puasa dalam waktu yang mendadak dan singkat, jadi meminta bantuan murobi-murobiah untuk mengumpulkan mahasantri yang kelas ta’limnya Al-Aly. Setelah terkumpul mereka diberikan pembekalan dan ternyata banyak yang berminat. Setelah itu mahasantri mengumpulkan berkas seleksi sama dengan proses seleksi musyrif-musyrifah”<sup>61</sup>

At the registration stage, the prospective Ma`had al-Aly students must submit the KHS (Study Result Card), Syahadah Tashih al-Qur`an, a recommendation letter from Musyrif-Musyrifah and submit identity. While the selection phase for prospective Ma`had al-Aly students must have the ability to be tested, as follows:

- a. Can read and understand the text of the book *Kifayatul Akhyar* (Mastery of Mufradat, Nahwu-Sharraf, and Understanding of Contents).
- b. Have scientific analysis skills, especially in the fields of fiqh and ushul fiqh.

After going through the selection process of Ma'had Aly students, researcher grouped planning both from the core academic programs and supporting programs into planning daily, weekly and monthly. Following in detail researcher grouped the time and implementation of the plan according to a schedule.;<sup>62</sup>

<sup>61</sup> *Ibid*

<sup>62</sup> The results of interview with Ustad Agus Nur Cahyo S. Psi (administrative staff of Ma'had Aly) on May 28, 2019 at 14.00-14. 32 WIB and observational experience during the MSAA meeting.



**Table 4.3 Schedule for Planning of Ma'had Aly Daily Program**

No	Name of Program	Types of Program	Implementation	Time
1.	Ma'had Aly Lecture	Academic Core Program	Every Monday - Friday.	19.30 – 22.00
2.	Praying In Congregation	Academic Support Program	On Dawn prayer, Sunset Prayer, and Evening Prayer.	In accordance with their respective times
3.	Recitation of Wirdul Latif	Academic Support Program	Everyday	04.50 - Finish
4.	Ma'had Aly Organziation	Supporting Non-Academic Program	Began entering as Ma'had Aly students until left	As long as studying at Ma'had Aly
5.	Mentoring	Non-Academic Support Program	Every Monday - Friday	Adjust the schedule

**Table 4.4 Schedule for Planning of Ma'had Aly Weekly Program**

No	Name of Program	Types of Program	Implementation	Time
1.	Deliberation (Syawir)	Academic Support Program	Every Monday night	19.30 – 21.00

2.	Halaqoh of Students	Academic Support Program	Twice on a week	15.30 – 17.00
3.	Irsyadat	Academic Support Program	Tuesday morning after reciting Wirdul Latif	05.10 – Finish
4.	Recitation of Yasin and Tahlil	Academic Support Program	Every Friday night	18.00 – Finish
5.	Recitation of Mada'iyah Nabawiyah	Academic Support Program	Every Friday night	19.30 – 21.00

**Table 4.5 Schedule for Planning of Ma'had Aly Monthly Program**

No	Name of Program	Types of Program	Implementation	Time
1.	Bahsul Masa'il	Academic Support Program	Once a month	Conditional
2.	Tahajud Prayer	Academic Support Program	Once a month	03.00 – 03.30
3.	Community Service	Non-Academic Support Program	One Month at the end of Ma'had Aly's lecture	Conditional

## b. Implementation

The Implementation of Ma'had Aly program is implemented in the form of classroom lectures and also practice support activities in the environment Ma'had Sunan Ampel Al -Aly Malang. Lectures in the class as regular lectures in the department of each student, as stated by Ustad Agus Nur Cahyo S. Psi;

“Peksanaan perkuliahan ma'had aly sesuai jadwal yang berlaku, sama halnya perkuliahan reguler yang menerapkan sistem SKS, hanya saja pembelajaran dikelas bernuansa pembelajaran ta'lim santri.”<sup>63</sup>

The above quote indicates that the lecture of Ma'had Aly has a subjects that must be taken while studying. Besides Ma'had Aly also applies the practice of activities in order to build the character of Ulul Albab in the Ma'had Sunan Ampel Al-Aly Malang.

Then from the results of interviews, observations, and documentation, the process of implementing Ma'had Aly's program for students in detail is divided according to the type and characteristics, among others;

### 1 The Implementation of Daily Program of Ma'had Aly

#### a. The Ma'had Aly's Lecture

Lecture was held at night after the Isya' praying in congregation that starting on Monday-Friday at the C Building of UIN Maliki Malang. This

<sup>63</sup> Interview result ustad Agus Nur Cahyo, S.psi (administrative staff) on 28 May 2019 at 14.06 WIB

lecture must be taken by students in each semester according to the number of applicable credits. In total there are 15 subjects. Following is the marketing distribution.

**Tabel 4.6 Subjects Marketing Distribution**

NO	SUBJECTS	CRE DIT	CURRICULUM STATUS	SEMESTER								PRE SYA RAT	CRE DIT	
				I	II	III	IV	V	VI I	VI II				
1	Ushul Fiqh	12	Basic			X	X	X						4
2	Ilmu Mantiq	6	Basic			X	X							3
3	Fiqh	16	Core			X	X	X	X					4
4	Tafsir Afkam	8	Core					X	X	X				3 n 2
5	Hadis Ahkam	8	Core				X		X					4
6	Bahsul Masail	12	Core						X	X	X			4
7	Muqaranatul Madhab	8	Core					X	X					4
8	Muraja'ah Kuliyyah	4	Core									X		4
9	Risalah Akhir	6	Core							X	X			3
10	Hikmatut Tasyri'	6	Core							X				3
11	Arabiyah al-Yaumiyah	4	Support	X	X									2
12	English Conversation	4	Support	X	X									2
13	Ta'lim Afkar	4	Support	X	X									2
14	Khidmah Ijtima'iyah	6	Support									X		6
15	Adabul Alim Wal Muta'alim	4	Support			X	X							2
16	Total	108		6	6	13	17	15	19	12	17			108

In semester 3 and 4 of the 2018/2019 school year there were 5 subjects are Fiqh, Usul Fiqh, Mantiq Science, Ahkam Hadith, and Adabul Alim Wal Muta'alim. Each of teacher who teaches the status as chaplain and cleric, the scientific sanad clear and trusted.

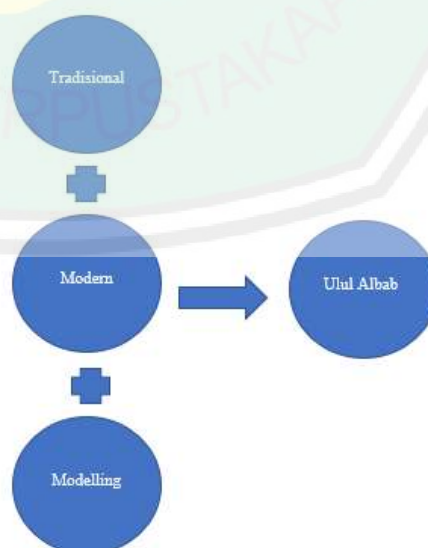
In the classroom learning activities teachers apply the learning model according to their individual characteristics. However, all learning models applied remain in the corridor of integrated learning model of

Ulul Albab (ILMU). The ILMU model is a blend of the traditional model (teacher center) and modern modern (student center). Both models are then integrated with attitude-based learning named Ulul Albab.

The traditional model used is still using Boarding School model, which is the sorogan and bandongan model, where a teacher reads a book and then the students listen and imitate, then an individual muroja'ah is done and together.

While the modern learning model used in Ma'had Aly prioritizes students as humans who have the potential to be able to develop their own knowledge, so that the independent learning model and the discussion learning model will be more widely used especially in subjects that are charged with skills and attitudes. Especially for Bahsul Masail skills uses learning of Micro Teaching model.

**Picture 4.1 Learning Model of Ma'had Aly**



According to information from Faiqul Anwar HTN students the teachers applied different learning models. Each has its own characteristics, following complete;

1. Ustad Said, he teaches Usul Fiqh subject, often asking students to make presentations in his lectures. Like regular lectures in general, before the presentation, ustad Said divided the groups and each group got a part of the material which had to be presented at their turn.
2. Ustad Ghufron, he teaches the Adabul Alim wa Muta'alim subject, asking the Ma'had Aly's student to make groups read books alternately, he gave the groups time to prepare before taking their turn to read the sections of the book that were determined at that time.
3. Ustad Nasrullah, he determined reading of the hadith that must be read by Ma'had Aly's Student when in class. After the students read this part of the book then are asked to make a question related to the hadith that has been read. So that communicative learning interactions occur that support students understand the hadith sciences.
4. Kiyai Muzakki, he teaches mantiq science subject. Usually he reads the material himself, then explains it and also gives the Ma'had Aly's student the opportunity to ask questions. The interesting thing about his learning model is that it combines lecture and sociodrama methods.

5. Kiyai Chamawi, he asked Ma'had Aly's student to read the book Fathul Qarib in class, more precisely using the sorogan model. Usually he asks to read the material to be taught that already past, sometimes also asks to read the Fathul Qorib book from the beginning.

b. Praying in Congregation

Praying in congregation is an activity that must be carried out by Ma'had Aly students every day at three prayers, namely Dawn prayer, Sunsest prayer, and Evening prayer. This activity is controlled by the Worship division that has been determined.

c. Recitation of Wirdul Latif

Recitation of Wirdul Latif is done after the end of the Dawn prayer in congregation every day at the At-Tarbiyah mosque and Ulul Albab mosque. The purpose of doing the habituation is as a form of learning to students in order to preserve the practice of the salafus sholih in fortifying themselves, purifying the heart, calming the mind, and facing polemics in daily life. So that in dealing with the problems of life more patient and steadfast to expect the pleasure of Allah.

d. Ma'had Aly Organization

Ma'had Aly organization is an organization created for Ma'had Aly students as their place to support professional maturity. His role and duties are the same as those of the musyrif-musyrifah organizations, only

that they do not go into the new students but rather take care of the Ma'had Aly students itself. This activity was carried out every day that created by Ustad Agus Nur Cahyo S. Psi as the staff and the person in charge. He divided four divisions in the organizational structure, ranging from the public relations and publicity division, the teaching division, the Ministry of Communication and Information division and and the worship division. The division of public relations and publicity in charge of sticking social relations and community. The division of teaching take care of the teacher's presence, starting from the presence, etc., and to replace the teaching hours by initiating a learning if teachers are unable to attend. The division of Ministry of Communication and Information is in charge of distributing available information such as race info, announcements, and publishing the results of deliberations (syawir), halaqoh santri etc.

e. Mentoring

Mentoring is a daily activity that engages in teaching practices at the Madarasah Diniyah in Ma'had Al-Jami'ah Center. This program was carried out when Ma'had Aly students were lectured at semseter 5 and 6. Students who are taught are those who have graduated from ma'had for one year and continue their education at Madarasah Diniyah in Ma'had Al-Jami'ah Center. The expectation of caregivers is Ma'had Aly students can apply the knowledge gained, transmitted to their junior students



## 2. The Implementation of Weekly Program of Ma'had Aly

### a. Deliberation (Syawir).

Syawir is a knowledge exchange activity that is routinely carried out by Ma'had Aly's student every monday night. Similar to Bahsul Masa'il, it's just a small scale and local that guided by Ustad Agus Nur Cahyo S. Psi. He is special staff that responsible for the Ma'had Aly program.

### b. Halaqoh of Students

Halaqoh of Students is a weekly activity carried out by Ma'had Aly's student in the afternoon in the context of the science majlis. A kind of private ancient book learning, assisted by Gus Nasrullah in an effort to sharpen the brain and review the sciences that have been obtained in the lectures of Ma'had Aly.

