

# THE LEARNING MODEL OF ISLAMIC EDUCATIONAL MANAGEMENT AT STIT MAMBAUL ULUM JAMBI

M. Shoffa Saifillah Al Faruq  
STAI Mambaul Ulum Jambi, Indonesia.  
E-mail: ahmadmuhammad593@gmail.com

Ahmad Sunoko  
STAI Al-Anwar Sarang Rembang, Indonesia.  
E-mail: ahmadsunoko@gmail.com

**Abstract:** This article aims to describe the reasons for Sekolah Tinggi Ilmu Tarbiyah (STIT) Mambaul Ulum Jambi in implementing the learning model of Islamic educational management. A qualitative approach in the form of a case study is used in this research. Techniques in collecting data are observation, interview, and documentation. The data is analyzed using the interactive analysis technique of Miles and Huberman. The triangulations of source and method are used to test the validity of data. The results show that the learning model of Islamic educational management at STIT Mambaul Ulum Jambi is based on the desire to change the students' character to be independent, have high self-confidence in facing problems, and foster students' hope is more optimistic about the future. The results also show that in implementing the learning model of Islamic educational management, STIT Mambaul Ulum uses teacher-centered learning combined with student-centered learning. It implements a conventional method with various techniques adapted to the learning situation and condition.

**Keywords:** Learning Model, Islamic Educational Management, Islamic Boarding School.

## Introduction

Education is the right of every human being to be able to obtain knowledge.<sup>1</sup> It becomes one of the benchmarks for the progress of a nation's civilization. The educational progress of a country influences the development of a nation. On the other hand, the low quality of education will result in the country's poor quality.<sup>2</sup> In Indonesia's history of educational development, the Islamic boarding school has played a significant role in educating the nation's generation, especially religious knowledge and good morals.<sup>3</sup>

The current issues about general education and religious-based education are essential topics in Sumatra.<sup>4</sup> These issues also develop nationally at all educational levels (primary school, higher school, and university).<sup>5</sup> The collaboration between the public school learning model and Islamic boarding school has become a learning model trend. The learning model is a clear description of a concept that has been seen from beginning to end.<sup>6</sup> Public educational institution (university) and Islamic educational institution are two educational institutions which have different strengths and advantages.<sup>7</sup> When it is combined, it will create a solid educational design and be potential in producing superior, reliable, and characterized young

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<sup>1</sup> Charleen Tan, "Educative Tradition and Islamic Schools in Indonesia," *Journal of Arabic and Islamic Studies* 14 (January 1, 1970): 47–62, <https://doi.org/10.5617/jais.4638>.

<sup>2</sup> Nur Khotimah and Fatah Syukur, "Visionary Learning in the Subjects of Islamic Education and Character Based on Idealism in Generation Z," *HIKMATUNA* 6, no. 2 (2020): 1–14.

<sup>3</sup> Yusuf Agung Subekti, "Relevansi Sistem Pendidikan Nasional Dengan Pembaruan Sistem Pendidikan Pesantren," *TaLimuna: Jurnal Pendidikan Islam* 3, no. 1 (2018): 26–51.

<sup>4</sup> Yusutria Yusutria, "Analisis Mutu Lembaga Pendidikan Berdasarkan Fungsi Manajemen Di Pondok Pesantren Thawalib Padang Sumatera Barat," *Ta'dib: Jurnal Pendidikan Islam* 7, no. 2 (November 1, 2018): 61–68, <https://doi.org/10.29313/tjpi.v7i2.3833>.

<sup>5</sup> Istianah Abubakar, "Strengthening Core Values Pesantren as a Local Wisdom of Islamic Higher Education Through Ma'Had Jami'Ah," in *IOP Conference Series: Earth and Environmental Science*, vol. 175 (IOP Publishing, 2018), 12144.

<sup>6</sup> Agus Darmuki et al., "The Development and Evaluation of Speaking Learning Model by Cooperative Approach," *International Journal of Instruction* 11, no. 2 (2018): 115–28.

<sup>7</sup> Tatang Hidayat, Ahmad Syamsu Rizal, and Fahrudin Fahrudin, "Peran Pondok Pesantren Sebagai Lembaga Pendidikan Islam di Indonesia," *Ta'dib : Jurnal Pendidikan Islam* 7, no. 2 (November 1, 2018): 461–72, <https://doi.org/10.29313/tjpi.v7i2.4117>.

