

BRANDING DARUL MURSYID AS A SCIENTIFIC MADRASAH IN SOUTHEAST ASIA: HOPE AND CHALLENGE

by Nelmawarni

Submission date: 06-Dec-2020 07:13PM (UTC-0800)

Submission ID: 1466915444

File name: PROSIDING_INTERNASIONALNelmawarni_-BRANDING_DARUL_MURSYID.pdf (428.2K)

Word count: 7779

Character count: 45016

1

PROSIDING

**Seminar Antarbangsa Arkeologi, Sejarah, Bahasa,
dan Budaya di Alam Melayu (ASBAM) ke-7**

Volume 2

**INTEGRASI NUSA MARITIM DAN PENGUATAN
JALINAN KEBINEKAAN ALAM MELAYU
DI ASIA TENGGARA**

Lombok, Nusa Tenggara Barat, 28-29 Juli 2018

**Fakultas Ilmu Budaya Universitas Hasanuddin
Makassar
2018**

PROSIDING
Seminar Antarbangsa
Arkeologi, Sejarah, Bahasa, dan Budaya di Alam Melayu
(ASBAM) ke-7
Volume 2

Panitia Pelaksana:

Prof. Dr. Abd. Rasyid Asba, M.A. (Ketua)
Dr. Muhlis Hadrawi, M.Hum. (Sekretaris)

Reviewer:

Prof. Dr. Akin Duli, M.A.
Prof. Dr. Abd. Rasyid Asba, M.A.
Dr. Fathu Rahman, M.Hum.
Dr. Muhlis Hadrawi, M.Hum.
Dr. Andi Muh. Akhmar, M.Hum.
Dr. Muhammad Hasyim, M.Si.
Dr. Inriati Lewa, M.Hum
Dr. Rosmawati, M.Si.
Drs. Iwan Sumantri, M.Hum., M.Si.
Dias Pradadimara, M.A.
Dr. Nelmawarni, M.A.
Ismail Suardi Wekke, Ph.D.
Prof. Madya Dr. Zuliskandar Ramli
Mohd Rohaizat Abdul Wahab
Muhamad Shafiq Mohd Ali
Ros Mahwati Ahmad Zakaria
Prof. Dr. Sufyan Hussein

Editor:

Akin Duli
Zuliskandar Ramli
Abd. Rasyid Asba
Muhlis Hadrawi
Andi Muhammad Akhmar
Muhamad Shafiq Mohd Ali

PROSIDING

**Seminar Antarbangsa Arkeologi, Sejarah, Bahasa,
dan Budaya di Alam Melayu (ASBAM) ke-7**

Volume 2

**INTEGRASI NUSA MARITIM DAN PENGUATAN
JALINAN KEBINEKAAN ALAM MELAYU
DI ASIA TENGGARA**

Lombok, Nusa Tenggara Barat, 28-29 Juli 2018

Editor:

Akin Duli

Zuliskandar Ramli

Abd. Rasyid Asba

Muhlis Hadrawi

Andi Muhammad Akhmar

Muhamad Shafiq Mohd Ali

Fakultas Ilmu Budaya Universitas Hasanuddin

Makassar

2018

PROSIDING

Seminar Antarbangsa Arkeologi, Sejarah, Bahasa, dan Budaya di Alam Melayu (ASBAM) ke-7

Volume 2

INTEGRASI NUSA MARITIM DAN PENGUATAN JALINAN KEBINEKAAN ALAM MELAYU DI ASIA TENGGARA

Lombok, Nusa Tenggara Barat, 28-29 Juli 2018

Copyright @ 2018 Fakultas Ilmu Budaya Universitas Hasanudin

All Right Reserved

Hak Cipta Dilindungi Undang-Undang

Penyunting : Akin Duli dkk

Desain Sampul : Masagena @rt

Tata Letak : Masagena @rt

Penerbit : Fakultas Ilmu Budaya Universitas Hasanudin
Jl. Perintis Kemerdekaan Km. 10 Kampus Unhas
Tamalanrea, Makassar, Indonesia
Telp. 0411-587223, Fax. 0411-587233
Email: ilmubudaya@unhas.ac.id

Cetakan : Pertama, 2018

xviii + 844 hal; 21 x 29,7 cm

ISBN:

**SAMBUTAN DEKAN
FAKULTAS ILMU BUDAYA UNIVERSITAS HASANUDDIN**

Assalamu Alaikum Wr. Wb,

Di awal kata, Saya mengajak kepada kita semua memanjatkan puji dan syukur ke hadirat Allah SWT atas rahmat dan karuniaNya sehingga Seminar Antarbangsa ASBAM yang ke-7 tahun 2018 dapat terlaksana sesuai dengan harapan. Seminar ASBAM pada kesempatan ini dilaksanakan di Lombok NTB, tepatnya di The Jayakarta Hotel, Senggigi, pada tanggal 28-29 Juli 2018. Apresiasi yang tinggi Saya tujukan kepada seluruh pemakalah dari seluruh negara yang meliputi Indonesia, Malaysia, Brunai Darussalam, Kamboja, Thailand, Belanda, Jepang, China, dan lain-lainnya tanpa terkecuali. Perkenankan pula Saya menyampaikan terimakasih kepada para Panitia pihak FIB UNHAS dan pihak ATMA-UKM, serta panitia lokal pendukung yaitu pihak Kantor Bahasa NTB dan pihak STIBA Bumigora yang telah mempersiapkan penyelenggaraan seminar ini dengan baik.

Seminar International ASBAM ke-7 bertema “Integrasi Nusa Maritim dan Penguatan Jalinan Kebinekaan Alam Melayu di Asia Tenggara’. Substansi tema ini sesuai dengan warna sejarah, masyarakat dan kebudayaan di dunia Melayu yang menunjukkan ciri maritim yang kuat. Pada sisi yang sama, tema ini sejalan dengan konsep Pola Ilmiah Pokok Universitas Hasanuddin dalam mencapai sistem manajemen mutu menuju World Class University (WCU). Paper yang disajikan dalam dalam prosiding ini seluruhnya berbasis riset ilmu humaniora (Arkeologi, Sejarah, Budaya, dan Bahasa) yang sajikan oleh peserta yang berasal dari kalangan perguruan tinggi dan lembaga-lembaga riset dunia khususnya dari Asia Tenggara. Paper-paper yang ada dalam prosiding ini menyimpan isu yang menarik sehingga perlu ditingkatkan pemublikasiannya menjadi tulisan jurnal bereputasi.

Di akhir kata, Saya mengucapkan terima kasih kepada semua pembicara atas partisipasinya dalam Seminar International ASBAM ke-7 ini, semoga kita dapat menjalin komunikasi ilmiah lebih lanjut agar semakin menguatkan penelitian dan publikasi mengenai alam Melayu di kawasan Asia Tenggara.

Makassar, 06 Juli 2018
Dekan,

Prof. Dr. Akin Duli, M. A.

PENGANTAR EDITOR

Hingga kini diperoleh gambaran bahwa dunia Melayu adalah dunia yang menarik dan menyimpan banyak misteri dari citra sosial, aneka ragam budaya, dan lingkungan alamnya yang memesona, tidak terkecuali warna peradabannya yang melampaui masa yang panjang. Kini, isu-isu Melayu-Nusantara semakin menarik perhatian berbagai kalangan peneliti sosial-budaya dengan melakukan eksplorasi ilmiah secara mendalam dan meluas. Itulah sebabnya, kajian tentang dunia Melayu-Islam di Nusantara menjadi isu yang penting dieksplorasi secara ilmiah dalam konteks interdisipliner. Hasil kajian ilmiah tersebut dipandang penting pula diangkat dan dikomunikasikan ke dalam forum-forum ilmiah tingkat dunia melalui seminar ilmiah.