### c. Irsyadat

Irsyadat or giving religious lectures in other languages, is an agenda that is familiarized by the Ma'had Sunan Ampel Al-Aly every tuesday morning after reading Wirdul Latif. The aim is to provide advice, motivation, and knowledge tand also to regenerate the spirit of sudents which are slowly slacking. The enlightenment of irsyadat start from the caregivers, murobbi, and also Ma'had Aly's student according to a predetermined schedule.

d. Recitation of Yasin and Tahlil

The Recitation of Yasin and Tahlil is conducted every Friday night after Magrib prayer by all the students who take place at the Center of Ma'had Al-Jami'ah Uin Maliki Malang. Usually led directly by Kiyai Muzakki as well as prayer leaders.

e. Recitation of Mada'iyah Nabawiyah.

The Recitation of Mada'iyah Nabawiyah is carried out every Friday night after Isya' prayers by all students who take place at the Center of Ma'had Al-Jami'ah UIN Maliki Malang. The readers or assignments are divided according to their own time, starting from Ma'had Aly students and other new students from the existing dormitories.

2. The Implementation of Monthly Program of Ma'had Aly

a. Bahsul Masa'il

Bahsul Masa'il is an activity of exchanging knowledge about the problems of life in the lens of science of jurisprudence, aimed to hone critical reasoning power and increase intellectuality. Various propositions, ideas, and arguments are conveyed to find solutions and add new knowledge in dealing with community problems. This activity is carried out by Ma'had Aly's student once a month by inviting representatives of students from other Islamic boarding schools. In addition to holding, Ma'had Aly's student also attended the Bahsul

Masa'il held by other Islamic boarding schools, such as the Bahsul Masa'il at Ar-Rifa'i a few months ago before the month of Ramadan 1440 H.

b. Tahajud Prayer

Tahajud prayer is an activity carried out in congregation every once a month at the At-Tarbiyah Mosque. This activity is not mandatory for Ma'had Aly students in every day, it just optional. But it is very recommended to be closer way to Allah Almighty and deepen aqidah spiritual and build up the good character.

c. Community Service

The plan of mudir who has entered the work program is to conduct a Community Service program located around Malang for a month. This program is the same as KKM Posdaya UIN Maliki Malang but not from the campus, but from the Ma'had Sunan Ampel Al-Aly. Ustad Agus Nur Cahyo S. Psi said that this program was carried out in the final semester of regular lectures. Through this program, Ma'had Aly students can dive directly into the real field of the community. All the knowledge and learning experiences gained, the hope of being able to apply in the community well and professionally.

### c. Evaluation

Evaluation of the implementation of Ma'had Aly program in building the ulul albab character is of two kinds, first evaluating the activity program (planning and implementation), second evaluation of student achievement learning outcomes. This statement was conveyed by academic staff Ma'had Ustad Salman;

“Ada beberapa evaluasi yang dilakukan oleh MSAA, diantaranya adalah evaluasi program kegiatan (perencanaan dan pelaksanaan) serta evaluasi hasil belajar mahasiswa.

Proses evaluasinya, *pertama*, Mudir ma'had mengevaluasi kegiatan perkuliahan bersama mu'alim. Ada staff yang bertugas mencatat jurnal kegiatan pembelajaran. Penambahan dan pengurusan program kegiatan pembelajaran yang dilaksanakan tergantung pada hasil evaluasi mudir dan mu'alim. Untuk kegiatan selain perkuliahan disampaikan langsung oleh ustad Agus Nur Cahyo S. Psi langsung kepada mudir.

*Kedua*, evaluasi hasil belajar adalah terkait dengan tes tulis maupun lisan. Tes ini dilakukan saat masuk program Ma'had Aly melalui proses seleksi santri ma'had Aly untuk rekrutemen. Kemudian ada tes lagi berupa ujian yang rutin diadakan pada pertengahan dan akhir semester baik ujian tulis dari mu'alim maupun lisan yang diberikan.

Evaluasi ini kerjasama antara mudir, mu'alim, dan juga staff yang mengurus Ma'had Aly. Mudir memberikan kebijakan-kebijakan, dosen atau mu'alim mengajarkan ilmu perkuliahan, sementara staff berperan sebagai pembimbing, pengontrol dan panutan mahasiswa setiap hari. Sehingga program-program Ma'had Aly bisa berjalan dengan lancar dan maksimal.

Adapun catatan-catatan dari staff menjadi evaluasi sendiri bagi kehidupan mahasiswa, apakah sudah mengalami perubahan karakter dan prestasi akademik dalam hal keluasan ilmu maupun peningkatan kualitas ibadah yang mencerminkan kedalaman spiritual dan keagungan akhlak.”<sup>64</sup>

<sup>64</sup> Interview result with ustad Salman Al-Farisi on 31 Oktober 2018 at 12.40-13.00 WIB

From the above statement, it is known that there are two kinds of evaluations applied, namely evaluating program activities, both lecture and other programs, and evaluating student learning outcomes of Ma'had Aly.

Ustad Agus Nur Cahyo S. Psi added that the learning evaluation system developed was of two types namely test evaluation and non-test evaluation. Evaluation tests put forward more to measure the level of knowledge possessed by students, such as the ability to understand the ancient book, the ability to memorize verses of the Qur'an and al-Hadith, the ability to memorize the principles of fiqh, the ability to analyze contemporary problems and the ability to create solutions of problems that happens in the community. While the non-test model emphasizes the ability to measure language and communication skills when delivering material. The evaluation period is as follows;

- a. Pre Test
- b. Daily
- c. Mid Semester Test
- d. Final Semester

Test Pre test to map input of prospective students who are willing to take part in the learning process at Ma'had Aly. Daily tests are used to ensure competency each meeting. Mid Semester Test tests are used to ensure half the competency of study material taught in class. End final semester tests are used

to determine the competence of student learning from the beginning of the lecture until the end of the lecture.

## **2. The Result of Ma'had Aly Program in Building The Character of Ulul Albab Students at Ma'had Sunan Ampel Al-Aly Malang**

Fostering Ulul Albab's character in students is a task of educators who must be carried out properly and continue as expected. The educator group consists of mudir, lecturers, coaches Ma'had Aly and the parties involved. From various forms of Ulul Albab formation by educators in Ma'had Aly, many of the results that have been achieved are not yet maximal, because the measure of the success of the spiritual and moral aqidah character cannot be measured by numbers.

This is in accordance with the interview from Ustad Agus Nur Cahyo S. Psi who saying that:

“Sejauh ini karkakter Ulul Albab sudah terbentuk, Alhamdulillah jam’ahnya terjaga semenja mahasantri sampai saat ini untuk sholat shubuh, magrib, dan isya’. Kegiatan penunjang Ma’had Aly dijalankan dengan baik seperti sholawatan, yasinan, tahlil, mengisi irsyadat dan lain-lain. Secara keilmuan lebih bertambah, setiap sore ada rutinan belajar kitab didampingi mas Anas untuk mengasah kemampuan mahasantri. Kelas dibagi menjadi kelas al-ay dan mutawasith, bahkan sekarang hasil dari syawir sudah terkumpul yang rencananya akan dipublikasikan, website Ma’had Aly sudah punya, hanya saja belum diaktifkan. Sementara penanaman akhlak sudah ada tapi belum sempurna, karena penanaman akhlak butuh proses yang panjang tidak cukup satu tahun. Kalau perilaku sehari-hari ya mahasantri Ma’had Aly tawadhu’, ta’dzim dan sopan sama kiyai, dosen dan lain-lain.”<sup>65</sup>

<sup>65</sup> Result of interview Ustadz Agus Nur Cahyo, S.psi (administrative staff) on 28 May 2019 at 14.06 WIB

Based on the information above it can be concluded that the character of Ulul Albab students has been formed through Ma'had Aly lectures and academic supporting activities. The achievement of spiritual and moral aqidah is built through religious traditions and culture as a form of inculcation of religious values through supporting programs for academic activities such as praying in congregation, reading Wirdul Latif, reading Yasin and Tahlil, Mada'iyah Nabawiyah and others. The breadth of knowledge is formed through regular lectures according to each department and Ma'had Aly's lectures that specifically provide an understanding of religious sciences while also indirectly instilling aqidah and morals. The breadth of knowledge is achieved because all students have passed the Ma'had Aly course which has been taken for one year. Moreover, it has produced a real creativity in the form of writings from deliberations (syawir), it's just not yet published. While the benchmarks for their graduation scores can be seen in the appendix which has exceeded the standard set value.

This statement is in accordance with the results of an interview by K. H Ahmad Muzakki M. A who said that;

"Tugas utama Ma'had cuma dua kedalaman spiritual dan keagungan akhlak, yang diutamakan akhlaknya, keluasan ilmu akan membawa bagaimana orang itu merunduk bisa paham bahwa sesungguhnya ilmu yang dimiliki masih sedikit, masih kurang sehingga dengan bertambahnya ilmu dia masih mengaji disitulah ada tawadhu. Untuk hasil program perkuliahan Ma'had Aly bisa dilihat dinilai, perkembangan dan peningkatannya bisa dilihat dinilai UAS mas, yang jelas anak-anak sudah bagus bacaannya, kemarin mereka juara lomba baca kitab se-PTKIN."<sup>66</sup>

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<sup>66</sup> Results of the interview K. H. Ahmad Muzakki M. A (mudir ma'had) on July 4, 2019 at 13.52 WIB

Then it was strengthened by KH Hamzawi M. HI about the results of Ma'had Aly program are as follows;

“Jelas dua kan kedalaman spiritual dan keagungan akhlak. Dimata kuliah fiqih sendiri dalam satu tahun ini mereka bisa membaca kitab dengan baik dan benar, bisa baca sekaligus memahami, anaknya baik-baik karena hasil seleksi, ada yang lumayan (tidak bodoh) tapi agak tertinggal, saya kira ada dua orang, itu aja mereka rajin mengejar, memacu diri. Secara umum perkembangan ilmu bertambah, wacanan mereka luas karena kita ajari ilmu fiqih, usul fiqih, ilmu akhlak dan kita ajari kasus-kasus supaya bisa menjawab dan memecahkan problematika masyarakat.”<sup>67</sup>

From the explanation above, the writer can conclude that the implementation of Ma'had Aly program in building the character of Ulul Albab students in Ma'had Sunan Ampel Al-Aly Malang which has been done by educators has helped a lot in building the character of Ulul Albab students. Like the implementation of Ma'had Aly lecture, Bahsul Masa'il, Syawir, Prayer in congregation, Wirdul latif and others. The depth of spiritual aqidah, and the greatness of morals are built through Lecture, Prayer in congregation, recitation of Wirdul Latif, recitation of Yasin and Tahlil and etc. The breadth of knowledge is automatically gained through Lecture, plus the activities of Bahsul Masa'il, Deliberation, Halaqoh of Students and others. Specifically for lecture, the writer concludes that there are results that have been achieved after examining the results of interviews and documentation of values in accordance with the indicators in the Ma'had Aly profile as follows;<sup>68</sup>

<sup>67</sup> Result of the interview K. H. Khamzawi on July 5 2019 at 14.01 WIB

<sup>68</sup> Results of interviews and review of Ma'had Aly's profile book.



1. The subject of Usul Fiqh, students are able to study at the same time answer the people's prolematics in the lens of jurisprudence through bahsul masa'il and deliberations.
2. The subject of Adabul Ta'lim wa Muta'alim, students have noble morals practiced in the form of tawadhu ', good manners, ta'dzim to the teacher and emulating them in seeking knowledge.
3. The subject of Hadith Ahkam students are able to place legal policy in overcoming contemporary problems through group discussion and monitoring.
4. The subject of Mantiq Science students can understand compose the right combination of words in response to differences of understanding so that they are humble and do not feel right themselves.
5. And The subject of Fath Qarib, students begin to understand the broad insights regarding persolaan social jurisprudence and laws that directly supervised by K. H Khamawi M. HI

and for professional maturity so far attained involvement in workshops, seminars, committees as well as big events of Ma 'had as a Memorial Day Muharrom, Muawa'dah, and others. Professional maturity will be truly perfect when Ma'had Aly students carries out community service, there knowledge and morals will be faced with the obligation to answer the problems of the wider community.