Indonesians.<sup>8</sup> However, there is a dichotomy between both institutions, so they are idealism in every educational institution.<sup>9</sup>

Integrating the culture of Islamic boarding schools into higher schools is expected to provide reliable outputs with intellectual and spiritual abilities to face the global competition. Integrating Islamic culture into the management of educational institutions is essentially an effort to utilize and empower all institutional resources through process and approach to achieve goals effectively and efficiently. It reflects the Islamic culture, which becomes the characteristic of an educational institution. The new formulation offered by Islamic educational institutions will solve the students' morals, increasing. By organizing Islamic educational institutions, it is hoped that it will create reliable graduates in general science and religious knowledge with good moral. Therefore, the integration of Islamic culture is internalized in all aspects of institutional management. This goes hand in hand with curriculum reform and shifts.<sup>10</sup>

Islamic boarding school is the oldest Islamic educational institution and broadcasting center in Indonesia, which has developed since the emergence of Islam in Indonesia.<sup>11</sup> The Islamic boarding school began to exist in the 15<sup>th</sup> century along with the spread of Islam. The first person who founded the Islamic boarding school was Syekh Maulana Malik Ibrahim, who died in 1419 AD. Historically, Islamic boarding schools have multiple roles. It is not only an Islamic educational institution, but it is also religious institutions that oppose any colonialism, as scientific institutions, training institutions, community development institutions, and a cultural center.<sup>12</sup> It is

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<sup>8</sup> Rudi Hary Anto, "Pemberdayaan Santri Pondok Pesantren Musthafawiyah Di Era Globalisasi (Studi Kasus Pondok Pesantren Musthafawiyah)," *Al-Ishlah: Jurnal Pendidikan* 9, no. 2 (2017): 16–32, <https://doi.org/10.35445/alishlah.v9i2.15>.

<sup>9</sup> Nurochim Nurochim, "Sekolah Berbasis Pesantren Sebagai Salah Satu Model Pendidikan Islam Dalam Konsepsi Perubahan Sosial," *Al-Tahrir: Jurnal Pemikiran Islam* 16, no. 1 (June 24, 2016): 69, <https://doi.org/10.21154/al-tahrir.v16i1.320>.

<sup>10</sup> Wahyu Hanafi, "PERGESERAN EPISTEMOLOGI PENDIDIKAN ISLAM," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 9, no. 1 (2014): 14.

<sup>11</sup> Ahmad Fauzi, "Pendidikan Inklusif Berbasis Kearifan Lokal Dalam Praktik Sosial Di Pesantren Zainul Hasan Genggong Probolinggo Jawa Timur," in *Proceedings of Annual Conference for Muslim Scholars*, 2017, 715–25.

<sup>12</sup> Tatang Hidayat, Ahmad Syamsu Rizal, and Fahrudin Fahrudin, "Pola Pendidikan Islam di Pondok Pesantren Mahasiswa Miftahul Khoir Bandung dalam Membentuk

a traditional educational institution that studies, understands, and practices Islamic teachings by emphasizing good morals as the basic foundation in daily life.<sup>13</sup>

Islamic boarding schools have distinctive instruments that differentiate them from other educational institutions. The devices are boarding school, mosque, *santri* (Muslim students), teaching the classical Islamic book, and *Kiai* (teacher of Islam) as the central figures.<sup>14</sup> Meanwhile, *Kiai*, *santri*, and boarding schools are instruments. Along with the educational development in Indonesia, Islamic education has dynamic changes. There are two types of Islamic education, which are the old (classical) type that teaches classical holy book, and the new type that provides public schools which do not emphasize on the classical holy book.<sup>15</sup>

There are three types of Islamic education. First, boarding schools which carry out holy book recitation using the systems of *sorogan*, *wetonan*, and *bandongan*. Second, boarding schools which carry out mixed education of public school and Islamic school. Third, boarding schools which carry out mixed education of public school, Islamic school, and boarding school itself.<sup>16</sup> The diversity of it does not diminish its characteristics of it and its educational traditions.<sup>17</sup> The developed Islamic educational practices are 1) the close relationship between *Kiai* (teacher) and *santri* (students), 2) the students' loyalty to the *Kiai*, 3) frugal and straightforward life, 4) being independent, 5) help each other and fraternal order, 6) discipline emphasizing, 7) dare to suffer in achieving goals, 8) high religious life.<sup>18</sup>

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Kepribadian Islami," *Ta'dib : Jurnal Pendidikan Islam* 7, no. 1 (May 1, 2018): 357–69, <https://doi.org/10.29313/tjpi.v7i1.3770>.