Sejak abad XXI kajian tentang alam dan peradaban dunia Melayu dan Nusantara semakin mendapat perhatian oleh pelbagai kalangan akademisi dan peneliti tingkat global. Negara-negara Asia Tenggara seperti Indonesia, Malaysia, Thailand (Selatan), Cambodia, dan Brunai Darussalam adalah pihak yang paling dekat dan terhubungkan dengan isu tersebut terutama kajian keilmuan Arkeologi, Sejarah, Bahasa, dan Budaya. Tidak sedikit hasil kajian yang dikeluarkan dari eksplorasi ilmiah, berhasil mengungkapkan hal-hal baru dan penting disebarluaskan dalam rangka pengembangan ilmu pengetahuan. Konsep tersebut menjadi hal yang melatarbelakangi dicetuskannya Seminar International yang berbasis kajian ilmu humaniora yakni Arkeologi, Sejarah, Budaya di Alam Melayu yang kemudian disingkat dengan nama ASBAM.

Tahun 2012 ASBAM resmi dicetuskan oleh ATMA-UKM dengan melaksanakan seminar ilmiah bertaraf internasional yang mewadahi kalangan peneliti perguruan tinggi di Malaysia dan lembaga-lembaga riset dunia dalam melakukan komunikasi ilmiah. Sejak awal pelaksanaannya, pihak luar pun menunjukkan minatnya yang tinggi terhadap ASBAM, tidak terkecuali dosen dan peneliti dari Indonesia. Secara khusus, dosen dan peneliti dari UNHAS menjadi peserta yang aktif menghadiri ASBAM dari tahun ke tahun. Seminar ASBAM pun terus berlanjut dari tahun ke tahun secara konsisten hingga tahun 2017 dengan melibatkan peserta dari berbagai negara, terutama kalangan Perguruan Tinggi di Asia Tenggara.

Antara tahun 2012 sampai dengan 2015, Seminar International ASBAM telah diselenggarakan di UKM Malaysia hingga empat kali berturut-turut, yakni tahun 2012, 2013, 2014, dan 2015. Namun, pada tahun 2016, pelaksanaan ASBAM yang ke-5 berlangsung di luar Malaysia yakni di Makassar pada tanggal 26-27 Juli 2016 dengan pelaksana Fakultas Ilmu Budaya UNHAS. Sejak tahun 2015 digagaskan tahun pelaksanaannya secara bergantian antara UNHAS pihak Indonesia dan UKM pihak Malaysia melalui kontrak kerjasama kedua intitusi ini. Seri seminar ASBAM tahun 2017 atau ke-6 telah berlangsung di Johor Bahru Malaysia pada tanggal 12-13 Agustus 2017.

Pelaksanaan ASBAM ke-7 pada tahun 2018 ini diselenggarakan di Lombok pada tanggal 28-29 Juli dengan panitia inti dari pihak UNHAS dan UKM, dan didukung oleh ATMA UKM, Kantor Bahasa NTB, STIBA Bumigora, UIN Mataram NTB, dan Ikatan Ahli Arkeologi Malaysia. Selain itu, Seminar Internasional ini dijalankan dengan melibatkan sejumlah ilmuwan, peneliti, dan pemerhati dunia Melayu terutama pada lima disiplin ilmu, yaitu Arkeologi, Sejarah, Bahasa dan Budaya di Alam Melayu. Pada kesempatan ini melibatkan peserta dari enam negara yaitu Malaysia, Brunai, Thailand, Kamboja, Belanda, Jepang dan Indonesia. Kehadiran berapapeserta dari negara Belanda dan Jepang merupakan sebuah kemajuan penting pelaksanaan ASBAM kali ini.

Adapun pembicara utama dalam seminar ASBAM seri ke-7 adalah: 1) Prof. Dr. Zuliskandar Ramli (ATMA-UKM, Malaysia), 2) Prof. Dr. Akin Duli, M.A. (UNHAS, Indonesia), 3) Dr. Kathryn Wellen (KITLV, Laiden), 4) Dr. Awang Haji Muhammad Hadi Bin Muhammad Melayong (Pejabat Sekretariat Majelis Tertinggi Melayu Islam Beraja), 5) Nik Rakib Nik Hassan (Coordinator of Nusantara Studies Center, Thailand). Sementara itu, peserta yang terlibat sebagai pembicara atau pembentang dalam ASBAM ke-7 ini sebanyak 190 paper/artikel. Jumlah artikel 190 ini lebih banyak dibandingkan dengan pelaksanaan dari tahun-tahun yang hanya berada dalam kisaran 120 paper saja.

Tema ASBAM yang diangkat pada kali ini lebih bernuansa penguatan kepada 'peradaban maritim' dengan tema "Integrasi Nusa Maritim dan Penguatan Jalinan Kebhinekaan Alam Melayu di Asia Tenggara'. Tema ini dianggap sangat sesuai dengan alam Melayu yang sejarah sosial dan kebudayaan dunia Melayu sangat kuat ciri maritimnya. Dalam konteks itulah Lombok yang secara geografis merupakan zona yang terokupasi dalam wilayah kebudayaan Melayu. Dalam konteks yang sama, masyarakat dan kebudayaan Nusa Tenggara Barat sangat berkarakter Islami. Tak dapat dikecualikan bahwa, konteks dunia Islam di Kawasan Timur Indonesia, terutama di wilayah Nusa Tenggara Barat seperti Pulau Sumbawa dan Lombok, merupakan bagian penting bagi pertumbuhan peradaban Islam jaringan antarnusa dalam kawasan Asia Tenggara.

Terkait dengan tema utama di atas, Seminar ASBAM ke-7 ini juga menyajikan sub-sub tema yang tidak kalah pentingnya dieksplorasi yaitu:

1. Nusa Tenggara Barat dalam Jalinan Peradaban Islam Antarnusa
2. Ekologi dan Pariwisata Budaya
3. Gender, Etnisitas dan Multikulturalisme
4. Bahasa Serumpun dan Kebhinekaan
5. Manuscripts dan Peradaban Aksara
6. Arkeologi Perikat Keserumpunan
7. Nasionalisme dan Karakter Kebangsaan
8. Tradisi Lisan dan Narasi Kebhinekaan

Subtansi tema dan sub-sub tema yang ada itu terangkum kedalam empat bidang kajian utama yaitu arkeologi, sejarah, Budaya serta bahasa dan sastra. Setiap peserta seminar dipersilahkan memilih secara bebas dengan menyelaraskan kompetensi keilmuannya masing-masing.

Perlu dikemukakan bahwa seminar yang menampilkan artikel-artikel peserta dalam dan luar negeri adalah berbasis riset yang menyajikan isu yang terkini seputar dunia Melayu. Seluruh artikel yang ada adalah hasil dari seleksi dan dinyatakan diterima untuk dipresentasikan serta disajikan dalam bentuk proceeding. Terkait dengan sajian paper yang multidisipliner tersebut, maka Seminar International ASBAM ke-7 ini didedikasikan sebagai forum ilmiah yang bertujuan untuk:

1. Menghimpun ilmunan dunia dari kalangan perguruan tinggi dan lembaga riset ilmiah yang memiliki perhatian yang tinggi terhadap isu-isu Melayu-Nusantara.
2. Mempresentasikan hasil-hasil kajian ilmiah yang terbaru di bidang Arkeologi, Sejarah, Bahasa dan Budaya di Alam Melayu.
3. Mewadahi terjalannya komunikasi bagi ilmuwan, dosen, peneliti, dan pemerhati terhadap kajian-kajian Arkeologi, Sejarah, Bahasa dan Budaya di Alam Melayu pada tingkat internasional.