### **3. Supporting Factors and Inhibiting Factors of Ma'had Aly Program in Building The Character of Ulul Albab Students at Ma'had Sunan Ampel Al-Aly Malang.**

After conducting interviews with the Mudir Ma'had and other sources, the following data were obtained;

#### **1. Supporting Factors**

##### **a. Curriculum**

1. The curriculum model is integrated learning model of Ulul Albab, which combining teacher center and student center model with Ulul Albab attitude.
2. The learning curriculum have been arranged in accordance with focused subjects such as Usul Fiqh, Mantiq Sciences, Fiqh Sciences, Qur'anic Sciences, Hadith Sciences, Arabic and English. In total there are 108 credits that must be taken by student as long as lecture.

##### **b. Learning**

1. In aspects of teaching methods have used various methods in accordance with needs, namely lectures, presentations, discussions, and etc.
2. In the learning students should be more active in the form explaining material, presenting data, and creating ideas or thought.

c. Lecturer

1. Teaching was delivered by lecturers who have quite high competence, some hold chaplain title so that students have no difficulty in discussing various materials individually or in groups.
2. The competencies possessed by lecturers are personal, social, professional, leadership and pedagogical competencies as the abilities in managing learning.

**2. Inhibiting Factors**

a. Status

1. According to kiyai Muzakki, the most inhibiting factor is that there is no formal legal status from the government. The formal legal status of Ma'had Aly makes it an obstacle that is still being fought for so long as Ma'had aly students gets a double degree.
2. The Ma'had Aly program is still not supported by accreditation status yet such as the other Ma'had Aly in Islamic Boarding School.

b. Lecture

1. The existence of double lecture for student, namely in Ma'had Aly and regular lectures each make the students are burdened with two curricula, so they must work hard and have a strong commitment until graduation.

2. Students must manage time for lecturing as well as possible in order getting balance achievement, both in regular's lecture and Ma'had Aly's lecture.

c. Facility

1. The lecture room should ideally be placed in the central library of UIN Maliki Malang so that students can practice the books directly and more effectively. So far the lecture room has moved from the canteen ma'had Lt. 2 to Building C.
2. An effort to get a scholarship for graduate students to study abroad. During the lecture, mudir tried to give tuition fee for free.

## CHAPTER V

### DISCUSSION

In this chapter, the researcher will analyze the exposure of data and research results according to a theoretical study of the implementation of Ma'had Aly program in building the character of Ulul Albab students in Ma'had Sunan Ampel Al-Aly Malang. The data obtained will be analyzed by researchers in accordance with the results of research that refers to some predetermined problem formulations. The details are as follows:

#### **A. The Implementation of Ma'had Aly Program in Building The Character of Ulul Albab Students at Ma'had Sunan Ampel Al-Aly Malang**

In the results and discussion section, the researcher divides the scope of implementation into three parts, namely planning, implementation and evaluation. Each part of the researcher is discussed in the data presentation below;

##### **1. Planning**

The program is a series of activities that have been planned to be carried out and completed to get a goal in an effective and efficient manner. Sutomo Kayamoto said that the program is a series of activities that have a start which must be carried out and completed to get a goal.<sup>69</sup> The Ma'had Aly program is the plan of rector through the Ma'had Al-Jami'ah Center as a superior program aimed at realizing the aspirations of graduates of Islamic tertiary institutions, namely scholar intellectuals and intellectual scholars. The Ma'had Aly's

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<sup>69</sup> Sutomo Kayamoto, *Program Pembangunan*, (Bandung: Sinar Baru, 1985), hlm. 162

activities basically examines and discusses classical Arabic books, both in the *bahsul masa'il* or in the form of discussions or *halaqoh* on the contents of books from various perspectives in accordance with the dynamics of the development of the modern situation.<sup>70</sup>

The planning of Ma'had Aly's program which was built through a series of activities in accordance with Sutomo Kayamoto's statement stems from the idea of rector then being placed in the area of Ma'had Sunan Ampel Al-Aly as a forum for program realization. The program developed at Ma'had focuses on deepening the classical books through academic activities and forging supporting programs that lead to the birth of scholars graduated from UIN Maliki Malang.

In his theory, Harjanto said that the planning system in education is very necessary for communication, related to decision making, planning, supervision, evaluation, and formulation of policies that really need communication as supporting material in educational planning.<sup>71</sup> Decision making in the Ma'had Aly program itself is in the form of a recruitment process for new Ma'had Aly students. The recruitment of students is aimed at selecting among the applicants who are applying, and then downsized according to the quota provided by Ma'had Aly. So in the end there were only 35 Ma'had Aly students selected and they had to stay in Ma'had Sunan Ampel Al-Aly for four years.

According to Anderson and Bowman (1964) said that planning is the process of preparing a set of decisions carefully and intelligently about what will

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<sup>70</sup> Marwa Saridjo, *Pendidikan Islam Dari Masa Kemasa: Tinjauan Kebijakan Publik Terhadap Pendidikan Islam di Indonesia*, edisi revisi, cet: II (Ciseng Bogor: Yayasan Ngali Aksara dan al-Manar, 2011), hlm. 226

<sup>71</sup> Harjanto, *Perencanaan Pengajaran*, (Jakarta; Rineka Cipta, 2008), hlm. 20

be done in the future in order to achieve goals.<sup>72</sup> The Ma'had Aly students who are selected are projected to be long term for a cadre of scholars who are intellectually and viceversa. In the short term, students are selected through the Ma'had Aly's lecture, they are nurtured and guided directly by Ustad Agus Nur Cahyo S. Psi in dormitory Al-Ghazali 2. Every day he conducts supervision and evaluation which is then accumulated in the form of monthly evaluations with Mudir Ma 'had, K. H. A. Muzakki, MA

The Ma'had Aly's lecture supported by the preparation of supporting programs that consist of academic support program and non-academic support program. The academic support programs are a form of additional program policies for the planning of core program, so that inter-programs arise correlations in building the desired graduate profile. While non-academic support program tend to complete skill through real practice. Planning of academic support program and non-academic support program are scheduled for implementation as follows;

**Table 5.1 Schedule for Planning of Ma'had Aly Daily Program**

No	Name of Program	Types of Program	Implementation	Time
1.	Ma'had Aly Lecture	Academic Core Program	Every Monday - Friday.	19.30 – 22.00

<sup>72</sup> Ricard A. Gorton. *School Administration*. (American: WM.C. Brown Company Publisher, 1976) hlm. 14

2.	Praying In Congregation	Academic Support Program	On Dawn prayer, Sunset Prayer, and Evening Prayer.	In accordance with their respective times
3.	Recitation of Wirdul Latif	Academic Support Program	Everyday	04.50 – Finish
4.	Ma'had Aly Organziation	Supporting Non-Academic Program	Began entering as Ma'had Aly students until left	As long as studying at Ma'had Aly
5.	Mentoring	Non-Academic Support Program	Every Monday – Friday	Adjust the schedule

**Table 5.2 Schedule for Planning of Ma'had Aly Weekly Program**

No	Name of Program	Types of Program	Implementation	Time
1.	Deliberation (Syawir)	Academic Support Program	Every Monday night	19.30 – 21.00
2.	Halaqoh of Students	Academic Support Program	Twice on a week	15.30 – 17.00
3.	Irsyadat	Academic Support Program	Tuesday morning after reciting Wirdul Latif	05.10 – Finish



4.	Recitation of Yasin and Tahlil	Academic Support Program	Every Friday night	18.00 – Finish
5.	Recitation of Mada'iyah Nabawiyah	Academic Support Program	Every Friday night	19.30 – 21.00

**Table 5.3 Schedule for Planning of Ma'had Aly Monthly Program**

No	Name of Program	Types of Program	Implementation	Time
1.	Bahsul Masa'il	Academic Support Program	Once a month	Conditional
2.	Tahajud Prayer	Academic Support Program	Once a month	03.00 – 03.30
3.	Community Service	Non-Academic Support Program	One Month at the end of Ma'had Aly's lecture	Conditional

After describing the theory of planning with the planning of Ma'had Aly program in the field, researcher strengthened the analysis of data and made the conclusion that;

1. The Ma'had Aly program is in accordance with Sutomo Kayamoto's statement which had the beginning of the rector's idea, then was carried out to achieve the desired profile of Ma'had Aly graduates.

2. From the five elements of planning according to Harjanto, all of them were carried out in Ma'had Aly such as (a) decision making in the form of student recruitment (b) preparation of planning was strengthened by planning of academic support programs (c) supervision and (d) evaluation was carried out directly by ustad Agus Nur Cahyo S. Psi in daily activities at Mabna Al-Ghazali 2.
3. Planning academic programs, academic support programs and non-academic support programs as a form of policy formulation to build the desired profile of Ma'had Aly graduates.

## 2. Implementation

Process is part of the implementation, which is an action of a plan that has been prepared in a thorough and detailed. Implementation is usually done after the planning is ready and mature. In simple terms implementation can be interpreted as an application. Majone and Wildavsky suggested that implementation was an evaluation. Browne and Wildavsky suggest that implementation is an extension of activities that are mutually adjusting.<sup>73</sup> This understanding shows that the word implementation boils down to activities, actions, or mechanisms of a system. The expression mechanism means that the implementation is not just an activity, but an activity that is planned and carried out seriously based on all certain norms to achieve the objectives of the activity.

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<sup>73</sup> Nurdin Usman, *Konteks Implementasi Berbasis Kurikulum*. (Jakarta; PT. Raja Grafindo Persada, 2002) hlm. 70

The implementation of the Ma'had Aly program under the auspices of Ma'had Sunan Ampel Al-aly UIN Maliki Malang was carried out earnestly through collaboration by all parties involved ranging from the rector, mudir ma'had, lecturers (mu'alim), staff, and Ma'had Aly students. Each party plays its role and function. The rector presented ideas as well as who facilitated the implementation of the Ma'had Aly program. Mudir executes the program as his duty as the director of Ma'had, as well as transfer of the knowledge as one of lecturers in Ma'had Aly along with other lecturers. And those who know best about the daily life of Ma'had Aly students in the field are the staff, Ustad Agus Nur Cahyo S. Psi. He implements programs such as assisting, guiding, and controlling lectures and implementing support programs, both academic and non-academic in the field. The involvement of all parties above indicates that there is seriousness in running the Ma'had Aly program with the aim of producing a cadre of scholar intellectual and intellectual scholar with the character of Ulul Albab. The parties provide synergy with one another.

One of the reasons for Ma'had Aly students to stay in Ma'had for four years is that the cultivation of the character of Ulul Albab is effective. Planting the characters referred to in this study is the way carried out by the institution in instilling characters in the student. According to Zubaidi the character education comprehensively can be done by using methods of inculcation, example, facilitation, and skills development.<sup>74</sup> Whereas the application of character

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<sup>74</sup> Zubaidi, *Desain Pendidikan Karakter*, (Jakarta: Kencana Prenada Media Group, 2013) hlm. 231

education can be done with various integration strategies. The strategies that can be done are, 1) Integration in daily activities, and 2) Integration in programmed activities.

The connection between the theory of implementation and the implementation of the Ma'had Aly Program under the auspices of Ma'had Sunan Ampel Al-Aly is implementing the methods and strategies of character education mentioned above. The inculcation and exemplary methods were applied in the Ma'had Aly lecture, while the facilitation and skills development methods were seen in the implementation of the supporting program, because the supporting programs were more oriented towards developing student skills such as upon call skills, having a community service, and dealing directly with people's lives. Strategies for implementing Academic Core Programs and Supporting Programs are integrated in the implementation of daily, weekly, and monthly program. The following is the implementation of Ma'had Aly program in detail.

#### 1. The Implementation of Daily Program of Ma'had Aly

The daily program of Ma'had Aly consist of Ma'had Aly's lecture, praying in congregation, recitation of Wirdul Latif, Ma'had Aly's organiation, and mentoring.