<sup>13</sup> Tan, "Educative Tradition and Islamic Schools in Indonesia."

<sup>14</sup> Zainal Arifin, "Budaya Pesantren Dalam Membangun Karakter Santri," *Al Qodiri: Jurnal Pendidikan, Sosial Dan Keagamaan* 6, no. 1 (2014): 1–22, <https://doi.org/10.1234/al%20qodiri.v6i1.1158>.

<sup>15</sup> Abidin Nuridin and Sri Astuti A Samad, "Dynamics of Islamic Education in The Land of Bugis: Growth, Development and Typology Pesantren in Bone," in *IOP Conference Series: Earth and Environmental Science*, vol. 175 (IOP Publishing, 2018), 12158.

<sup>16</sup> Yusutria, "Analisis Mutu Lembaga Pendidikan Berdasarkan Fungsi Manajemen Di Pondok Pesantren Thawalib Padang Sumatera Barat."

<sup>17</sup> Guntur Cahaya Kesuma, "Refleksi Model Pendidikan Pesantren Dan Tantangannya Masa Kini," *Tadris Jurnal Keguruan Dan Ilmu Tarbiyah* 2 (2017): 63–74.

<sup>18</sup> Suddin Bani, "Kontribusi Pesantren Dalam Sistem Pendidikan Nasional," *AULADUNA: Jurnal Pendidikan Dasar Islam* 2, no. 2 (2015): 264–73.

Those distinctive educational traditions drive Islamic boarding schools to be educational institutions that can produce good characters, morals, and languages. Hence, they are ready to face all challenges and life problems.<sup>19</sup> The traditions have been able to integrate morality into the educational system.<sup>20</sup> It makes many educational institutions adopt Islamic education in shaping the students' character. The emergence of many universities becomes a phenomenon. Some universities adopt the Islamic education model in teaching religious education and its character. A study by Abubakar reveals that the university has organized an Islamic educational model, but it has not implemented it integratively.<sup>21</sup>

Nowadays, the university looks for a suitable model to manage religion. The management has many obstacles, such as education with an unintegrated curriculum. Furthermore, the lack of ideology development and mental management at the university level is caused by insufficient human resources and facilities. It causes the students to have a wrong mentality. Several studies show that students' mentality is low, such as self-efficacy problems<sup>22</sup> and self-esteem problems.<sup>23</sup> It results in low students' motivation to learn, so the university has not produced qualified students who have good character.

Some research reveals that university plays its role in producing qualified human. Abubakar argues that university can be a place to explore and develop competencies based on students' interests and talents.<sup>24</sup> It can foster moral intelligence, character building, and social intelligence when it is

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<sup>19</sup> Wahyu Hanafi Putra and Rizki Amalia Sholihah, "Politik Bahasa Asing Dan Hegemoni Pesantren Di Nusantara," *Aphorisme: Journal of Arabic Language, Literature, and Education* 1, no. 1 (April 4, 2020): 43–53, <https://doi.org/10.37680/aphorisme.v1i1.320>.

<sup>20</sup> Zuyyina Candra Kirana, "Pandangan Azyumardi Azra Terhadap Modernisasi Pesantren," *INOVATIF: Jurnal Penelitian Pendidikan, Agama Dan Kebudayaan* 3, no. 1 (2017): 77–94.

<sup>21</sup> Abubakar, "Strengthening Core Values Pesantren as a Local Wisdom of Islamic Higher Education Through Ma'Had Jami'Ah."

<sup>22</sup> Nurul Atieka, "Self Efficacy of Orphanage Adolescent and Improved Through with Group Counseling Approach," *GUIDENA: Jurnal Ilmu Pendidikan, Psikologi, Bimbingan Dan Konseling* 5, no. 2 (2015): 59–68.

<sup>23</sup> Hayadin Ode Hayadin, "Layanan Pendidikan Agama Sesuai Agama Siswa Di Sekolah," *Edukasi* 15, no. 1 (2017): 294395, <https://doi.org/0.32729/edukasi.v1i1.62>.