Latar belakang para pemakalah Seminar ASBAM ke-7 berasal dari kalangan dosen, peneliti, budayawan, pemerhati, dan mahasiswa (magister dan doktoral) dari beberapa negara yaitu Indonesia, Malaysia, Brunei Darussalam, Thailand, Kamboja, Belanda, Jepang, Cina, Taiwan, Amerika Serikat, dll. Di samping itu seminar ini diikuti peserta dari bebrabagi kalangan dosen, peneliti, mahasiswa, guru, umum dan budayawan dari dalam dan luar negeri.

Seperti yang disebutkan bahwa seluruh artikel yang dipresentasikan dalam Seminar International ASBAM ke-7 ini akan disatukan dalam sebuah proceeding. Meskipun demikian pihak panitia UNHAS dan UKM akan melakukan tindakan lebih lanjut untuk melakukan publikasi pada jurnal-jurnal international setelah dilakukan penambahan dan penyesuaian yang diperlukan pada artikel. Secara khusus, sasara jurnal yang dapat menjadi sasaran artikel ASBAM ini seperti Planning Malaysia Journal, Asian Journal of Environment, History & Heritage, Jurnal Alam dan Tamadun Melayu, Jurnal Arkeologi Malaysia, IJoM-NS (Internasional Journal of Malays-Nusantara Studies).

Seminar ASBAM ke-7 yang akan diselenggarakan ini, diharapkan dapat memberikan kontribusi bagi pengembangan ilmu pengetahuan di Indonesia terutama di bidang Arkeologi, Sejarah, Bahasa dan Budaya dalam konteks dunia Melayu-Nusantara, pada sisi yang sama, dapat memberikan nilai penting bagi publikasi artikel bagi peserta ASBAM pada media-media ilmiah di peringkat internasional.

Makassar, 05 Juli 2018

Tim Editor ASBAM ke-7

DAFTAR ISI

Sambutan Dekan ~ v

Prakata ~ vii

Daftar Isi ~ xi

ARKEOLOGI

KEPENTINGAN MELESTARIKAN TAPAK WARISAN DAN SEJARAH DI LEMBAH KINTA, PERAK
Adnan Jusoh, Yunus Sauman@Sabin dan Muhammad Termizi Hasni ~ 1

BUDAYA MICROLITH DAN MAROS POINT DI SITUS GUA PANNINGNGE, KABUPATEN MAROS,
INDONESIA

Akin Duli, Iwan Sumantri, A. Ahmar, dan M. Nur ~ 15

BUDAYA PENGUBURAN BANGKA-BANGKA DI KABUPATEN MAMASA, PROVINSI SULAWESI
BARAT, REKONSTRUKSI NILAI DAN PEMANFAATAN

Akin Duli, Rosmawati, dan M. Nur ~ 17

TEMUAN SITUS PRASEJARAH BARU DI KECAMATAN BONTOCANI, KABUPATEN BONE, PROVINSI
SULAWESI SELATAN, INDONESIA

**Cheeryll Fhariza Oxisia Ramadhani, Arini, Andoni, Sofyan Setia Budi, Ardhi Ramadhan,
Siswandi, Sirajuddin, Abdul Ghiffari Usman, dan Alwisrah ~ 21**

HUBUNGAN SOSIAL PADA POLA TATA LETAK RUANG DI WILAYAH KUASSAYYAYANG
BERKARAKTER MARITIM

Erni Erawati dan Inriati Lewa ~ 59

NILAI-NILAI BUDAYA DAN INKUIRI DALAM PENGEMBANGAN PENDIDIKAN DAN KEBUDAYAAN
BANTAENG (*Cultural Values And Inkuiri In Developing Education And Culture Aspects Of Bantaeng
Regency*)

Hasanuddin ~ 75

KEUTAMAAN PAREWA BESSI LUWU: Berdasarkan pemindaian X-Ray Fluorescence

**Iwan Sumantri, Asri Jaya, Amrullah Amir, Andi Muhammad Akhmar, Zuliskandar Ramli,
, Dian Cahyadi, Adhi Agus Oktaviana, Shinatria Adhityatama, Satriadi, dan Burhan Kadir
~ 85**

SERAMIK TIMUR TENGAH YANG DIJUMPAI DI TAPAK CANDI KAMPUNG BARU, KOTA KUALA
MUDA, KEDAH

Junko Mori dan Zuliskandar Ramli ~ 101

PENGENALAN SITUS ARKEOLOGI KEPADA PELAJAR PEMINATAN PARIWISATA DALAM UPAYA PELESTARIAN DAN PEMANFAATAN CAGAR BUDAYA DI KALANGAN GENERASI MUDA
Khadijah Thahir Muda, Rosmawati, M.Nur, dan Yusriana ~ 107

LUKISAN PRASEJARAH BERCORAK BUDAYA MARITIM DI SULAWESI SELATAN, INDONESIA
Muhammad Nur , Anwar Thosibo, dan Erni Erawati Lewa ~ 113

KAJIAN TERHADAP TEMBIKAR TANAH DI TAPAK PRASEJARAH GUA JAYA, HULU KELANTAN
Nur Sarahah Mohd Supia, Zuliskandar Ramli, dan Azimah Hussin ~

PERKEMBANGAN SUNGAI MAS, KEDAH DARI ABAD KE-5 MASIHI HINGGA ABAD KE-10 MASIHI
Nuratikah Abu Bakar & Zuliskandar Ramli ~ 127

TEKNOLOGI ALAT LITIK HOABINHIAN DI GUA CHAWAN, HULU KELANTAN
Nurul Noorain Ahkema Binti Ismail dan Zuliskandar Ramli ~ 145

BIODIVERSITY IN THE SRIVIJAYA PERIOD
Retno Purwanti ~ 157

DECORATION CORAKS IN THREE OLDEST MOSQUES IN MALACCA ARE AS A SYMBOL OF THE UNIVERSALITY OF ISLAM IN THE LOCAL COMMUNITY SETTING
Ros Mahwati Ahmad Zakaria, Zuliskandar Ramli, Adnan Mohd Jusoh, dan Siti Nor Azhani Mohd Tohar ~ 163

ARSITEKTUR MAKAMPADA SITUS KOMPLEKS MAKAMLA TENRIRUWA SEBAGAI BUKTI AWAL PERADABAN ISLAM DI KABUPATEN BANTAENG
Rosmawati, Iwan Sumantri, dan Andi Muhammad Akhmar ~ 171

PEMINDAHAN BATU MEGALITIK DI NEGERI SEMBILAN KE KOMPLEKS SEJARAH PENGKLAN KEMPAS
Siti Salina Binti Masdey dan Zuliskandar Ramli ~ 183

KEPELBAGAIAN ALAT LITIK DI GUA LUBANG KELAWAR BATU TAMBAH, HULU KELANTAN
Wan Noor Shamimi Wan Azhar dan Zuliskandar Ramli ~ 191

RAGAM HIAS PADA MAKAM-MAKAM MELAYU DI SULAWESI SELATAN: PENANDA IDENTITAS BUDAYA MELAYU DAN IMPLEMENTASI AJARAN ISLAM
Yadi Mulyadi ~ 203

TEKNOLOGI PERKAPALAN DAN ILMU PELAYARAN BANGSA MELAYU BERDASARKAN DATA ARKEOLOGI DAN SUMBER BERTULIS
Zuliskandar Ramli, Mohd Rohaizat Abdul Wahab, dan Yunus Sauman ~ 213

ANALISIS TEMBIKAR TANAH ZAMAN PRASEJARAH DAN PROTO SEJARAH DI KEDAH
Zuraidah Hassan dan Zuliskandar Ramli ~ 229