Ma'had Aly lecture is held every Monday-Friday at night after the evening prayer in congregation. Cultivation of character is slowly formed as the lecturer deliver each lecture taught. Through the subjects studied, deliver in how Ma'had Aly students are ethical, moral and have good morals. During

one academic year, there are five subjects that have been studied. Each subject in the process of building Ma'had Aly students who have aqidah, morals, and breadth of religious knowledge, especially in the field of community jurisprudence.

While praying in congregation, and recitation of Wirdul Latif are oriented to build spiritual aqidah and moral. Praying in congregation was carried out on Dawn, Sunset, and Evening Prayer. And recitation of Wirdul Latif in every day each morning after Dawan prayer.

And Ma'had Aly's organization and mentoring tend to develop talent and skill of students. Ma'had Aly's organization was carried out in dormitory as part of daily activities and mentoring was being carried out in Madarasah Diniyah that Ma'had Aly students as the part of educator.

## 2. The Implementation of Weekly Program of Ma'had Aly

The Weekly program of Ma'had Aly consist of Deliberation (syawir), Halaqoh of Students, Irsyadat, Recitation of Yasin and Tahlil, and Recitation of Mada'iyah Nabawiyah.

Deliberation (syawir), and Halaqoh of Students are academic support program that focus to develop knowlegde and science on the students in order having academic ability in the book, critically responding to surrounding problems, and creatively creating ideas through oral and written delivery.

Irsyadat is an agenda carried out in every tuesday morning after recitation of Wirdul Latif. Through thus program, Ma'had Aly student can develop skill because in that program, they have to provide advice, motivation, knowledge, and so on for all students.

Recitation of Yasin and Tahlil, and recitation of Mada'iyah Nabawiyah are two program that aimed to build spiritual aqidah and moral. Both of them was being conducted at every Friday night. Yasin and Tahlil after sunset prayer and Mada'iyah Nabawiyah after evening prayer.

### 3. The Implementation of Monthly Program of Ma'had Aly

The Monthly program of Ma'had Aly consist of Bahsul Masa'il, Tahajud prayer, and Community Service.

Bahsul Masa'il is an activity of exchanging knowledge about the problems of life in the lens of jurisprudence, aimed to hone critical reasoning power and increase intellectuality. This program is carried out once a month with other Islamic Boarding school. In this program students must be active, smart, and professional.

Tahajud prayer is an activity carried out in congregation every once a month at the At-Tarbiyah Mosque. This program is aimed to deepen aqidah spiritual and build up the good chacarter.

Community service is program that will be conducted in the final semester of lecture for one month. Through this program, Ma'had Aly

students can practice directly into the real field of the community. All the knowledge and learning experiences gained are hoped being able to apply in the community well and professionally.

After describing the theory of implementation by looking at the implementation of Ma'had Aly program in the field, researcher strengthened the data analysis and made the conclusion that;

1. In accordance with the statement of Browne and Wildavsky that the mechanism of the implementation of Ma'had Aly program was carried out seriously and in synergy between all responsible parties ranging from the rector, mudir, lecturers, staff and Ma'had Aly students.
2. The implementation of Ma'had Aly program has a close relationship with the character education theory according to Zubaidi that character education can be formed through the methods of inculcation, example, facilitation, and skills development.
3. Inculcation and exemplary methods are applied in the form of lectures by Ma'had Aly, then facilitation methods and skills development are applied in supporting program both academic and non-academic which basically prioritize skills. The above methods are supported by integration strategies in daily, weekly, and monthly program.

### **3. Evaluation**

Evaluation is the assessment of a series of activities to measure results that have or have not been achieved. Taylor stated that evaluation is a process to

determine the extent to which abilities students can achieve in the learning process, and can be done through measurements and assessments that are the basis for improving the learning process and the learning system as a whole.<sup>75</sup> Marno said evaluation was one of the parts carried out by a teacher to support the achievement of educational goals, and among evaluations conducted by teachers were evaluations of learning outcomes and attitudes. This evaluation is carried out to measure the extent of students knowledge and skills, as well as the way students behave so far.<sup>76</sup>

The evaluation of the implementation of Ma'had Aly program in Ma'had Sunan Ampel Al-Aly UIN Maliki Malang is involving components in Ma'had starting from mudir, lecturer (mu'alim), staff, and also Ma'had Aly students. There are two kinds evaluation, firstly, evaluation core academic program and evaluation supporting program and secondly, evaluation learning outcome.

Evaluation core academic program regarding the implementation of Ma'had aly lecture. This evaluation is carried out by mudir together with lecturers through information recorded by staff in the form of a lecture journal. Then evaluation supporting programs regarding with the implementation of academic and non-academic support program. This evaluation is carried out by mudir together with all staff of Ma'had Sunan Ampel Al-Aly. Usually mudir also involving Ma'had Aly students, here mudir often provides motivation, direction

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<sup>75</sup> Farida Yusuf Tayibnafis, *Evaluasi Program dan Instrumen Evaluasi Untuk Program Pendidikan dan Penelitian*, (Jakarta: PT. Rinelka Cipta, 2008) hlm. 3

<sup>76</sup> Marno, Triyo Supriyanto, *Manajemen dan Kepemimpinana Pendidikan Islam*, (Bandung; PT. Refika Aditama, 2013) hlm. 24



and guidance. Addition and subtraction program depending on the needs of students

Furthermore evaluation learning outcomes, this evaluation there are two kinds of test and non-test form. The evaluation of the test began since the selection process of the prospective Ma'had Aly students then continued with the evaluation of UTS and UAS. Test evaluation aims to measure the level of knowledge possessed by students, such as the ability to understand the ancient book, the ability to memorize verses of the Qur'an and al-Hadith, the ability to memorize the rules of fiqh, the ability to analyze contemporary problems and the ability to create solutions to problems that are happening in the community. While non-test evaluation aims to measure language skills and communication between students when delivering material. Together with these non-test evaluations are done monitoring, character development, and attitude, as well as guidance. It is hoped that students can practice the knowledge gained so that it is useful among the people, nation and state.

The relationship between the evaluation of Ma'had Aly program and the existing evaluation theory is that there is an improvement in the learning system and there are measured learning outcomes, both in the form of knowledge, attitudes, and student skills. Researcher further strengthen the analysis and show the following conclusions;

1. Taylor stated that in the evaluation there were students' abilities that were measured and assessed, aiming to improve the learning process and the

learning system as a whole. This was done by *mudir* and team such as evaluating Ma'had Aly program as a work program. Then *Mudir* also evaluates Ma'had Aly program in terms of lectures with the lecturers.

2. Marno said that in the evaluation there were efforts to support the achievement of educational goals, where evaluations of learning outcomes, attitudes, and skills were carried out. In Ma'had Aly program itself there are test and non-test evaluations. Test evaluation aims to measure the level of knowledge cognitively, then non-test evaluation aims to measure language and communication skills. In this non-test evaluation there are monitoring, character building and attitude, guidance etc.
3. There are at least two types of evaluation in Ma'had Aly which are carried out according to the concept of evaluation according to two figures, Taylor and Marno. Two evaluations are in the form of program evaluation and learning evaluation.

#### **B. The Result of Ma'had Aly Program in Building The Character of Ma'had Aly Students in Ma'had Sunan Ampel Al-Aly Malang**

Muhamimin said that, religious education must involve three aspects in an integrated manner, namely (1) *knowing*, namely so that students can know and understand the teachings and values of religion, (2) *doing*, namely so students can practice the teachings and values religion, and (3) *being*, namely so that students can live their lives in accordance with religious teachings and values.<sup>77</sup> The three aspects referred to above are related to cognitive, affective, and psychomotor

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<sup>77</sup> Muhaimin, *Pemikiran Dan Aktualisasi Pengembangan Pendidikan Islam*. (Jakarta: Rajawali Press, 2008) hlm. 136

aspects, which means that religious education is not merely giving knowledge about religion, but rather the main thing is to familiarize students with obedience and to perform worship and act and behave in their lives in accordance with norms predetermined in religion.

Thus, through indicators of achievement or the results of the implementation of Ma'had Aly program in building the character of ulul albab known based on three aspects, namely cognitive, affective, and psychomotor. Firstly, cognitive students are able to learn Islamic science through a program of core academic activities in the form of Ma'had Aly's lecture. This can be seen in several indicators of the Ma'had Aly subjects, which have been achieved, but not yet maximally because it has only been taken in one academic year. Some indicators have been achieved, such as;<sup>78</sup>

1. The subject of Usul Fiqh, students are able to study at the same time answer the people's prolematics in the lens of jurisprudence through bahsul masa'il and deliberations.
2. The subject of Adabul Ta'lim wa Muta'alim, students have noble morals practiced in the form of tawadhu ', good manners, ta'dzim to the teacher and emulating them in seeking knowledge.
3. The subject of Hadith Ahkam students are able to place legal policy in overcoming contemporary problems through group discussion and monitoring.

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<sup>78</sup> Results of interviews and review of Ma'had Aly's profile book

4. The subject of Mantiq Science students can understand compose the right combination of words in response to differences of understanding so that they are humble and do not feel right themselves.
5. And The subject of Fath Qarib, students begin to understand the broad insights regarding persolaan social jurisprudence and laws that directly supervised by K. H Khamawi M. HI

Secondly, affective that students are able to conduct activities as a reflection of religious traditions and culture as a form of instilling religious values through supporting programs of academic activities such as congregational prayer and recitation of Wirdul Latif. And thirdly psychomotor that students are accustomed to the practice of Islamic values so that its activities and programs foster Islamic nuanced skills such as mentoring and community service.

Everyday life of Ma'had Aly students under the auspices of Ma'had Sunan Ampel Al-Aly as through the programs carried out above are; firstly, building the true foundation of faith in accordance with Islamic teachings by performing prayer in congregation together with the dikir and wirid who never escape. Secondly, Forming students character as a form of moral greatness through the study of the ancient books, increasing religious knowledge will deliver students to have good character, because they are taught by kiyai and religious lecturers who provide good examples every day. Thirdly, train student skills through organizing committee activities held by Ma'had Sunan Ampel Al-Aly in every event, such as the commemoration of Islamic holidays, mudawa'ah and others.

According to writer, the concept of implementing Ma'had Aly program in Ma'had Sunan Ampel Al-Aly has a close relationship with the orientation of religious education according to Muhaimin. The elements of Knowing, Doing, and Being are the benchmarks of the results of the implementation of Ma'had Aly program. The results from the element of knowing clearly accumulated in the lectures of Ma'had Aly which is basically a source of knowledge. Cognitively, the results of lectures in the form of academic values appear after the evaluation of learning. The results of the element of the doing is oriented on the practice of teaching and religious values that are seen in the routine prayer in congregation, recitation of the Wirdul Latif, and others. The output of habituation fosters humility, respect, and mutual assistance. Also polite, and care for fellow human beings. And the results of psychomotor seen in the mentality of students, mature psychology, and skills. In the long time, students will be skilled in teaching, community service, and mingling with people's lives. In the short time, Ma'had Aly students are clear and has proven above average skills in matters of religion and practice.

### **C. The Supporting Factors and The Inhibiting Factors of Ma'had Aly Program in Building The Character of Ulul Albab Students at Ma'had Sunan Ampel Al-Aly Malang**

After conducting interviews with the Mudir Ma'had and other sources, the following data were obtained;

#### **1. The Supporting Factors**

##### **a. Curriculum**

1. The curriculum model is integrated learning model of Ulul Albab, which combining teacher center and student center model with Ulul Albab attitude.
2. The learning curriculum have been arranged in accordance with focused subjects such as Usul Fiqh, Mantiq Sciences, Fiqh Sciences, Qur'anic Sciences, Hadith Sciences, Arabic and English. In total there are 108 credits that must be taken by student as long as lecture.

b. Learning

1. In aspects of teaching methods have used various methods in accordance with needs, namely lectures, presentations, discussions, and etc.
2. In the learning students should be more active in the form explaining material, presenting data, and creating ideas or thought.

c. Lecturer

1. Teaching was delivered by lecturers who have quite high competence, some hold chaplain title so that students have no difficulty in discussing various materials individually or in groups.
2. The competencies possessed by lecturers are personal, social, professional, leadership and pedagogical competencies as the abilities in managing learning.