<sup>24</sup> Abubakar, "Strengthening Core Values Pesantren as a Local Wisdom of Islamic Higher Education Through Ma'Had Jami'Ah."

appropriately managed.<sup>25</sup> Currently, the university needs development to produce qualified, religious, and noble people. One of the higher education models that can be developed is Islamic university. It is expected that the university can create the regeneration of preachers and religious leaders who are ready to continue the struggle of *ulama* (Islamic leader) in Islamic boarding schools.<sup>26</sup>

The tradition of Islamic education has shown the shaping of Islamic students' mentality, so they have high self-confidence in dealing with life and future problems. One of the universities which have developed religious guidance based on Islamic education is STIT Mambaul Ulum Jambi. KH. M. Shoffa Saifillah Al Faruq initiated this university with a vision to be a superior university that can create the *Al Ulama Warotsatul Ambiya*. STIT Mambaul Ulum Jambi does not only accommodate orphans and needy children, but it also educates them with Islamic educational boarding schools to lead them to be future preachers. At STIT Mambaul Ulum Jambi, the students are accustomed to live as boarding school students who live independently, being disciplined, help each other, and have good character. They are taught Islamic holy books such as Qur'an, *Tahfidh*, *Bulughul Maram*, the book of *al-Taubid*, *Bidayah al-Mujtabid*, and *Ajrumiyah*.

Based on preliminary observations, it is known that the students of STIT Mambaul Ulum Jambi have good self-discipline. It can be viewed from their activities which the university has programmed. Some of them sat on the porch of the mosque memorizing the Qur'an. The others discussed the lecture or recitation materials. On the notice board, many stickers contained the schedules of daily recitation, *mubadharah* (religious speech), *kultum* (religious lectures), picket, and several announcements programmed by the university. These all illustrate the density of students' activities. The characteristics of this university drive the researcher to conduct research.

This study used a qualitative approach in the form of a case study. This approach was chosen because this study aimed to reveal the Islamic

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<sup>25</sup> Hamzatee Sa-ih, "Strategi Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi Umum: Studi Kasus Di Prince of Songkla University, Pattani Campus" (Universitas Islam Negeri Maulana Malik Ibrahim, 2016).

<sup>26</sup> Nurochim, "Sekolah Berbasis Pesantren Sebagai Salah Satu Model Pendidikan Islam Dalam Konsepsi Perubahan Sosial."

educational learning model applied in STIT Mambaul Ulum Jambi. A case study was chosen because the focus of this study had unique characteristics that were interesting to be revealed.

This study was conducted at STIT Mambaul Ulum Jambi. It is located on Barebah II street, Talang Bakung, South Jambi. The selection of this university is based on the consideration that in its management, this university provides academic services and provides services as those in Islamic boarding school, which consist of the education process, embedded culture, soft-skill building, and many others. STIT Mambaul Ulum Jambi has the main objective of creating religious experts.

In this study, the data was collected using observation techniques. Direct observation was used to gain data related to implementing the Islamic educational learning model in STIT Mambaul Ulum Jambi, which included the management system carried out by the founder, co-founder, and lecturers as the person in charge who implemented the learning activities in this university. The researcher interviewed the stakeholders. It was a semi-structured interview to obtain an overview of the reasons for implementing the Islamic educational learning model in this university.

The documentation technique was also used by examining the documents about programs and activities related to the Islamic educational learning model in STIT Mambaul Ulum Jambi. In testing the validity of data, source triangulation was used in which the researcher compared the data obtained from different sources to obtain its validity. In addition, method triangulation was used by comparing the observed data with the data obtained from interviews and documentation. The data was analyzed using the interactive analysis technique of Miles and Huberman with the stages of data reduction, data presentation, and concluding. The data reduction was carried out by selecting the data that was relevant to the research objective. Data presentation was carried out by presenting data narratively. The stage of concluding was carried out after having a complete understanding of the data obtained.

## **The Reasons for Implementing the Learning Model of Islamic Educational Management at STIT Mambaul Ulum Jambi**

STIT Mambaul Ulum Jambi was built on March 17, 2017. For the first time, it was a boarding school that had formal schools such as *MI* (Primary School), *MTs* (Junior High School) and *MA* (Senior High School), and *SMK* (Vocational High School). KH. M. Shoffa Saifillah Al Faruq managed this Islamic boarding school. The people began to trust him. They proposed to establish an Islamic boarding university. Finally, an Islamic university was built in the form of STIT with an Islamic curriculum.