BUDAYA

ENCULTURATION OF HADRAMAUT IDENTITY IN AL-HABIB ALI BIN MUHAMMAD
AL HABSIIHAUL TRADITION

Aan Nur Cahyo, Mugijatna, dan Wardo ~ 245

IDENTITAS DAN ETNISITAS (MELAYU) DALAM “SOLILOKUI PARA PENUNGGU HUTAN”
Agus Sri Danardana ~ 253

KONSEP JIWA DALAM KEPERCAYAAN ORANG TEMIAR
Amir Ahmad, Hamid Mohd Isa, dan Mokhtar Saidin ~ 263

IMAJINASI MASYARAKAT TERHADAP RITUAL MATTOMPANG ARAJANG BONE;
KAJIAN MEDIATISASI
Andi Muhammad Akhmar, Iwan Sumantri, Dafirah, dan Burhan Kadir ~ 271

VIMAGE OF MAMAK MINANGKABAU IN THE WOMEN’S PERSPECTIVE AUTHOR;
Study of Literary Anthropology
Armini Arbain ~ 289

FILM TERJEMAHAN: PEMBENTUKKAN PERSEKITARAN BARU SEBAGAI MEKANISMA
MODIFIKASI
Ayu Haswida bt Abu Bakar ~ 299

CULTURAL FORMS OF BUGINESE, MAKASSARESE, AND TORAJANESE IN STARTING OF
PLANTING RITUAL SPEECH IN SOUTH SULAWESI
Busdamayanti ~ 309

RITUAL ADDINGING-DINGING DALAM MASYARAKAT TENRO - SELAYAR SULAWESI SELATAN
Dafirah, H. Bahar Akkase Teng, dan Pammuda ~ 319

CULTURAL TRANSFORMATION OF THE BOURGEOISIE IN THE UPPER SLOPE MERAPI,
BOYOLALI, CENTRAL JAVA FROM THE AGRARIAN TO INDUSTRIALIST SOCIETY
(Multiculturalism Study)
Dyah Kemala Firdausi, Mei Latipah, Arum Sariwati, Ari Kusmiatun ~ 327

PANTANG LARANG SUKU KEDAYAN DI BRUNEI DARUSSALAM KETIKA HAMIL DAN DI BRUNEI:
ANALISIS BERDASARKAN TEORI RELEVAN DALAM KONSEP RANGKA RUJUK SILANG (RRS)
Ernie Zahdina Bte Haji Md Seruddin ~ 335

SITI NURBAYA: IKONISASI WISATA SASTRA DI KOTA PADANG
Dr. Ferdinal ~ 347

KONSEP MALLISE’ PADA PESTA ADAT PERKAWINAN MASYARAKAT BUGIS DI SULAWESI SELATAN
Firman Saleh, Bachriani, Sumarlin Rengko HR, dan Nur Asriani ~ 353

WOMEN BEHAVIOR TO THEIR DAUGHTERS AS REFLECTION IN “PRIDE AND PREJUDICE” AND “LITTLE WOMEN”

Fitri Arniati ~ 359

PROTECTING NATIONAL IDENTITY BASED ON THE VALUE OF NATION LOCAL WISDOM

Habibi, Titis Srimuda Pitana, dan Susanto ~ 365

WORLD VIEW MASYARAKAT ORANG ASLI DAN PELESTARIAN ALAM SEKITAR

Haliza Abdul Rahman ~

BRANDING DARUL MURSYID AS A SCIENTIFIC MADRASAH IN SOUTHEAST ASIA: HOPE AND CHALLENGE

Hallen, Martin Kustati, Nelmawarni, Warnis, Hetti Waluwati Triana ~ 387

DETERMINAN FAKTOR RISIKO PTM PADA JEMAAH HAJI INDONESIA

Hamdan, Maman A. Majid Binfas, Rustika, dan Hermawan Saputra ~ 395

LABU ACU: AN INNOVATION FOR COMMERCIALIZATION OF MALAYSIAN POTTERY HERITAGE

Hamdzun Haron, Siti Maryam Ali Yasin, Norhasliyana Hazlin Zainal Amri, Narimah Abdul Mutalib ~ 405

PERANAN GENDER TERHADAP PELUPUSAN E-SISA SECARA LESTARI DALAM KALANGAN KOMUNITI DI NEGERI SELANGOR, MALAYSIA *GENDER'S ROLE IN E-WASTE DISPOSAL AMONG SELANGOR STATE, MALAYSIA COMMUNITY*

Hanfah Mahat, Mohmadisa Hashim, Nasir Nayan, Yazid Saleh, dan Saiyidati na Balkhis Norkhaidi ~ 413

KETERLIBATAN WARGA EMAS DALAM KURSUS SEPANJANG HAYAT DI KOLEJ KOMUNITI NEGERI PERAK

Haslinda Bt. Abdul Hamida, Mas Azlina Bt. Mohd Aliasa dan Rosni Bt. Hamata ~ 423

BENTUK-BENTUK RITUAL DALAM UPACARA ADAT DI DESA BALANGLOE

Hj. Indarwati, S.S., M.Hum. dan Nurul Fitrah Yani, S.S., M.Hum ~ 429

PENGHURAIAN LARANGAN MENYENGUTKAN ALLAH DENGAN SESUATU SECARA BERMATEMATIK

Ismail Bin Mohd ~ 437

MEMBACA ORANG WANA DITENGAH PERUBAHAN: KEHIDUPAN ORANG WANA KETIKA MENETAP DI WAWOSOLO DAN MARISA, CAGAR ALAM MOROWALI, KABUPATEN MOROWALI UTARA, SULAWESI TENGAH, INDONESIA

Iwan Sumantria, Fardi Ali Syahdarb, Yohanis Kasminb, Dias Pradadimarac, dan Tasrifin Taharad, ~ 445

PENGARUH KUALITI PENYAMPAIAN PEMINDAHAN TEKNOLOGI TERHADAP AMALAN PERTANIAN BAIK PEKEBUN KECIL

Izzurazlia Ibrahim, Abd Hair Awang, dan Azima Abdul Manaf ~ 453

PELANCONGAN MAKANAN: TAHAP KEPUASAN PENGUNJUNG TERHADAP KEMUDAHAN DAN PERKHIDMATAN GERAI MAKANAN LAUT DI KOTA KINABALU, SABAH
Jabil Mapjabil, Johan Johnes, Noorziah Mohd Salleh dan Rosmiza MZ ~ 461

PELANCONGAN KEMBARA (BACKPACKER) : SUATU TINJAUAN KONSEPTUAL DAN KERELEVANANNYA DI MALAYSIA
Johan Johnes dan Jabil Mapjabil ~ 473

HUBUNGAN KEMAMPUAN RE-ORGANISASI DAN PLASTISITAS JARINGAN SARAF TERHADAP POTENSI TERAPI
Jumraini ~ 481

PENERAPAN PENDIDIKAN MULTIBUDAYA DI DALAM PELAKSANAAN PROSES PENGAJARAN DAN PEMBELAJARAN (PnP) DI KOLEJ KOMUNITI MALAYSIA
Khairul Aznam bin Ismail dan Mohamad Haslan bin Samsudin ~ 491

SELF-PROFESSIONAL DEVELOPMENT DOSEN DI PTAI: SEBUAH KENISCAYYAAN DALAM MENGHADAPI PENDIDIKAN GLOBAL
Martin Kustati, Zulvia Trinova, Hallen, Ulfatmi, Nelmawarni, Hetti Waluati Triana, Warnis, dan Wanda Fitri ~ 505

MELESTARIKAN TARIAN DABUS DALAM KALANGAN PELAJAR TVET: SATU TINJAUAN LITERATUR
Mohd Lukman B. Daud, Marzuki B. Ahmad, Nor Hasiah Bt. Mohd Said, dan Aznur Anuar B. Ab Azid ~ 513