## 2. The Inhibiting Factors

### a. Status

1. According to kiyai Muzakki, the most inhibiting factor is that there is no formal legal status from the government. The formal legal status of Ma'had Aly makes it an obstacle that is still being fought for so long as Ma'had aly students gets a double degree.
2. The Ma'had Aly program is still not supported by accreditation status yet such as the other Ma'had Aly in Islamic Boarding School.

### b. Lecture

1. The existence of double lecture for student, namely in Ma'had Aly and regular lectures each make the students are burdened with two curricula, so they must work hard and have a strong commitment until graduation.
2. Students must manage time for lecturing as well as possible in order getting balance achievement, both in regular's lecture and Ma'had Aly's lecture.

### c. Facility

1. The lecture room should ideally be placed in the central library of UIN Maliki Malang so that students can practice the books directly and more effectively. So far the lecture room has moved from the canteen ma'had Lt. 2 to Building C.

2. An effort to get a scholarship for graduate students to study abroad. During the lecture, mudir tried to give tuition fee for free.

Based on the interview of information above there are supporting factors and inhibiting factors in the implementation of Ma'had Aly program aimed at building the character of Ulul Albab. With the emergence of several inhibiting factors above, it is necessary to improve relatively possible, especially the struggle of mudir and staff to get permission to legalize the status of Ma'had Aly program. According to the writer, it is very possible to be realized, because in PP 55 of 2007 article 20 paragraph 1 it is clear that the legalization of regulations from the government regarding Ma'had Aly.



## CHAPTER VI

### CLOSING

#### A. Conclusions

Based on the results of research and discussion of chapters IV and V, it can be concluded that the implementation of the Ma'had Aly program in building the character of Ulul Albab students in Ma'had Sunan Ampel Al-Aly Malang UIN Maliki Malang is to make humans have a spiritual depth, moral grandeur, breadth of knowledge and professional maturity. These ideals are known as pillars to integrate general science and religion.

The two main pillars of moral greatness and spiritual depth can be practiced in real life as students. While the breadth of knowledge and professional maturity are the result of collaboration (integration) between religious and general sciences obtained in campus through regular lectures or obtained in Ma'had through Ma'had Aly'lectures. Thus, the hope is to actually produce graduates who are professional in their fields as well as professionals in the field of religion in practicing the values of their teachings.

The implementation of the Ma'had Aly program in building the Ulul Albab character includes planting, applying and habituating. The three scopes can be achieved through planning, implementation process, and evaluation of the implementation of Ma'had Aly program in building the character of Ulul Albab students as follows;

## **1 The Implementation of Ma'had Aly Program in Building The Character of Ulul Albab Students at Ma'had Sunan Ampel Al-Aly Malang**

The scope of the implementation of the Ma'had Aly program is divided into three parts, namely planning, implementation, and evaluation. The following is a summary;

### **a. Planning**

Planning includes two things, namely planning academic core programs and planning supporting programs. The core program planning is in the form of student recruitment and lectures by Ma'had Aly. In Ma'had Aly's lectures there is curriculum planning that includes the basic curriculum, core curriculum, supporting curriculum, and ulul albab attitude curriculum. Then planning supporting programs in accordance with a predetermined implementation schedule, both academic and non-academic. There are daily, weekly and monthly programs. The daily program of Ma'had Aly consist of Ma'had Aly's lecture, praying in congregation, recitation of Wirdul Latif, Ma'had Aly's organiation, and mentoring. The Weekly program of Ma'had Aly consist of Deliberation (syawir), Halaqoh of Students, Irsyadat, Recitation of Yasin and Tahlil, and Recitation of Mada'iyah Nabawiyah. And The Monthly program of Ma'had Aly consist of Bahsul Masa'il, Tahajud prayer, and Community Service.

## **b. Implementation.**

The implementation of the Ma'had Aly program in building the character of Ulul Albab follows a predetermined schedule. The details are as follows;

### 1. The Implementation of Daily Program of Ma'had Aly

The daily program of Ma'had Aly consist of Ma'had Aly's lecture, Praying in congregation, recitation of Wirdul Latif, Ma'had Aly's organiation, and mentoring.

- a. Ma'had Aly's lecture is carried out at every Monday-Friday at night after the evening prayer.
- b. Praying in congregation is carried out on Dawn, Sunset, and Evening Prayer according to their respective time.
- c. Recitation of Wirdul Latif is carried out in every day each morning after Dawan prayer.
- d. Ma'had Aly's organiation is carried out every day as part of dailiy activities.
- e. Mentoring is carried out in Madarasah Diniyah according to schedule.

### 2. The Implementation of Weekly Program of Ma'had Aly

The Weekly program of Ma'had Aly consist of Deliberation (syawir), Halaqoh of Students, Irsyadat, Recitation of Yasin and Tahlil, and Recitation of Mada'iyah Nabawiyah.

- a. Deliberation is a knowledge exchange activity that is routinely carried out by Ma'had Aly's student every monday night.
- b. Halaqoh Santri is a weekly activity carried out by Ma'had Aly's student in the afternoon in the context of the science discussion.
- c. Irsyadat is carried out at every Tuesday after recitation of Wirdul Latif.
- d. Recitation of Yasin and Tahlil is conducted every Friday night after Magrib prayer by all the students.
- e. Recitation of Mada'iyah Nabawiyah is carried out every Friday night after evening prayer by all students.

### 3. The Implementation of Monthly Program of Ma'had Aly

The Monthly program of Ma'had Aly consist of Bahsul Masa'il, Tahajud prayer, and Community Service.

- a. Bahsul Masa'il is carried out by Ma'had Aly's student once a month by inviting representatives of students from other Islamic Boarding Schools.
- b. Tahajud prayer is an activity carried out in congregation every once a month at the At-Tarbiyah Mosque
- c. Community service is program that will be conducted in the final semester of lecture for one month.

### **c. Evaluation**

Evaluation of the implementation of the Ma'had Aly program in building the character of ulul albab is carried out systematically and academically. Systematically carried out by mudir ma'had, mu'alim, staff, and involving Ma'had Aly students. The program of activities carried out has the right to run or not, it needs to be added, reduced or not depending on the results of the evaluation. Then the evaluation of academic techniques is the provision of tests or examinations to students who take part in the required program activities.

#### **2. The Results of Ma'had Aly Program in Building The Character of Ulul Albab Students at Ma'had Sunan Ampel Al-Aly Malang**

At least, the result of Ma'had Aly program approximately for one year have been in the form of cognitive, affective, and psychomotor. Student cognitively is able to learn Islamic science through a program of core academic activities in the form of Ma'had Aly's lecture. This can be seen in several indicators of the Ma'had Aly subjects, which have been achieved, but not yet at maximum. As for the brief targets that have been achieved as follows;

- a. The subject of Usul Fiqh, students are able to study at the same time answer the people's prolematics in the lens of jurisprudence through bahsul masa'il and deliberations.
- b. The subject of Adabul Ta'lim wa Muta'alim, students have noble morals practiced in the form of tawadhu ', good manners, ta'dzim to the teacher and emulating them in seeking knowledge.

- c. The subject of Hadith Ahkam students are able to place legal policy in overcoming contemporary problems through group discussion and monitoring.
- d. The subject of Mantiq Science students can understand compose the right combination of words in response to differences of understanding so that they are humble and do not feel right themselves.
- e. And The subject of Fath Qarib, students begin to understand the broad insights regarding jurisprudence and laws.

Affective students are able to carry out activities as a reflection of religious tradition and culture as a form of inculcation of religious values through programs that support academic activities such as prayer in congregation and reading Wirdul Latif. And psychomotor students are accustomed to the practice of Islamic values through committee organizations organized by Ma'had Sunan Ampel Al-Aly such as committees commemorating Islamic holidays, and community service programs.

### **3. The Supporting factors and The Inhibiting Factors of Ma'had Aly Program in Building The Character of Ulul Albab Students at Ma'had Sunan Ampel Al-Aly Malang**

#### **a. The Supporting Factors**

##### **1. Curriculum**

- a. The curriculum model is integrated learning model of Ulul Albab, which combining teacher center and student center model with Ulul Albab attitude.

- b. The learning curriculum have been arranged in accordance focused to create an expert's students in jurisprudence.

## 2. Learning

- a. In aspects of teaching methods have used various methods in accordance with needs.
- b. In the learning students should be more active in the form explaining material, presenting data, and creating ideas or thought.

## 3. Lecturer

- a. Teaching was delivered by lecturers who have quite high competence, some hold chaplain titl.
- b. The competencies possessed by lecturers are personal, social, professional, leadership and pedagogical.

### **b. The Inhibiting Factors**

#### 1. Status

- a. According to kiyai Muzakki, the most inhibiting factor is that there is no formal legal status from the government.
- b. The Ma'had Aly program is still not supported by accreditation status yet such as the other Ma'had Aly in Islamic Boarding School.

#### 2. Lecture

- a. The existence of double lecture for student, namely in Ma'had Aly and regular lectures each make the students are burdened with two curricula.
  - b. Students must manage time for lecturing as well as possible in order getting balance achievement, both in regular's lecture and Ma'had Aly's lecture.
3. Facility
- a. The lecture room should ideally be placed in the central library of UIN Maliki Malang so that students can practice the books directly and more effectively.
  - b. An effort to get a scholarship for graduate students to study abroad. During the lecture, mudir tried to give tuition fee for free.

## **B. Suggestions**

### 1. For Ma'had

To support the Ma'had Aly program in building the character of Ulul Albab, all ma'had members should assist lecturers and administrative staff, for example by giving examples to students in deepening the spiritual and moral aqeedah through prayer in congregation . Helping students to deepen their sciences, such as accompanying the activities of bahsul masa'il, deliberation, and monitoring.

### 2. For academic staff.



Even more enthusiastic in carrying out the task of educating and building generations of scholars who have noble character in the field and can be a good example in accompanying students.

### 3. For Students

More to increase the spirit of learning and the spirit of pursuing religious knowledge as well as getting used to the practice in the midst of society. So that they can interact directly in solving the problems people face.

### 4. For researchers

For other researchers, this researcher is still limited and has many shortcomings. For this reason, further research needs to be done with the Ma'had Aly program at the same institution or other institutions with a broader and deeper discussion.