In learning the Qur'an, the manuscripts of it were used. The book of *Bulugh al-Maram* was used to understand *hadist*. The book of *Bidayah al-Mujtabid* was used to learn *fiqih*, and the book of *al-Taubid* was used to learn *taubid* (monotheism). In learning Arabic language and grammar, the text of *Ajurumiyah* was used. This learning process was carried out every day after *shubuh* (early morning prayer) and *Maghrib* (sunset prayer). Meanwhile, general learning was carried out on campus during the day. The students were required to memorize the Qur'an. They were also given activities to increase their organizational and preaching skills, such as speech exercises, discussions, and student management. Why did STIT Mambaul Ulum Jambi choose the Islamic educational learning model? And how to implement it in the learning activities? These problems will be discussed. To obtain an in-depth description of this university's reasons for implementing the Islamic educational model, the researchers conducted interviews with several research subjects.

The first participant was stated that at the beginning of the lecture, the students felt that they were senior high school students whose wishes could be obeyed. They only thought about general knowledge and the mundane. This kind of mentality was natural to appear and be engaged in their lives because they were still socially adapting and thought they were constantly being presented with general knowledge. The stakeholders wanted to eliminate this paradigm by shaping the students' mentality through the Islamic education model. The Islamic tradition had strong influences in creating their good mentality.



Based on the explanation of the first participant, it was known that the manager of STIT Mambaul Ulum Jambi, realized that the management model in a university created a negative paradigm that influenced students' mentality. Indeed, some institutions or universities' cultures, which conducted learning voluntarily and emphasized general knowledge rather than moral (religion), strongly influenced students' mentality. Many mature students still had inferiority feelings, low faith, and a lack of confidence. These kinds of attitudes were wanted to be changed by this university. It had to be replaced with a strong mentality as developed in Islamic boarding schools. In addition, to foster students' self-confidence, STIT Mambaul Ulum Jambi developed their skills, especially related to religious ability.

It was stated by the second participant that the characteristics of Islamic boarding school students were having a good personality, being independent, being accepted by the community. Not everything that was applied in boarding school could be obtained in this university. Some traditions were able to be adopted and used. At least, the students were capable of being preachers. They were able to *azan*(call to prayer), have preached, be the priests, have good characters, have broader general and religious knowledge.

STIT Mambaul Ulum Jambi wanted to arouse students' self-confidence by providing religious skills needed, so they were able to give benefits for other's life. It drove them to be more optimistic about their future. Islamic education increased students' performances. Their self-confidence began to appear along with their increasing religious skill. It was influenced by the hard work of lecturers and managers who continuously guided them to obtain self-confidence both on campus and in their daily life.

The third participant stated that they thought that students' self confidences were starting to appear. For example, when they were suddenly appointed to be muezzin, they were ready without being forced. In-class discussion, they were actively involved and be prepared to be appointed as the moderator. It never happened before Islamic education was implemented in this university. In the past, they hesitated to be active in class discussions and wanted to be a priest.

It was in line with the observation's result when the researcher interacted with students with high self-confidence. STIT Mambaul Ulum

Jambi kept trying to adopt the Islamic educational management model in which being independent was its main characteristic. It was done to change the view that university was a place where people became intelligent, but their religious skills were low. At their first time in STIT Mambaul Ulum Jambi, the new students had been accustomed to being independent, strong, and able to balance general and religious knowledge.

It was in line with the first participant's statement who said that in the STIT Mambaul Ulum Jambi, the new students had understood that Kiai and Ustadz would teach them. They would be independent started from waking up to going back to sleep. They had to be able to solve their problems. They were informed about the different management models with other universities. The campus was managed using a boarding school system to balance students' general and religious knowledge.

One of the challenges faced by STIT Mambaul Ulum Jambi was motivating the students. The monotonous environment of the campus, which tended to prioritize academic knowledge, had created an unbalanced mentality for students. The lecturers and administrators of STIT Mambaul Ulum Jambi tried to change it. With the Islamic educational system, they wanted to make students experts in their fields with religious knowledge and good morals play an active role in the community. University should not only be a shelter that was unable to provide benefits for students' life. It should give alternative entrepreneurship to be successful entrepreneurs after they graduated. STIT Mambaul Ulum Jambi was present as a university that provided educational services that educated had good morals and generated students' self-confidence.

The second participant said that STIT Mambaul Ulum Jambi should not only be a university in developing general language. It had to be enlightening educational institutions such as Islamic education, which could create intelligent *ulama*. STIT Mambaul Ulum Jambi had to be able to do it because it was fully managed. The Islamic education system wanted to build students' aspirations and create a strong mentality and spirituality.