KAJIAN KOMPARATIF PADA BURUNG DAN ALAT HIASAN PERAHU TRADISIONAL MELAYU DI PANTAI TIMUR SEMENANJUNG MALAYSIA
Mohd Rohaizat Abdul Wahab, Zuliskandar Ramli dan Chong Leong Puan ~ 519

FILSAFAT ORANG BUGIS DALAM “PAPPASENG KAJAOLALIDDONG”
H. Muhammad Bahar Akkase Teng ~ 531

SENSITIVE CULTURAL CONNECTION WITH THE RELATIONSHIP BETWEEN ETHNIC IN MAKASSAR
Muhammad Basir ~ 541

INTERNALISASI NILAI KESENIAN DONGKREK GUNA MEMPERKOKOH KETAHANAN BUDAYA (STUDI PADA PEMBELAJARAN SENI BUDAYA DI SMA KABUPATEN MADIUN)
Muhammad Hanif, Yudi Hartono, dan Anjar Mukti Wibowo ~ 547

BRANDING KOPI TORAJA SEBAGAI DESTINASI WISATA DUNIA:
MEMBANGUN DAYA SAING GLOBAL DAERAH PARIWISATA BERBASIS IDENTITAS
Muhammad Hasyim, Andi Muhammad Akhmar, Prasuri Kuswarini, dan Masdiana ~ 559

KESEDARAN PELAJAR PRA UNIVERSITI TERHADAP KONSERVASI ALAM SEKITAR DI MALAYSIA
Nasir Nayan, Hanifah Mahat, Yazid Saleh, Mohmadisa Hashim, Koh Liew See dan Muhaini Surateman ~ 571

BUDAYA INTEGRASI TEKNOLOGI DALAM E-PEMBELAJARAN MELALUI MASSIVE OPEN ONLINE COURSE (MOOC)

Nor Hafiza Haron, Supyan Hussin, Mohd Hafidzan Yusof, Roslinda Murad ~ 585

PENGGOMERSILAN SENI KRAF NEGERI PERAK: LABU SAYONG DAN TEKAT BENANG EMAS

Nor Halina Binti Noordin, Norhafinas Binti Abd Latib dan Nor Hasiah Binti Mohd Said ~ 593

ELEMEN-ELEMEN PELBAGAI BUDAYA DALAM KURIKULUM STANDARD PENDIDIKAN ISLAM SEKOLAH RENDAH: SATU ANALISIS KUALITATIF

Noraini Binti Omar, Musliha Binti Ismail, Syafiqah Nabilah Binti Razali ~ 603

RELASI GENDER DALAM KALANGAN MASYARAKAT DI MALAYSIA DAN INDONESIA BERDASARKAN KARYA SASTERA

Norhayati Ab. Rahman ~ 613

PERSOALAN MULTIKULTUR ASLIME DALAM TIGA KARYA PENULIS PEREMPUAN INDONESIA

Novi Diah Haryanti ~ 623

KEARIFAN EKOLOGIS DALAM MITOS DI SEPUTAR OBJEK WISATA: KAJIAN EKOKRITIK SASTRA

Novi Siti Kussuji Indrasuti ~ 635

KESAN KAEDAH PENGAJARAN KONKRIT, GAMBAR, ABSTRAK (KGA) KE ATAS PENCAPAIAN PELAJAR KOLEJ KOMUNITI MALAYSIA

Nur Alyani Mohamed, Nor Azman Jamaludin & Mohd Shahidi Mohd Saad ~ 641

MENUMBUHKAN SEMANGAT NASIONALISME DAN KARAKTER KEBANGSAAN MELALUI KARYA SASTRA

Nurweni Saptawuryandari ~ 651

PENGEMBANGAN AGROEKOWISATA BERBASIS NILAI-NILAI KEARIFAN LINGKUNGAN DALAM MEMBERDAYAKAN MASYARAKAT ASLI DI PAPUA

Pawennari Hijjang, Ahmad Ismail, dan Usman Idris ~ 657

NILAI KEARIFAN LOKAL MELALUI EKOWISATA DAYAK LOKSADO DARI TANAH BANJAR

Rissari Yayuk ~ 667

REPRESENTASI MITOS DAN IDEOLOGI MANUSIA TORAJA DALAM TEKS RITUAL UPACARA ADAT RAMBU SOLO'

Rita Tanduk ~ 673

IDENTITY OF MALAYSIA IN ANIMATION'S PRE-PRODUCTION

Rizuan bin Zainal, Mohd Asyiek Bin Mat Desa, dan Mohd Fadzil bin Ibrahim ~ 681

A DISCOURSE OF THEATER PERFORMANCE IN IMPROVING NATIONALISM IN SURAKARTA

Roni Desi Tarwanto, Dwi Susanto, dan Wakit Abdullah ~ 691

INOVASI DALAM PENDIDIKAN MENINGKATKAN PERKEMBANGAN BUDAYA
**Roslinda Murad, Supyan Hussin, Syazreen Zakaria, Md Hanafizah Yaacob, dan
Nor Hafiza Haron ~ 697**

REKA BENTUK TENGGOLOK WARISAN KESULTANAN PERAK DARUL RIDZUAN:
REKA BENTUK YANG TIDAK DIGUNA PAKAI
**Salina Abdul Manan, Zulina Binti Kamarulzaman, Noor Hashimah bInti Alli,
Hamdzun Haron, dan Zuliskandar Ramli ~ 703**

BUDAYA KEPEMIMPIN MELAYU DARI PERSPEKTIF PRINSIP KEPIMPINAN PENDEKATAN
PENGURUSAN
Dr. Sara Binti Beden ~ 709

INSPIRASI MOTIF TEMBIKAR MELAYU TRADISI DALAM REKAANDEKORASI PRODUK HIDANGAN
SERAMIK
**Siti Maryam Ali Yasin, Hamdzun Haron, Zuliskandar Ramli, Mohamad Noorman Masrek,
Norhasliyana Hazlin Zainal Amri dan Suhaimi Tular ~ 719**

KONVENSI BERPANTANG DALAM BIDANG PERBIDANAN DI MALAYSIA
Siti Rohani Binti Rahmad dan Nur Afni Binti Abu Hassan ~ 725

ANALISIS POTENSI DESA GUMANANO SEBAGAI DAERAH TUJUAN WISATA BUDAYA KABUPATEN
BUTON TENGAH
Sitti Hermina, SST.Par., M.Hum. dan Irma magara, S.Pd., M.Si. ~739

BARAZANJI SEBAGAIPEMELIHARAAN SIKLUS KEHIDUPAN
Sitti Wahidah Masnani ~ 747

ORANG OCU WITH HISTORICAL ECLIPTIC LEADING MATRILINEAL
(The Worth Of Women In Local Wisdoms Values, Cultural Anthropology View Point)
Syafrizal ~ 757

NAMA-NAMA TEMPAT EKOWISATA DI BANDUNG BARAT: KAJIAN TOPONIMIA
Susi Machdalena, Ypsi Soeria Soemantri, dan Sri Rijati ~ 761

INSTILLING NATIONALISM AND NATIONAL CHARACTERS THROUGH LITERATURE
Titiek Suyatmi ~ 767

FEMINISME PADA MASYARAKAT MATRILINEAL DIMINANGKABAU:
Gerakan Penyadaran Kesetaraan dan Keadilan GenderdalamLintasan Sejarah dan Kekinian
Warnis; Nelmawarni, Martin Kustati, Hallen, Hetti Waluati Triana ~ 773

EKSISTENSI NILAI-NILAI BUDAYA BERBASIS KEARIFAN LOKAL DALAM NYANYIAN RAKYAT
BATOMBE DI NAGARI ABAIKECAMATAN SANGIR BATANG HARI KABUPATEN SOLOK SELATAN
Wisman dan Primi Ovarianti ~ 783