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# APPENDIXES

Appendix I



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN  
Jalan Gajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang  
[http:// fitk.uin-malang.ac.id](http://fitk.uin-malang.ac.id). email : [fitk@uin\\_malang.ac.id](mailto:fitk@uin_malang.ac.id)

Nomor : 1014 /Un.03.1/TL.00.1/04/2019  
Sifat : Penting  
Lampiran : -  
Hal : Izin Penelitian

15 April 2019

Kepada  
Yth. Mudir Ma'had Sunan Ampel Al-Aly Malang  
di  
Malang

*Assalamu'alaikum Wr. Wb.*

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Windarto  
NIM : 15110083  
Jurusan : Pendidikan Agama Islam (PAI)  
Semester - Tahun Akademik : Genap - 2018/2019  
Judul Skripsi : Implementation of Ma'had Aly Program In Building Student Ulul Albab Character In Ma'had Sunan Ampel Al-Aly Malang  
Lama Penelitian : April 2019 sampai dengan Juni 2019 (3 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

Dekan,

Dr. H. Agus Maimun, M.Pd  
NIP. 19650817 199803 1 003

Tembusan :

1. Yth. Ketua Jurusan PAI
2. Arsip

Appendix I



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN  
Jalan Gajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang  
[http:// fitk.uin-malang.ac.id](http://fitk.uin-malang.ac.id). email : [fitk@uin\\_malang.ac.id](mailto:fitk@uin_malang.ac.id)

02 November 2018.

Nomor : /Un.03.1/TL.00.1/11/2018  
Sifat : Penting  
Lampiran : -  
Hal : Izin Penelitian

Kepada  
Yth. Direktur Ma'had Sunan Ampel Al-Aly Malang  
di  
Malang

*Assalamu'alaikum Wr. Wb.*

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Windarto  
NIM : 15110083  
Jurusan : Pendidikan Agama Islam (PAI)  
Semester - Tahun Akademik : Ganjil - 2018/2019  
Judul Skripsi : Implementasi Program Ma'had Aly dalam Membangun Karakter Ulul Albab Mahasiswa di Ma'had Sunan Ampel Al-Aly Malang  
Lama Penelitian : November 2018 sampai dengan Januari 2019 (3 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

*Wassalamu'alaikum Wr. Wb.*



Dekan,  
Dr. H. Agus Maimun, M.Pd  
NIP. 19650817 199803 1 003

Tembusan :

1. Yth. Ketua Jurusan PAI
2. Arsip

## Appendix II

**Transkript of Interview**

Narasumber : Mudir Ma'had Al-Jami'ah UIN Malang

Hari/Tanggal : 31 Oktober 2018

Waktu : 12.40 WIB

Tempat : Idaroh lt. 1

Metode : Interview

NO.	Pertanyaan	Jawaban
1.	Apa yang melatarbelakangi adanya program ma'had Al-aly?	Program ini berawal dari pak rektor yang mempunyai rencana membuat program Ma'had Aly. Ma'had ini satu tahun tidak terasa hasilnya, untuk menciptakan ulama yang intelektual dan intetektual yang ulama satu tahun tidak akan mencukupi, untuk merealisasikan ide itu, walaupun hanya satu persen dari jumlah mahasantri, diperaslah orang-orang yang punya kemampuan kitab dari berbagai jurusan untuk tinggal empat tahun disini menempuh program Ma'had Al-Jami'ah Al-Aly.
2.	Bagaimana perencanaan, pelaksanaan, dan evaluasi dari program ma'had Aly?	Perencanaan, pelaksanaan, dan evaluasi program Ma'had Aly sama seperti fakutas, ada sks, ada jurnal perkuliahan, ada mata kuliah, kurikulum dan lain-lain.
3.	Selama kurang lebih satu tahun dijalankan, apa hasil dari program ma'had aly terhadap mahasantri Ma'had Aly?	Dampaknya bisa dilihat dari hasil belajar mas seperti nilai UTS, UAS, dan monitoring. Tugas utama Ma'had cuma dua kedalaman spiritual



		<p>dan keagungan akhlak, yang diutamakan akhlaknya, keluasan ilmu akan membawa bagaimana orang itu merunduk bisa paham bahwa sesungguhnya ilmu yang dimiliki masih sedikit, masih kurang sehingga dengan bertambahnya ilmu dia masih mengaji disitulah ada tawadhu. Untuk hasil program perkuliahan Ma'had Aly bisa dilihat dinilai, perkembangan dan peningkatannya bisa dilihat dinilai UAS mas, yang jelas anak-anak sudah bagus bacaannya, kemarin mereka juara lomba baca kitab se-PTKIN.</p>
4.	<p>Apa saja faktor pendukung dan faktor penghambat selama menjalankan program Ma'had Aly</p>	<p>Faktor pendukung ialah kurikulum pembelajaran telah tersusun sesuai mata kuliah yang difokuskan untuk mendalami ilmu fiqih kontemporer. Disamping perkuliahan Ma'had Aly telah memakai metode pembelajaran modern seperti ceramah, presentasi, diskusi, dan penyampaian makalah oleh mahasiswa.</p> <p>Faktor penghambat utama ialah belum ada status legal formal dari kemenag.</p>

## Appendix II

**Transkript of Interview II**

Narasumber : Staff Akademik Ma'had Al-Jami'ah UIN Malang  
 Hari/ Tanggal : 31 Oktober 2018  
 Waktu : 13.00 WIB  
 Tempat : Idaroh Lt. 2  
 Metode : Interview

NO.	Pertanyaan	Jawaban
1.	Apa peran staff akademik dalam menjalankan program Ma'had Al-Aly?	Perannya sama seperti biasanya mas, saya dan tim pengolah nilai bertugas mengolah nilai mahasantri mulai placement tes sampai berakhir pada ujian Ma'had.
2.	Bagaimana pengelolaan/manajemen dari program ma'had Aly?	Pengelolaan Ma'had kami bekerjasama antar semua staff dan mudir Ma'had. Kami sepenuhnya mengikuti kebijakan dari kiyai Muzakki.
3.	Apa saja usaha dari pengurus Ma'had dalam mensukseskan program Ma'had Aly?	Selalu berkoordinasi dan melakukan evaluasi program bersama mudir ma'had. Terlebih urusan Ma'had Aly dipasrahkan langsung kepada ustad Agus, jadi yang mengontrol, mengawasi, membimbing dan mendidik keseharian mereka adalah ustad Agus.
4.	Bagaimana evaluasi program Ma'had Aly menurut anda selaku staff akademik Ma'had?	Ada beberapa evaluasi yang dilakukan oleh MSAA, diantaranya adalah evaluasi program kegiatan (perencanaan dan pelaksanaan) serta evaluasi hasil belajar mahasantri. Proses evaluasinya, pertama, Mudir ma'had mengevaluasi kegiatan

		<p>perkuliahan bersama mu'alim. Ada staff yang bertugas mencatat jurnal kegiatan pembelajaran. Penambahan dan pengurusan program kegiatan pembelajaran yang dilaksanakan tergantung pada hasil evaluasi mudir dan mu'alim. Untuk kegiatan selain perkuliahan disampaikan langsung oleh ustad Agus Nur Cahyo S. Psi langsung kepada mudir.</p> <p>Kedua, evaluasi hasil belajar adalah terkait dengan tes tulis maupun lisan. Tes ini dilakukan saat masuk program Ma'had Aly melalui proses seleksi santri ma'had Aly untuk rekrutemen. Kemudian ada tes lagi berupa ujian yang rutin diadakan pada pertengahan dan akhir semester baik ujian tulis dari mu'alim maupun lisan yang diberikan.</p> <p>Evaluasi ini kerjasama antara mudir, mu'alim, dan juga staff yang mengurus Ma'had Aly. Mudir memberikan kebijakan-kebijakan, dosen atau mu'alim mengajarkan ilmu perkuliahan, sementara staff berperan sebagai pembimbing, pengontrol dan panutan mahasantri setiap hari. Sehingga program-program Ma'had Aly bisa berjalan dengan lancar dan maksimal.</p>
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		<p>Adapun catatan-catatan dari staff menjadi evaluasi sendiri bagi kehidupan mahasantri, apakah sudah mengalami perubahan karakter dan prestasi akademik dalam hal keluasan ilmu maupun peningkatan kualiat ibadah yang mencerminkan kedalaman spiritual dan keagungan akhlak.</p>
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## Appendix II

**Transkript of Interview III**

Narasumber : Ustad Agus Nur Cahyo, S. Psi (Staff Administrasi Ma'had)

Hari/Tanggal : 28 Mei 2019

Waktu : 14.32 WIB

Tempat : Idaroh Lt. 1

Metode : Interview

NO.	Pertanyaan	Jawaban
1.	Apa yang melatarbelakangi munculnya program Ma'had Aly?	Kalau perencanaan awal bermula dari harapan pak rektor, kedepan menindaklanjuti teman-teman mahasantri yang bagus di kitab dan alqur'an dikembangkan lagi, mereka difasilitasi dari UIN Malang langsung dan mendapat bimbingan selama empat tahun belajar yang diwaadahi oleh program Ma'had Aly. Mereka kedepan dipromosikan sebagai ulama' ikon Uin yang menjadi percontohan alumni yang benar-benar berkarakter Ulul Albab. Fokus progam ma'had aly berorientasi pada fiqh karakter yang mampu menjawab persoalan umat seperti perbedaan pemikiran tentang fiqh.
2.	Apa perencanaan yang disiapkan oleh Ma'had terkait program Ma'had Aly?	Membuat perencanaan kegiatan inti akademik dan kegiatan penunjang akademik. Perencanaan kegiatan inti berupa perkuliahan Ma'had Aly. Perencanaan Ma'had Aly

		<p>kemarin itu tepat dibulan puasa dalam waktu yang mendadak dan singkat, jadi meminta bantuan murobi-murobiah untuk mengumpulkan mahasantri yang kelas ta'limnya Al-Aly. Setelah terkumpul mereka diberikan pembekalan dan ternyata banyak yang berminat. Setelah itu mahasantri mengumpulkan berkas seleksi sama dengan proses seleksi musyrif-musyrifah. Sementara perencanaan penunjang berupa program-program kegiatan diluar perkuliahan yang sudah terjadwal. Program-program penunjang akademik seperti irsyadat, bahsul masa'il, syawir, halaqoh santri, sholat berjama'ah, sholat tahajjud, pembaca'an wirdul latif, pembacaan tahlil dan yasin, dan pembaca'an mada'iyah nabawiyah.</p>
3.	Bagaimana pelaksanaan dari program Ma'had Aly itu sendiri?	<p>Peksanaan perkuliahan ma'had aly sesuai jadwal yang berlaku, sama halnya perkuliahan reguler yang menerapkan sistem SKS, hanya saja pembelajaran dikelas bernuansa pembelajaran ta'lim santri. Kemudian pelaksanaan kegiatan penunjang akademik berupa praktek-praktek dilakukan dilingkungan ma'had sesuai jadwal yang berlaku.</p>
4.	Bagaimana evaluasi dari terkait dengan program Ma'had Aly?	<p>Evaluasi dilakukan langsung oleh mudir</p>

		<p>melalui perkumpulan bersama saya dan melibatkan mahasantri Ma'had Aly. Waktu evaluasi mudir sering memberikan motivasi dan nasehat-nasehat.</p>
5.	<p>Bagaimana hasil dari program Ma'ha Aly selama satu tahun dijalankan terhadap mahasantri?</p>	<p>Sejauh ini karkakter Ulul Albab sudah terbentuk, Alhamdulillah jam'ahnya terjaga semenja mahasantri sampai saat ini untuk sholat shubuh, magrib, dan isya'. Kegiatan penunjang Ma'had Aly dijalankan dengan baik seperti sholawatan, yasinan, tahlil, mengisi irsyadat dan lain-lain. Secara keilmuan lebih bertambah, setiap sore ada rutinan belajar kitab didampingi mas Anas untuk mengasah kemampuan mahasantri. Kelas dibagi menjadi kelas al-ay dan mutawasith, bahkan sekarang hasil dari syawir sudah terkumpul yang rencananya akan dipublikasikan, website Ma'had Aly sudah punya, hanya saja belum diaktifkan. Sementara penanaman akhlak sudah ada tapi belum sempurna, karena penanaman akhlak butuh proses yang panjang tidak cukup satu tahun. Kalau perilaku sehari-hari ya mahasantri Ma'had Aly tawadhu', ta'dzim dan sopan sama kiyai, dosen dan lain-lain.</p>

## Appendix II

**Transkript of Interview IV**

Narasumber : K. H. Khamzawi, M. HI (Pengasuh Ma'had Al-Jami'ah UIN Malang dan dosen di MA'had Aly)

Hari/Tanggal : 5 Juli 2019

Waktu : 14.02 WIB

Tempat : Idaroh lt. 1

Metode : Interview

NO.	Pertanyaan	Jawaban
1.	Apa yang melatarbelakangi munculnya karakter Ulul Albab di Ma'had Sunan Ampel Al-Aly?	Bermula dari pimpinan pak imam kemudian membentuk senat universitas. Dari senat universitas dimusyawarahkan bersama untuk membuat filosofi perguruan tinggi. Dari berbagai ide dan usulan akhirnya muncul Ulul Albab sebagai falsafah pendirian kampus serta menjadi visi pengembangannya.
2.	Selama berdirinya Ma'had Sunan Ampel Al-Aly sampai sekarang, apakah karakter Ulul Albab sudah dicapai keberhasilannya?	Dicapai secara sempurna ya belum, sebab tugas kita di Ma'had ada dua yaitu kedalaman spiritual dan keagungan akhlak. Jadi urusan moral dan spiritual tidak bisa kalkulasi. Satu tahun mentap dima'had minimal ada bekal agama bagi mahasantri setelah keluar dari Ma'had Sunan Ampel Al-Aly.