Those are some reasons expressed by the stakeholders of STIT Mambaul Ulum Jambi in implementing the learning model of Islamic educational management. This learning model may cause some students to

leave because they are not ready for the activity programs and rules applied in the boarding school. Many parents who are familiar with the system used at STIT Mambaul Ulum Jambi support it. They ask their children to stay in the campus dormitory.

### **The Implementation of Learning Model of Islamic Educational Management at STIT Mambaul Ulum Jambi**

A learning model is a learning plan and implementation framework with a name, characteristics, logical sequences, arrangement, and culture. It becomes a package of the method, media, and all things related to the learning process. The learning model contains approach, strategy, methodology, technique, and evaluation.

Based on the observations, the Islamic learning approach at STIT Mambaul Ulum Jambi was teacher-centered, especially in classroom learning. In the outdoor knowledge, the learning process used a student-centered approach. In classroom learning, the learning process was dominated by lecturers as in the boarding school in which the *Kiai* read a holy book and the students listened to it. However, in STIT Mambaul Ulum Jambi, there was an opportunity to ask questions before the learning process ended. Sometimes, the lecturer or manager gave specific assignments related to the learning materials for students to be done outside the classroom. The activities in the outdoor learning were entirely given to students. The lecturer acted as a facilitator who controlled and monitored their activities.

It was in line with the third participant's statement who said that the classroom learning played more role of lecturer to provide the material and motivation. The students listened more and asked questions when there were things that were not understood. In outdoor learning, the students learned independently. At STIT Mambaul Ulum Jambi, there was a student management organization called OPM. Through this organization, the students learn to work in groups autonomously. Their work program was oriented to motivate and remind each other and also increase their scientific capacity.

Based on the observation, it was revealed that the learning strategy used at STIT Mambaul Ulum Jambi was lecturing. The researcher viewed that the lecturer was active in delivering the material. The students only

listened and noticed the main learning points. Sometimes, the lecturer allowed students to ask questions. The group-work learning strategy was also used, especially when the lecturer was unable to attend the class.

It was conveyed by the third participant who said that like most boarding schools, the lecturing strategy was widely used. However, group work or individual learning was also used. It adjusted to the learning circumstances. When the lecturer was present, the lecturing strategy collaborated with discussion and question-answer to increase students' thinking ability. When the lecturer was absent, a group-work or individual learning strategy was used.

STITT Mambaul Ulum Jambi used flexible and adaptive learning strategies because it was constrained by conditions in which students were still learning in the boarding house. The learning schedule that was carried out after *maghrib* and *shubuh* prayers was effectively utilized for learning in the Islamic boarding house. The learning process was only carried out after *maghrib* and *shubuh* prayers. However, the tutors strictly controlled their activities. The students had lunch after returning from campus. After that, they studied independently and had positive actions until *Ashar* prayer. At 5 p.m., they had to be in the mosque and bring the Qur'an to prepare for their memorization at night. So far, their activities in the campus dormitory were maximized.

Based on the classroom observation, the researcher found that the learning methods used at STIT Mambaul Ulum Jambi were lecturing, assignment, and discussion methods. Other learning methods were inquiry learning, meaningful learning, project-based learning, etc. It was used by considering the characteristics of materials and students. The teaching of Islamic educational management used the collaboration of lecturing and catechizing methods. Quality management learning used the cooperation of lecturing, discussion, and presentation. In the education of *Aqidah* (Islamic belief), the lecturing method and indoctrination were used. The Qur'an learning was delivered utilizing the lecturing method and giving examples. The materials of *Fiqih* were provided using the lecturing method and demonstrations for things such as procedures of *wudhu* (Islamic ritual ablution before prayer), prayer, etc. Sometimes, the discussion method was

used on these materials. The assignment method was used to enrich students' knowledge, especially those related to Qur'an memorization and basic religious knowledge.

It was explained by the second participant that as in Islamic boarding schools, this university also used the lecturing method in delivering the materials. However, it also utilized the new learning theories. Sometimes, the students were asked to have direct observation, such as in observing the market. For *shubuh* prayer, the students were given full responsibility to manage it.

Based on the observation results, the researcher found that the learning procedures at STIT Mambaul Ulum Jambi started from opening, main activity, and closing. In the beginning, the lecturer started with greetings and class conditioning. It could repeat the past materials or ask questions related to them. Moreover, the lecturer began to explain the cloth that had been planned.