MT. TANGKUBAN PERAHU IN THE LEGEND OF A "FORBIDDEN LOVE":
AN ECOTOURISM DESTINATION

Ypsi Soeria Soemantri dan Susi Machdalena ~ 793

MEMBUDAYAKAN AMALAN MENGRUS SUMBER KEWANGAN DALAM KALANGAN PEKEBUN
KECIL MELAYU

Zaimah, R., Sarmila, M.S, Novel Lyndon, dan Mohd Yusof Hussain ~ 797

TOLERANSI DALAM MASYARAKAT SILANG BUDAYA DI KAWASAN RUKUN TETANGGA PULAU
PINANG

Zaleha Embong ~ 805

BRANDING DARUL MURSYID AS A SCIENTIFIC MADRASAH IN SOUTHEAST ASIA: HOPE AND CHALLENGE

Hallen¹⁾; Martin Kustati²⁾; Nelmawarni³⁾; Warnis⁴⁾; Hetti Waluwati Triana⁵⁾

¹⁾Department of Islamic Management, Faculty of Islamic Education and Teacher Training, UIN Imam Bonjol Padang, Indonesia

²⁾Department of English, Faculty of Islamic Education and Teacher Training, UIN Imam Bonjol Padang, Indonesia

³⁾Department of Jinayah Syasah, Faculty of Islamic Law, UIN Imam Bonjol Padang, Indonesia

⁴⁾Center for Research and Community Services, UIN Imam Bonjol Padang, Indonesia

⁵⁾Department of Arabic and Literature, Faculty of Adab and Humaniora, UIN Imam Bonjol Padang, Indonesia
martinkustati@yahoo.com

ABSTRACT

Darul Mursyid as Islamic integrated Modern boarding school has used modern concept but still focuses on the implementation of Islamic values. This boarding was established because of the inability of some Muslims in the field of science and technology. The study aims to describe the leadership policy in the development of Islamic Integrated Modern boarding as scientific *Madrasah* in Southeast Asia and its challenges. A qualitative research was conducted where the data taken from observation interview and documentation. The result of the study showed that Darul Mursyid as Islamic integrated Modern boarding school was established in 1993 by H. Ihutan Ritonga, under the patronage of the Yonpirir Ihutan Rotonga Foundation (Yaspenhir). *Madrasah* that combines the education level of *Tsanawiyah* and *Aliyah* began to operate in 1994 up to now. The process of decision making policy of Darul Mursyid was appropriate with modern decision making policy. These policies were taken by following policy formulation which starting with problem identification. It is an artificial policy that involves all agencies within the organizational structure of Darul Mursyid boarding school and its decision-making policy using comparative method. The study also found that Darul Mursyid was supported by modern and complete facilities and infrastructure. It also equips its students with knowledge of science and technology besides religious ability. Therefore, this boarding declares itself as a scientific *Madrasah* and has followed Olympic championships either in local, national or international level annually and its graduates are invited and accepted by leading universities in Indonesia even in Southeast Asia.

Keywords: Scientific Madrasah; Brand; Challenges; Hope

A. Introduction

At the top of the mountains in Simanosor Julu village, Saipar Dolok Hole Subdistrict, South Tapanuli District, North Sumatra Province in Indonesia there is a pesantren called **Pesantren Modern Terpadu Darul Mursyid** (hereinafter abbreviated as PDM). PDM is located at an altitude of \pm 700 meters from sea level with an area of approximately 15 ha, and is about 38 kilometers from Sipirok Market, Sipirok District. PDM that started operating on TP. 1993/1994 is a pesantren with modern concept but still uphold the values of Islamic aqidah (Tarigan, 2014).

The PDM complex forms a comfortable modern santri town with beautiful natural landscapes, and is surrounded by green mountains. The complex forms a cool santri city and away from the noise and pollution of the city, thus creating a conducive atmosphere for students to study. The city of this santri, unexpected its existence if it has never entered it. Modern educational facilities aim to shape future generations that are ready for the challenges of a modern future. PDM equip santridengan with the completeness of educational facilities and supporting facilities, so it is expected to produce students who are able to deal with all kinds of problems and challenges independently with provision of intellectual capabilities and a solid Islamic aqidah.

PDM was founded by Yayasan Pendidikan Haji Ihutan Ritonga (Yaspenhir). Drs. H. Ihutan Ritonga is the founder, owner, and also serves as Chairman of this Foundation. Yaspenhir established PDM with social motive (social oriented). This implies that the establishment of this Pesantren has a mission of not seeking profit, but is intended solely for the benefit of Muslims (Lubis, 2017; Ritonga, 2015). This is manifested by the founders and management commitments that Yaspenhir will not take advantage of the PDM operations; even Yaspenhir board including the General Chairman does not receive salary/wages from PDM. All operational benefits of PDM will be used solely for improving the quality of education and welfare of all PDM personnel.

With such a commitment, PDM currently is 20 (twenty) years. It turns out that this pesanteren has developed forward as a boarding school that manage in an integrated starting from education level of Madrasah Tsanawiyah and Madrasah Aliyah. In fact has also been able to achieve good academic achievement at local, national and international levels. Based on information from various media it is said that this madrasah is a madrasah of achievement, not a school of coaching. This is evidenced by the selection of entry for prospective students and restrictions on the total number of santri Tsawiyah and Aliyah who fostered in each year will not exceed 1,000 people. Pesantren Darul Mursyid is an integrated school where the level of education in Pesantren Darul Mursyid (PDM) is for 6 (six) years, starting from Madrasah Tsanawiyah (MTs) for 3 (three) years and continued to Madrasah Aliyah (MA) for 3 (three) years using the Boarding School system.

The exposure as mentioned above shows a picture of the reality that Darul Mursyid Integrated Modern Boarding School is not included as traditional pesantren. In traditional pesantren, there has become common sense that, the founder, owner, and manager called "kiyai". The chaplain is the most essential element (Pesantren, 2011; Van Bruinessen, 1996; Zamakhsyari, 1982, 1985). Kiyai is a centralistic, authoritative, and central figure of all policies. The chaplain is the sole leader who plays an almost absolute role. He is the sole power center that controls the resources available and is also the main source of what is related to the leadership, science and mission of the pesantren (Alam, 2018; Budiwiranto, 2011; Prasetyo, n.d.; Sulaeman, 2016; Woodward, Rohmaniyah, Amin, & Coleman, 2010).

Kiyai controls all sectors of pesantren life. The existence of a kiyai in the pesantren environment is like the heart for human life (Arifin, n.d.; ASY'ARI'S, 1997; Dhofier, 2014; Khaeroni, 2016; Mariyat, 2011; Nur'aeni, 2005; Wekke & Hadi, n.d.). Ustadz, the administrator, and santri boarders can only do something out of the ordinary after receiving the blessing of the kiyai. He is entitled to impose sanctions on santri who violate the rules according to normatively defined rules in a pesantren. According to Wahid, n.d., the intensity of kiyai shows a centralized and authoritarian role because the kiyai are pioneers, founders, managers, even the sole owner of a pesantren. Kiyai is considered to have something that is not owned by others around him. Therefore almost every famous kiyai circulated the legend about its magical efficacy.

Meanwhile, in Darul Mursyid Superior Modern Pesantren, the establishment of pesantren started with the establishment of Yayasan Pendidikan Haji Ihutan Ritonga, abbreviated as Yaspenhir. Pesantren with institutional foundation means opening opportunities and encouraging pesantren to become impersonal organizations. The division of authority in governance is governed functionally, so that eventually all must be accommodated and mobilized according to modern management rules. Pesantren with institutional status foundation is the highest institution that becomes the legal entity and the parent of education units in it. Each unit of activity is handled by the respective person in charge, each time the responsible hierarchically responsible to the higher unit. Each unit is given a kind of autonomy to organize its own household. Leadership of the foundation with its organizational structure is a collective leadership with the duties and authority of each agency within the foundation structure.