3.	Apa saja kendala yang dihadapi dan bagaimana solusi penanganannya?	Kendalanya masa belajar di Ma'had hanya satu tahun , sehingga penanaman kedalaman spiritual dan keagungan akhlak kurang maksimal. Solusinya pak rektor melalui mudir membuat program Ma'had Aly, dimana mahasantrinya harus tinggal 4 tahun di Ma'had ini.
4.	Selaku pengasuh di Ma'had Sunan Ampel Al-Aly, panjenengan juga mengajajar di mata kuliah fiqih, bagaimana hasilnya yai selama satu tahun mengajajar mahasantri?	Dimata kuliah fiqih sendiri dalam satu tahun ini mereka bisa membaca kitab dengan baik dan benar, bisa baca sekaligus memahami, anaknya baik-baik karena hasil seleksi, ada yang lumayan (tidak bodoh) tapi agak tertinggal, saya kira ada dua orang, itu aja mereka rajin mengejar, memacu diri. Secara umum perkembangan ilmu bertambah, wacanan mereka luas karena kita ajari ilmu fiqih, usul fiqih, ilmu akhlak dan kita ajari kasus-kasus supaya bisa menjawab dan memecahkan problematika masyarakat

## Appendix II

### Transkript of Interview V

Narasumber : Faiqul Anwar (Mahasantri Ma'had Aly UIN Maliki Malang)  
Hari/Tanggal : Senin 27 Mei 2019  
Waktu : 16.04  
Tempat : Mabna Al-Ghazali 2  
Metode : Interview

No.	Pertanyaan	Jawaban
1.	Bagaimana latar belakang munculnya program Ma'had Aly?	Ma'had Aly ini sebenarnya program dari rektor mas, terutama diserahkan pada wakil rektor tiga bukan sepenuhnya dari mudir.
2.	Bagaimana pelaksanaan pembelajaran dikelas dari perkuliahan Ma'had Aly?	Masing-masing dosen berbeda 1. Ushul fiqh diajar ustad Said, beliau memakai model presentasi 2. Adabul Ta'lim wal Muta'alim diajar uistad Ghufron, lebih sering membuat kelompok baca kitab. 3. Hadis akhkam diajar ustad Nasrullah, beliau menentukan bacaan, mahasantri terus diminta membuat pertanyaan terkait bacaan tadi yang harus dipelajari. 4. Fathul Qorib diajar K. H Khamawi, beliau meminta mahasantri membaca kitab ditempat dari awal. 5. Mantiq diajar K.H. Ahmad Muzakki, beliau memakai model membaca, menerangkan

		dan membuka sesi taanya jawab.
3.	Bagaimana evaluasi pembelajaran dari masing-masing dosen?	Evaluasi pembelajaran mengarah pada UTS dan UAS. Masing-masing dosen berbeda sebab memiliki cara evaluasi tersendiri, yang jelas ada evaluasi Tes ujian dikelas dan evaluasi non-tes seperti ujian lisan dan lain-lain.
4.	Bagaimana hasil perkuliahan Ma'had Aly menurut anda/ mahasantri?	Menurut saya sudah mengarah ya mas, mahasantri mulai lebih mengerti ilmu keagamaan, dulu waktu mahasantri MSAA datang ta'lim cuman mendengarkan lalu pulang. Sekarang sudah berfikir, menela'ah, bahkan diskusi setiap malam senin. Dari situ sudah didokumentasikan hasil-hasil diskysi (syawir)
5.	Apa saja kegiatan penunjang akademik yang diprioritaskan di Ma'had Aly?	Beberapa kegiatan yang diprioritaskan ya mas, ada bahsul masa'il, syawir, halaqoh santri. Semuanya berhubungan langsung dengan kitab kuning.

### Appendix III

#### **Transkript of Observation**

Kegiatan : Perkuliahan Ma'had Aly

Hari/Tanggal : 22 April 2019

Ketika peneliti datang ke tempat perkuliahan di gedung C lt. 2 kegiatan perkuliahan dihandle langsung administrasinya langsung oleh ustad Agus Nur Cahyo, S.Psi mulai dari pengabsenan mahasantri maupun pengisian jurnal dosen sebagai bukti melaksanakan pembelajaran. Selama perkuliahan berlangsung mahasantri Ma'had Aly memperhatikan dan mengikuti perkuliahan dengan fokus dan bersemangat. Kebetulan waktu itu berlangsung perkuliahan yang diajar oleh K.H Ahmad Muzakki, M. A.

Dengan menyampaikan perkuliahan yang menarik, kiyai Muzakki memeragakan metode sosiodrama. Beliau memberikan sifat teladan melalui cerita tokoh yang disampaikan disela-sela perkuliahan untuk sekedar refresing. Disana muncul nilai tawadhu', ta'dzim, dan sopan santun terhadap sesama manusia. Mata kuliah mantiq yang diampu lebih diarahkan kepada bagaimana mahasantri merangkai dasar-dasar logika, ketepatan kata, dan pola berbahasa dengan lawan bicara yang tidak sepaham.

### Appendix III

#### **Transkript of Observation**

Kegiatan : Perkuliahan Ma'had Aly

Hari/Tanggal : 23 April 2019

Peneliti datang ke kelas perkuliahan dihari kedua penelitian bertepatan dengan mata kuliah fiqih Fathul Qorib yang diampu oleh K. H. Khamzawi M. HI. Pada pembelajarannya, mahasantri diminta untuk membaca materi yang telah dipelajari sebelumnya. Metode pembelajaran cenderung dominan ke arah student center pada satu kesempatan, dalam kesempatan lain justru K. H. Khamzawi membaca kitab, menerangkan, dan mengangkat masalah-masalah kehidupan kontemporer dalam pembahasan kaca mata fiqih. Sehingga terjadi pembelajaran yang interaktif.

Semangat mahasantri Ma'had Aly luar biasa, mereka mengikuti perkuliahan dengan antusias. Begitu pula K. H. Khamzawi M. HI terlihat penuh kharismatik dalam menyampaikan ilmu-ilmu fiqih. Dari perkuliahan tersebut penelit optimis bahwa program Ma'had Aly akan menghasilkan ulama' kontemporer ahli agama, khususnya ilmu fiqih. Banyaknya kiyai dan ustad akan sangat mempengaruhi jiwa mahasantri untuk meneruskan perjuangan mereka sebagai tokoh agama dan tokoh masyarakat.

### Appendix III

#### **Transkript of Observation**

Kegiatan : Program-Program penunjang Akademik

Hari/Tanggal : 21 dan 24 April 2019

Kegiatan penunjang waktu peneliti berpartisipasi langsung kelapangan bertepatan dengan musyawarah (syawir) yang dilaksanakan setiap malam senin setelah sholat isya'. Kegiatan ini dipandu langsung oleh ustad Agus Nur Cahyo S. Psi. Kebetulan pada saat itu yang dibahas tentang kepemimpinan bertepatan momentum pemilihan presiden Republik Indonesia 2019. Hasil musyawarah itu kemudian diabadikan dalam bentuk tulisan-tulisan, rencana kedepannya akan ditampung dalam wensite Ma'had Aly.

Selanjutnya peneliti bergabung pada kegiatan halaqoh santri bertepatan hari rabu pada waktu itu. Kegiatan itu dipandu oleh mas Anas. Beliau menyumbangkan ilmunya kepada mahasantri seperti membaca kitab sesuai nahwu sharafnya, memahami isi kitab, dan menafsirkan teks-teks arab dalam bentuk terjemahan. Peserta halaqoh santri terlihat bersemangat, dibuktikan dengan usahanya menguasai kitab kuning dengan sungguh-sungguh, meskipun banyak kekurangan dan kesalahan dalam tahap belajar.

Sementara program-program penunjang akademik seperti sholat shubuh, sholat magrib, dan sholat isya dilakukan oleh seluruh mahasantri Ma'had Sunan Ampel Al-Aly termasuk peneliti sendiri melakukan hal itu. Untuk mensukseskan program sholat berjama'ah itu diberikan absensi sebagai bukti, sehingga ada iqob bagi yang tidak patuh.

### Appendix III

#### **Transkript of Observation**

Kegiatan : Program-Program penunjang Akademik.

Hari/Tanggal : 23 April 2019

Program penunjang akademik lain berupa pembacaan wirdul latif yang dilakukan setiap pagi hari setelah sholat shubuh berjama'ah. Kegiatan ini diharuskan bagi seluruh mahasantri Ma'had Sunan Ampel Al-Aly termasuk diikuti oleh mahasantri Ma'had Aly. Hampir mayoritas mahasantri mengantuk dan bahkan sengaja memanfaatkan momentum ini untuk tidur.

Setelah pembacaan wirdul latif, pada hari selasa pagi dilanjutkan penyampaian irsyadat berupa tausiyah, pidato, ataupun sejenisnya. Durasi waktu irsyadat kurang lebih setengah jam. Para pengisi irsyadat mulai dari mudir, pengasuh, murobbi, dan mahasantri Ma'had Aly. Mahasantri Ma'had Aly diberi jadwal khusus untuk menyampaikan irsyadat. Materi-materi yang disampaikan bervariasi mulai dari kisah inspiratif, kisah sejarah peradaban Islam, nasehat dan motivasi, dan jenis materi lain dalam upaya membangun moral dan akhlak yang baik bagi mahasantri Ma'had Sunan Ampel Al-Aly UIN Maliki Malang.

### Appendix III

#### **Transkript of Observation**

Kegiatan : Program-Program penunjang Akademik.

Hari/Tanggal : 25 April 2019

Program penunjang Akademik yang berkontribusi besar dalam membangun spiritualitas mahasiswa Ma'had Aly adalah rutinan pembacaan Yasin dan Tahlil setiap malam jum'at selepas sholat magrib berjama'ah. Pada pelaksanaannya kegiatan ini dipandu langsung oleh imam sholat, kebetulan pada waktu peneliti melakukan observasi pemandunya adalah K.H Ahmad Muzakki M, A. Pembacaan Yasin dan Tahlil dibiasakan sebagai bentuk penanaman karakter mahasiswa, agar mereka mendo'akan nabi, para sahabat, ulama', keluarga, kiyai, guru, dan orang-orang yang telah mendahului kita.

Pada hari yang bersamaan, setelah sholat isya' berjama'ah di masjid At-Tarbiyah dilakukan rutinan pembacaan sholawat nabi/ Mada'iyah Nabawiyah. Kegiatan ini sebagai bentuk pelestarian tradisi sholawat untuk senantiasa memupuk rasa cinta kepada Nabi Muhammad SAW. Petugas yang memimpin sholawat digilir sesuai jadwal yang sudah ditetapkan. Para petugas dari mahasiswa Ma'had Aly menempati urutan pertama, kemudian disusul oleh petugas dari mahasiswa lain. Seluruh mahasiswa Ma'had Sunan Ampel Al-Aly diwajibkan ikut mentradisikan sholawat berjama'ah tersebut. Adapun nilai-nilai karakter yang tumbuh seperti cinta rosul, bersosialisasi, dan terpenting adalah menghidupkan tradisi kegiatan Islami yang positif.