In the learning process, STIT Mambaul Ulum Jambi provided a particular time for *muhadharah* (preaching practice) because it was one aspect that had to be mastered by students. The first participant stated that our religion (Islam) was a preaching religion. The most basic way of preaching was *tabligh* and lecturing. Therefore, preaching was a moslem's essential skill, especially for preacher candidates. The treasures of Islam had been known from generation to generation because it was delivered orally. Therefore, the preaching ability was essential to be taught at Islamic boarding schools.

From the interview, it was found that the evaluation was carried out comprehensively both in the process of learning and after the process of learning. All students' activities were controlled and evaluated. It was done to create students' character and morals, which became the main point of the learning process at STIT Mambaul Ulum Jambi. The second participant said that they (lecturers) always controlled the students' activities both in the classroom and outside learning. They wanted that as long as they stayed in the campus dormitory, they had good character and morals to be role models for society.

From the data explanation, it can be understood that STIT Mambaul Ulum Jambi tries to adopt the Islamic educational model in its educational learning process. This model is the collaborative educational model of

academic education and Islamic education. The types of Islamic education are classical and modern Islamic boarding schools. A study by Ridhwan et al. divides the types of Islamic education into two, namely: 1) the classical type, which teaches classical holy books, and 2) the new type, which builds public schools and does not emphasize classical Islamic books.<sup>27</sup> However, STIT Mambaul Ulum Jambi does not fully adopt the Islamic classical educational model because it does not teach classical holy books. The learning method does not use *sorogan* and *bandongan* methods. The learning model of Islamic educational management at STIT Mambaul Ulum Jambi was a form of reform in religious education in the university. Religion is used as a medium to empower the university, known as the creator of academic intelligence and scientist. Based on the interview and observation, the reasons of STIT Mambaul Ulum Jambi in implementing the learning model of Islamic educational management can be explained as follows.

### **Developing the Learning Model of Islamic Educational Management at STIT Mambaul Ulum Jambi**

Students of STIT Mambaul Ulum Jambi who had been mentally weak, inferior, and not confident were tried to be motivated to be optimistic in facing their problems and future. This university tried to develop Islamic traditions among students, so they had a different character from the graduates of other universities. Arifin stated that the living rules in Islamic boarding school were a) the close relationship between *Kiai* (teacher) and *santri*(students), b) the students' loyalty to the *Kiai*, c) frugal and simple lives, d) being independent, e) help each other and fraternal order, f) discipline emphasizing, g) dare to suffer in achieving goals, h) high religious life. These traditions were developed at STIT Mambaul Ulum Jambi.<sup>28</sup> By implementing the Islamic educational learning model, this university managed the students' life from waking up to going back to sleep. It was in line with Ahmad, who argued that Islamic boarding schools had concentrated on creating a living

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<sup>27</sup> Nurdin and Samad, "Dynamics of Islamic Education in The Land of Bugis: Growth, Development and Typology Pesantren in Bone."

<sup>28</sup> Arifin, "Budaya Pesantren Dalam Membangun Karakter Santri."

system of Islamic students.<sup>29</sup> STIT Mambaul Ulum Jambi could utilize campus as a tool to build students' mental and character.

### **The Life Tradition on Islamic Boarding School**

The inferior and unindependent mentality possessed by new university students made them not confident in facing their future and always depended on the other's help. STIT Mambaul Ulum Jambi tried to eliminate those mentalities by providing academic competence and religious skill as in the Islamic boarding school.<sup>30</sup> The learning model of Islamic educational management provided students with adequate theoretical knowledge and skills to be Islam leaders, such as becoming muezzin, prayer leader, and preacher. With these abilities, they could solve future problems.

Islamic education was emphasized learning, understanding, and practicing Islamic teachings. The good moral was used as the foundation of their daily life.<sup>31</sup> The implementation of Islamic education management and language in the learning process helped improve students' performances, self-confidence, and adaptability.<sup>32</sup> It was because the boarding school model allowed the formation of a sustainable and integrated educational approach. Navi and Wasito stated that boarding school was an educational model which taught human children, educated all the time, and was easy to adapt to the modern curriculum.<sup>33</sup> This learning model made STIT Mambaul Ulum Jambi was able to be a place to empower the students by providing academic and religious skills. Based on the result of this study, STIT Mambaul Ulum Jambi had its model selected based on the situation and condition when determining the Islamic learning model. It could be viewed from the learning

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<sup>29</sup> Fauzi, "Pendidikan Inklusif Berbasis Kearifan Lokal Dalam Praktik Sosial Di Pesantren Zainul Hasan Genggong Probolinggo Jawa Timur."