Darul Mursyid Integrated Modern Pesantren is managed by modern management. Based on

different management conditions with pesantren as mentioned above, it is necessary to investigate about the matters relating to the history of the establishment of modern pesantren of Unified Darul Mursyid and the policies taken by the leadership in the development of this pesantren as one of the science-tech madrasah in Indonesia in particular or Southeast Asia in general.

B. Methods

3
This research is a qualitative research. The type of research is a case study research, because this study aims to describe and analyze the history and policy of leadership in the development of Darul Mursyid Integrated Modern Pesantren as science madrasah. This research uses qualitative descriptive approach with necessary direct involvement of researchers in the field. Researchers realize that being researchers are become planners, data collection practitioners, data analyzers, as well as pioneers of research results, so that researchers must adjust to situations and consolidations in the field. Good relationships between researchers and research subjects (informants), both before, during, and after entering the field, are the key to the success of data collection. Therefore the main instrument in this research is the researchers themselves by using data collection techniques, interviews, observations and documentations. The data sources are Yaspenhir, Head of Madrasah Tsanawiyah, Head of Madrasah Aliyah, teachers, employees, Administrators, santri, and surrounding community. The data that have been collected will be analyzed using qualitative data analysis steps as proposed by (Miles & Huberman, 1992), ie data reduction, data presentation, and conclusion. The findings of a study are considered valid, if the findings are consistent with the reality in field and validity will depend a great deal on the methods used in the collection, the analytical techniques used and the honesty of the informant as the most important source of data. To overcome such a case and to test the validity of the research findings, the researchers conducted triangulation, in various ways, such as by finding new sources or informants, observing other similar cases or using other researchers to conduct interviews with the same informants as a similar topic.

C. Result and Discussion

1. History of the establishment of PDM

Darul Mursyid Integrated Modern Pesantren (PDM) is located in Simanosor Julu Village Sidapdap Hole Sub District South Tapanuli District under the auspices of Yayasan Haji Ihutan Ritonga (Yaspenhir) Foundation. Pesantren Darul Mursyid (PDM) has an area of 20 Ha and is 38 km from Sipirok market. Drs. H. Ihutan Ritonga is the owner, founder and also the first Chairman of the Yaspenhir Management Board. He received the title of H. Mursyid from the community, while the name Ihutan comes from the Mandailing language which means Panutan or Ikutan. In the process of establishing this pesantren Drs. Ihutan Ritonga assisted by his wife namely Hj. Riana Siregar, he also got the title from the surrounding community with the call Hj. Mardiah Siregar. Hj. Riana along with suaminyaturut struggle to build PDM. After husband passed away, Hj. Riana, the one who had this brilliant idea, made her only son, H. Jafar Syahbuddin as a substitute for Drs. H. Ihutan Ritonga in achieving the vision and mission as well as development of PDM as science madrasah.

PDM was originally to be established outside South Tapanuli, but with considerations, especially given the desire to build the founding hometown, PDM was built in Siapar Dolok Hole. Actually this pesantren has started the process of building the necessary facilities and infrastructure for a pesantren in 1991. Within 2 (two) years all the necessary facilities and infrastructure can be completed so that in 1993 Darul Mursyid had been equipped with facilities and infrastructure, and operate In the beginning of the activity of Teaching and Learning Activities (KBM) PDM only manage students of junior high school

students (SMP level) and that too only one class saja. By the time PDM continues to find a formula to not only to be existed bu also to enliven the world education.

This pesantren is named *Pesantren Modern, Unggulan, Terpadu Darul Mursyid*, so that pesantren has three characteristics: (1) *Modern* has an open meaning to the development and renewal which is positive; (2) *Unggulan* (Superior) means every element must have a competitive advantage; and (3) *Terpadu* (Integrated) has the meaning of integrated education from the Tsanawiyah level to the Aliyah level.

PDM is founded with a **social motive** (meaning **social-oriented**) means not seeking profit, but aimed solely for the benefit of Muslims, because according to Penduri PDM “the backwardness of Muslims today is caused by the inability of Muslims in the mastery of science and technology. Precisely PDM was established in order to improve the quality of Muslims through the fostering of the young generation of Indonesia to master saint and technology in order to achieve kemaslahatan for the surrounding community”. Therefore, Yaspenhir does not have the slightest advantage of operating PDM even the Yaspenhir board including the General Chairman does not receive salary/wages from PDM. All operational advantages of PDM are used solely for improving the quality of education and welfare of all PDM personnel.

In its journey, PDM has experienced many trials until finally standing firm with various achievements that have been achieved. PDM embraces modern education system, that is, that every development of education system applied by government, PDM always follows. In its operation, PDM still follow the rules of government, in this case the Ministry of Education and Ministry of Religion is a compass that can not be abandoned. However, in its application and learning process, PDM embraces the Learning and Fun system (learning and playing). This is done in order to avoid boredom, because the main disease experienced by schools that have a boarding boarding (boarding) is bored, said Chairman of Yaspenhir, H. Jafar Syahbuddin Ritonga, S.E., MBA, son of H. Ihutan Ritonga as heir and progressors of the founders of PDM this.

PDM has been known everywhere. Myriad of achievements have been achieved both at district, provincial, national and even international level. This is of course thanks to the cold hand that touched it, namely H. Jafar Syahbuddin Ritonga, a young professional who took postgraduate DBA program at USM Penang, Malaysia.

2. Policy of Darul Mursyid

This PDM is managed with the principles of modern management that can be proven from several things:

- The selection of personnel is done objectively. The selection of Directors is done through the fit and proper test process and for teachers through several test stages conducted by the Micro-Teaching Team. Chairman Yaspenhir could not interfere with the decision on the passing of this test.
- There is a clear organizational structure, both for Yaspenhir and BPO-PDM
- There is a clear separation and division of task between Yaspenhir as the Owner/Management Body with BPO-PDM as the Operating Body and the existence of a clear job description for each BPO-PDM personnel
- Yaspenhir’s task is to define general outline, direction, and general guidance on PDM as well as conduct regular audits on the performance of the PDM Director, while the Director of PDM as the supreme authority for operations is given full authority to determine the operational policies of PDM
- Each PDM personnel gets the same opportunity to grow and get promotion, for example, who

is head of Madrasah does not have background of IAIN or Pesantren education, it can be from public school or college

- There are 2 (two) institutions in the PDM with different focus so that they can be concentrated to achieve their own goals, namely: BPO-PDM itself with the aim to improve the quality of education and Business Group Darul Mursyid (KUDM) under the leadership of a Manager which aims to generate profits as much as possible for the PDM by managing business activities within and outside the PDM environment such as Public Kitchen, Department Store, Refinery, and Wartel. Both of these institutions are under the control of the Director of PDM
- Yaspenhir has no business and does not interfere with any business activities at KUDM
- There is a clear plan from Yaspenhir to make PDM one day “go public” and belong to the ummah so that there is certainty about existence (existence) PDM until whenever
- Neutral and free from political influences of any kind

Furthermore, it is stated that the management principles of Pesantren Darul Mursyid are as follows.

1. Chairman of the Foundation does not interfere Decision on the appointment of teachers, namundilakukan seleksi by test and conducted by Micro-Teaching Team
2. The organizational structure is clear
3. The division of tasks is clear and there is a grouping of work and the absence of dualism of leadership
4. Director of PDM as the top/highest authority has full authority to determine PDM operating policy
5. Each personnel has equal opportunity to develop
6. The head of a madrasah does not have to be a Pesantren background (Ja'far Syahbuddin, interview, November 15, 2014).