## Appendix IV

### Management Structure of Ma'had Aly

#### **Dewan pengurus Ma'had Aly Tahun Ajaran Akademik 2018/2019**

No	Nama	Jabatan
1.	Prof. Dr. H. Abdul haris, M. Ag	Dewan Pengasuh
2.	Drs. KH. Chamzawi, M. Ag	Dewan Pengasuh
3.	Dr. KH. Isroqunnajah, M. Ag	Dewan Pengasuh
4.	Dr. Hj. Ilfi Nurdiana, S.Ag, M.Si	Dewan Pengasuh
5.	Dr. H. M. Zainuddin, M.A	Dewan Pengasuh
6.	Dr. KH. Badruddin M, M.HI	Dewan Pengasuh
7.	Dr. Ahmad Muzakki, MA	Mudir
8.	Dr. H. Syuhadak, MA	Bid. Akademik & Kesantrian
9.	Dr. Hj. Sulalah, M. Ag	Bid. Administrasi & Keuangan
10.	H. M. Hasyim, MA	Bid. Managemen Ma'had
11.	Salman Farizi, S. Pd.	Staf Akademik
12.	Hanik Saidatul, S. Pd	Staf Administrasi
13.	Agus Nur Cahyo, S.Psi	Staf Administrasi
14.	M. Syafiuddin Latifi, S. SI	Staf Keuangan
15.	M. Kholil. M. Fil	Staf kerja Sama dan Litbang

## Appendix V

### List value of Ma'had Aly Students on 1<sup>st</sup> Semester 2018/2019



**KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
PUSAT MA'HAD AL-JAMI'AH**

*Jl. Gajayana No. 50 Dinoyo Malang Telp. (0341) 565418, Fax. (0341) 572333, web: www.msaa.uin-malang.ac.id*

**HASIL UJIAN AKHIR SEMESTER GANJIL MA'HAD AL-JAMI'AH AL-ALI  
TAHUN AKADEMIK 2018-2019**

NO	NIM	NAMA	Hasil Pembelajaran				TOTAL	RATA-RATA	KETERANGAN
			FATHUL QARIB	ASSULAMAL-MUNAWWAROQ	USUL FIQH	ADABUT TA'LIM WAL MUTA'ALIM			
1	17130126	Ade Khairun Nisa'	100	85	92	88	452	90	LULUS
2	17240003	Ahmad naufal Hafidh	100	75	88	84	442	88	LULUS
3	17620064	Alkaif Naufal Dina Gammgali	100	80	88	80	436	87	LULUS
4	17310017	Ariana Haque	100	85	89	92	458	92	LULUS
5	17210184	Awwahul Fadlilah	100	90	90	87	459	92	LULUS
6	17220173	Choirur Rois	100	78	95	80	442	88	LULUS
7	17210120	Defi Rahmi Fadlilah	100	79	92	82	444	89	LULUS
8	17320138	Dila Fachma Aprilia	100	90	88	85	452	90	LULUS
9	17310158	Dzikrul Hakim Tafuzi Mu'iz	100	86	90	83	444	89	LULUS
10	17230053	Faiqul Amwar	100	82	96	89	453	91	LULUS
11	17630032	Halimah Al Adawiyah	100	85	89	85	447	89	LULUS
12	17320086	Hamam Nasirudin	100	90	90	85	454	91	LULUS
13	17210155	Ismahil Khoiroh	100	78	90	84	440	88	LULUS
14	17310186	Khusniyah Utami	100	88	95	92	460	92	LULUS
15	17310049	M. Subkhi Laimus	100	85	92	78	448	90	LULUS
16	17410138	Maulana Tarmendra	100	78	91	88	449	90	LULUS
17	17210152	Muhammad Yalrya	100	80	90	82	440	88	LULUS
18	17930026	Muhammad Asyif Ali	100	79	96	90	457	91	LULUS
19	17210026	Muhammad Fasihuddin	100	90	96	87	459	92	LULUS
20	17630014	Muhammad Qomasyurizza	100	76	89	80	434	87	LULUS
21	17110020	Muhammad Rahmat Hidayat	100	80	89	82	440	88	LULUS
22	17930001	Nahdhiyatun Nahdriah	100	90	90	86	452	90	LULUS
23	17310101	Nahdhiyatus Sholihah	100	86	90	88	454	91	LULUS
24	17130082	Nicky Nihayatun Nisa'	100	88	92	87	456	91	LULUS
25	17310137	Ni'ma Rotidah	100	80	95	85	455	91	LULUS
26	17220171	Nur A'iza Lizzayanti	100	80	90	90	453	91	LULUS
27	17310173	Nur Hamadah	100	88	94	92	463	93	LULUS
28	17310122	Nur Kholifatul Illiyin	100	78	90	94	450	90	LULUS
29	17230091	Roudhotun Ni'mah	100	90	90	80	450	90	LULUS
30	17310018	Rusda Fauziah Azadi	100	86	90	88	455	91	LULUS
31	17110184	Sayyidah Ayu M	100	85	88	83	444	89	LULUS
32	17310051	Syafna'at Annas	100	85	92	84	441	88	LULUS
33	17110112	Zumazi Habibiyah	100	86	89	85	451	90	LULUS

Malang, Desember 2019  
Mengetahui,  
Mu'alim/ah

## Appendix V



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
PUSAT MA'HAD AL-JAMI'AH

Jl. Gajayana no 50 Dinyo Malang Telp. (0341) 565418, 551354, Fax: (0341) 572533, web: www.maa.uin-malang.ac.id

HASIL UJIAN AKHIR SEMESTER GENAP MA'HAD AL-JAMI'AH AL-ALI  
TAHUN AKADEMIK 2018-2019

NO	NIM	NAMA	Hasil Pembelajaran					TOTAL	RATA-RATA	KETERANGAN
			FATHUL GORIB	AS-SULLAM AL-MUNAWARQ	USHUL FIGH	ADABUT TA'LIM WAL MUTA'ALLIM	FIGH AL MU'ASHIR			
1	17150126	Ade Kholrun Nisa'	100	84	93	88	88	453	91	LULUS
2	17240003	Ahmad Naufal Hafidh	100	75	89	83	95	443	89	LULUS
3	17620064	Alkair Raff Dina Gamqali	100	80	90	82	87	438	88	LULUS
4	17310017	Arlina Haque	100	85	87	90	92	454	91	LULUS
5	17210184	Awwalul Fadillah	100	90	90	87	92	458	92	LULUS
6	17220173	Cholnur Rols	100	77	95	80	89	441	88	LULUS
7	17210120	Defi Rahmi Fadhliah	100	79	91	82	91	443	89	LULUS
8	17320138	Dilla Rachma Aprila	100	90	88	85	89	452	90	LULUS
9	17310158	Dzikrul Hakim Tafuz Mu'iz	100	85	90	83	85	443	89	LULUS
10	17230053	Falqul Anwar	100	80	95	87	85	446	89	LULUS
11	17630032	Hallmah Al Adawlyyah	100	85	89	85	86	445	89	LULUS
12	17320086	Hamam Nasrudin	100	90	90	85	86	451	90	LULUS
13	17210155	Ikmlul Khoiroh	100	79	90	83	89	441	88	LULUS
14	17310186	Khusniyah Utami	100	87	95	92	88	461	92	LULUS
15	17310043	M. Subkhi Lahnulis	100	85	90	78	85	438	88	LULUS
16	17410138	Maulana Tannendra	100	79	91	88	93	451	90	LULUS
17	17210152	Muhamad Yahya	100	80	90	82	91	442	88	LULUS
18	17930026	Muhammad Asyif Ali	100	79	95	90	87	451	90	LULUS
19	17210026	Muhammad Fashihuddin	100	90	95	96	92	473	95	LULUS
20	17630014	Muhammad Qoumasyurizza	100	75	89	80	83	427	85	LULUS
21	17110020	Muhammad Rahmat Hidayat	100	80	89	82	89	439	88	LULUS
22	17930001	Nadhifatun Nahdhia	100	90	90	85	87	452	90	LULUS
23	17310101	Nadhhiyatus Sholihah	100	85	90	85	86	446	89	LULUS
24	17150082	Nicky Nihayatun Nisa	100	88	92	88	90	458	92	LULUS
25	17310137	NiMa Rofidah	100	80	95	87	89	451	90	LULUS
26	17220171	Nur A'iza Lizayanti	100	80	90	85	94	449	90	LULUS
27	17310163	Nur Hamidah	100	88	92	90	93	463	93	LULUS
28	17310122	Nur Khoifatul Iliyin	100	78	90	92	89	449	90	LULUS
29	17230091	Roudhotun NiMah	100	88	90	80	86	444	89	LULUS
30	17310018	Rusda Fauziah Azadi	100	86	90	88	90	455	91	LULUS
31	17110184	Sayyidah Ayu M	100	86	89	83	91	449	90	LULUS
32	17310051	Syafaa'At Annas	100	85	90	82	80	436	87	LULUS
33	17110112	Zumazy Habibiyah	100	86	89	85	91	451	90	LULUS

Malang, Mei 2019  
Mengetahui,  
Mua'lim/ah

Appendix VI

Documentation of Interview



(Interview Mudir Ma'had Sunan Ampel Al-Aly Malang pada 31 Oktober 2018 dan 4 Juli 2019)



(Interview Staff Administrasi Ma'had Aly, Ustad Agus Nur Cahyo S. Psi pada 20 Mei 2019)



(Interview mahasiswa Ma'had Aly, Faiqul Anwar pada 27 Mei 2017)



(Interview Staff Akademik Ma'had Aly, Ustad Salaman Al-Farisi, M. pd pada 31 Oktober 2019)



(Interview Pengasuh dan Dosen Ma'had Aly, K. H. Khamzawi pada 5 juli 2019)

## Appendix VII

### Documentation of Ma'had Aly Activities.



(Suasana Perkuliahan Ma'had Aly)



(Kegiatan Bahsul Masa'il di STAI  
Al-Qolam Malang)



(Pendampingan, bimbingan, dan monitoring oleh  
Ustad Agus Nur Cahyo S. Psi)



(Pelaksanaan UTS dan UAS  
Ma'had Aly 2018/2019.)



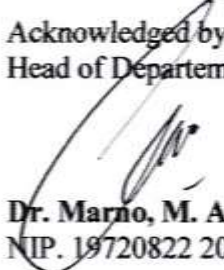
MAULANA MALIK IBRAHIM  
STATE ISLAMIC UNIVERSITY MALANG  
FACULTY of TARBIYAH AND TEACHING TRAINING  
Jalan Gajayana nomor 50 Telepon (0341) 552398  
Website: [www.ftk.uin-malang.ac.id](http://www.ftk.uin-malang.ac.id). Faksimile (0341) 552398

### EVIDENCE OF CONSULTATION

Name : Windarto  
Number of Student : 15110083  
Department : Islamic Education  
Advisor : Dr. Hj. Rahmawati Baharuddin, MA  
Thesis Title : The Implementation of Ma'had Aly Program In Building The Character of Ulul Albab Students At Ma'had Sunan Ampel Al-Aly Malang

No	Date of Consultation	Consultation Material	Signature
1.	August 4 <sup>th</sup> , 2019	Revision Review of Related Literature	
2.	August 7 <sup>th</sup> , 2019	Revision content of research result	
3.	August 14 <sup>th</sup> , 2019	Adding Review of Related Literature, Updating content of research result, and Improving writing technique.	
4.	August 23 <sup>th</sup> , 2019	Adding content of research result and Improving writing technique.	
5.	August 27 <sup>th</sup> , 2019	Improving writing technique for sub-chapter, list of table, and consultation content of research result.	
6.	September 3 <sup>rd</sup> , 2019	Consultation of Direct Quotation and Appendix	
7.	September 4 <sup>th</sup> , 2019	Consultation of Thesis in English writing.	
8.	September 5 <sup>th</sup> , 2019	Improving Thesis in English writing.	

Acknowledged by,  
Head of Department

  
Dr. Marno, M. Ag  
NIP. 19720822 200212 1 001

## Appendix IX



Name : Windarto  
Place and Date of Birth : Tuban 30, December 1996  
Fac/ Study Program : Tarbiyah and Teaching Training Faculty/ Islamic Education Department  
Entrance Year : 2015  
Address : Dolok Hamlet RT 03 / RW 01, Bangunrejo Village Soko District, Tuban Regency  
Contact : 082330733087  
Email/fb/Ig : [Oiwin237@gmail.com](mailto:Oiwin237@gmail.com)/WinOi/  
Win\_Kerabat\_Pesasntren

Malang, September 4<sup>th</sup>, 2019

Author

Windarto  
NIM. 15110083