<sup>30</sup> Anto, "Pemberdayaan Santri Pondok Pesantren Musthafawiyah Di Era Globalisasi (Studi Kasus Pondok Pesantren Musthafawiyah)."

<sup>31</sup> Hidayat, Rizal, and Fahrudin, "Pola Pendidikan Islam di Pondok Pesantren Mahasiswa Miftahul Khoir Bandung dalam Membentuk Kepribadian Islami."

<sup>32</sup> Amir Mukminin, "T'dād al-Mawād al-Ta'limiyah Li Mahārah al-Kalām 'Alā Asās al-Ẓakā' Āt al-Muta'addidah Bi al-Madrasah," *Aphorisme: Journal of Arabic Language, Literature, and Education* 2, no. 1 (February 6, 2021): 13–22, <https://doi.org/10.37680/aphorisme.v2i1.645>.

<sup>33</sup> Dedik Muksinun Nafi and Wasito, "Intregasi Model Pembelajaran Pesantren Di Sekolah Formal: Studi Kasus Di SMP Islam As-Syafiah Mojosari Kec. Loceret Nganjuk," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 9, no. 01 (April 30, 2019): 79–90, <https://doi.org/10.33367/ji.v9i01.969>.

process from the beginning to the end. According to Darmuki<sup>34</sup>, and Darmuki<sup>35</sup>, the learning model, was an overview of a concept from the beginning to the end. The learning approach at STIT Mambaul Ulum Jambi used teacher-centered learning to collaborate with outdoor learning (student-centered learning).

In this case, the lecturer's role was very dominant as the role of *Kiai* in Islamic boarding school. However, STIT Mambaul Ulum Jambi combined it with student-centered learning. Teacher-centered knowledge was used in classroom learning, and student-centered learning was used in outdoor education. Combining the two approaches was very appropriate to achieve the learning objective desired by STIT Mambaul Ulum Jambi. It changed students' mental attitude to have self-confidence, independence, and not to be inferior through assignments after getting indoctrination from the *ustadz* or lecturer. With this approach, the learning strategies and methods used are varied. In general, the learning methods were lecturing, assignment, and discussion methods. In line with Bruno, who stated that the use of combined methods had to be following the subject matter or the material to be delivered, the technique could change and relate to the classroom situation, students' activities, the school facilities, and infrastructure.<sup>36</sup> The learning techniques in Islamic educational management were started from opening, main activity, and closing. The lecturer chose the appropriate methods based on students' conditions or characteristics. It was in line with Darmuki & Hidayati<sup>37</sup> and Darmuki.<sup>38</sup> They argued that the educator as facilitator was obliged to use learning techniques and strategies to deliver the students' materials appropriately.

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<sup>34</sup> Darmuki et al., "The Development and Evaluation of Speaking Learning Model by Cooperative Approach."

<sup>35</sup> Agus Darmuki et al., "Evaluating Information-Processing-Based Learning Cooperative Model on Speaking Skill Course," *Journal of Language Teaching and Research* 8, no. 1 (2017): 44–51.

<sup>36</sup> Sa-ih, "Strategi Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi Umum: Studi Kasus Di Prince of Songkla University, Pattani Campus."

<sup>37</sup> Agus Darmuki and Nur Alfin Hidayati, "An Investigation of The Cooperative Learning Using Audio Visual Media in Speaking Skill Subject," 2018.

<sup>38</sup> Darmuki et al., "Evaluating Information-Processing-Based Learning Cooperative Model on Speaking Skill Course."



## Conclusion

Based on the result and findings, it can be concluded that the reason for STIT Mambaul Ulum Jambi in implementing the learning model of Islamic educational management is to develop students' mentality such as the mentality of Islamic students. In addition, it is also intended to motivate students in facing their future life. The learning model of Islamic educational management at STIT Mambaul Ulum Jambi uses the collaboration of teacher-centered learning and student-centered learning with the learning strategies and methods of lecturing, assignment, discussion, and various learning techniques adapted to the learning condition and situation. The evaluation is carried out to assess the learning process and its results in classroom learning and outside learning. The researcher proposes that by applying the Islamic educational model at STIT Mambaul Ulum Jambi, the academic, social, religious, and education roles can be better improved.

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