3. PDM as Science Madrasah

Darul Mursyid pesantren has the courage to define itself as a pesantren of Science-tech (Science and Technology based Pesantren). Therefore PDM has Vision: Being the Best Science School in Indonesia In terms of Achievement and Management at the End of Year 2018. For that defined Mission: Produce Independent Muslim Intellectual Candidates.

To realize the mission, the focus of pesantren development on the mastery of science and technology, not on the deepening of religious sciences, such as science monotheism, Fikih, Tafsir, Hadith, Sirah (history) and Arabic. The santri Pesantren Darul Mursyid although they are able to read the Qur'an well, but they can not read the yellow book is also not able to speak Arabic. Do not ever expect the santri of Darul Mursyid to be adept at reading Tafsir Al-Qurthubi or Al-Maraghi. Moreover, the book of Syarah Muhazzab in Fikih Imam Syafi'i. They have never been prepared to master and are skilled in reading yellow books.

This pesantren prepares its santri to master the natural sciences, Physics, Chemistry, Biology, Mathematics, Economics and English. Not just master the science but also must be a champion. PDM wants to produce muslim scholars like Al-Biruni (Physics, Medicine), Jabir Haivah (Chemistry), Al-Khawarizmi (Mathematics), Al-Razi (Chemistry and Medicine), Al-Bitruji (Astronomy), Ibn Haistam Engineering, optics), Ibn Sina (medicine), Ibn Khaldun (History and economics) and others. The policy of this pesantren boarding school was taken because they realized that the Muslims are currently left behind in the field of science and technology. The failure of Muslims, especially schools that bemafrican Islam and labeled Islam and also Islamic universities, is not mastered the field of science and technology. This has implications for the decline of Islamic civilization. How difficult it is to find a list of scholars or Muslim scientists who successfully received the Nobel Prize for science. Agus Purwanto, who wrote the

book, *The Universal Verse*, notes that there are only two Muslim scientists who succeeded in getting the Nobel Prize, Dr. Abdus Salam and Ahmed Jewail, even after they emigrated from his country, Pakistan to England and from Egypt to America. That is, they do not grow into a scientist in his own country. The inability of Muslims to satisfy the science of technology causes Muslims to fail to lead the civilization of the world. Instead of being a diverse producer of technology, Muslims are more portrayed themselves as technology consumers, so often played by the market.

To achieve these expectations, all the santri PDM is an Olympic team with various fields of science. The references or textbooks they use are different from most of the books used in Madrasah Aliyah or Madrasah Tsanawiyah in general. They have used a reference that is usually used at the level of undergraduate even graduate level. Indeed in Darul Mursyid every potential santri developed in accordance with the talent and peminatannya. Each year the PDM sends its students to attend the Olympics in various fields at the national, provincial and district levels. In 2014 there are 103 (one hundred and three) santri who become Olympic champions, with details of juries at the national level of 30 (thirty) people, 51 (fifty one) provincial winners and 22 (twenty two) Olympic champions at district level. While in 2013 there were much more than that with 134 people also from various fields of science at the district, provincial and national levels.

However, this does not mean the Pesantren ignores Islamic rituals. Islamic rituals or what are the obligations of Muslims in general remain practiced, such as the five daily prayers and reading the Qur'an every day. They also familiarize *sunnah* prayers ba'diyah and qabliyah obligatory prayers. The santri also have a habit of performing other sunnah prayers such as Dhuha prayer. At the time of dhuha santris flock to the mosque to perform the dhuha prayer. Some of their simple prayers are memorized. It is seen, when I give tausiah, I read rabbi isyrahli sadri, they follow it until they are finished and they memorized.

Another tradition in Pesantren Darul Mursyid is "GINJU", the abbreviation of the Friday Infak Movement (Gerakan Infak Jum'at). This movement has succeeded in building a fondling tradition among the citizens of Darul Mursyid not only for the students but also the teachers and employees. Each jum'at they managed to collect infak almost penetrate the number Rp 14.000.000 (Fourteen Million). Interestingly this infak fund is not used for pesantren but is channeled out of pesantren. Usually they use infak funds to help mosques or madrasah that are in dire need. Quite a few mosques have been helped with funds from infak Friday. From the information that the authors get, this infak tradition has also ingrained among the santri, so, when they returned to their hometown for example, the tradition of this infak still carried out.

Drs. H. Adnan Efendi Zainuddin Chairman MUI Tanah Karo Regency stated: "We already know Darul Mursyid either through mass media or directly. We are very proud of Darul Mursyid's achievement in the academic field. And I see it is very wonderful" (interview, May 25, 2014).

Adnan also added that Darul Mursyid is not only an academic achievement. They have built the world of pesantren education with a clear direction of printing the cadres of technocrats and make Islam a strong foundation so that it is expected to be born various professionals who are Islamic. Of course anyone will wait for a good change for this Republic and the world of education should be responsible for coloring Indonesia. Hopefully all educational institutions will give birth to human beings who are reliable and virtuous in their respective fields.

Based on the description above can be understood that this pesantren want to work on the field that is not tilled, seriously by Islamic labeled madrassas especially pesantren-pesantren conventional. Their choice is clear, mastery of science and technology.

3
D. Conclusion

Based on the above explanation, it can be concluded that PDM is an integrated madrasah, integrated starting from education level of Madrasah Tsanawiyah and Madrasah Aliyah, so santri have to follow education starting from level of education of Tsanawiyah up to Aliyah. Pesantren Darul Mursyid as a science-based pesantren focusing the development of pesantren on the mastery of science and technology, not on the deepening of the religious sciences, such as science monotheism, Fikih, Tafsir, Hadith, Sirah (history) and Arabic, without ignoring the practice of Shari'a religion either collectively or individual. PDM has spawned olympiade, local, national and international champions in various fields of science.

REFERENCES

- Alam, N. A. R. (2018). Strengthening of leadership culture: the role of kyai in Indonesian pesantren. in 5th International conference on research in Islamic education and Arabic language 2018 (ICRIALE 2018) (p. 489).
- Arifin, I. (n.d.). Pesantren based character education management in the face of ASEAN economic community. 2nd icet theme: "improving the quality of education and training through strengthening networking," 421.
- ASY'ARI'S, K. H. H. (1997). Religious Thought and Political Activities (PhD Thesis). McGill University, Montreal Canada.
- Budiwiranto, B. (2011). Pesantren and participatory development in Indonesia.
- Dhofier, Z. (2014). The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java.
- Khaerani, K. (2016). Kiai vis a vis Media Logic. *Kawal: Journal of Local Culture*, 3(1), 129–158.
- Lubis, M. (2017). Pembinaan kesehatan mental santri melalui bimbingan dan konseling Islami di Pesantren Sumatera Utara (PhD Thesis). Pascasarjana UIN Sumatera Utara.
- Mariyat, M. A. (2011). Developing Human Resources Through Hidden Curriculum: The experience of Pondok Modern Darussalam Gontor, Indonesia. *At-Ta'dib*, 6(1).
- Miles, M. B., & Huberman, A. M. (1992). Analisis data kualitatif. Jakarta: UI press.
- Nur'aeni, Z. (2005). Darut Tauhid: Modernizing a Pesantren Tradition. *Studia Islamika*, 12(3).
- Pesantren, T. (2011). Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia. Revised edition. Jakarta: LP3ES.
- Prasetyo, M. A. M. (n.d.). The Relationship between Kyai Managerial Competence, the Management Based Islamic Boarding School (MBIBS), and the Educator's Performance in Islamic Islamic Boarding School Approach Concept. *International Advisory Board*, 64.
- Ritonga, J. S. (2015). Leadership, capacity of innovation, and performances of the pesantren. *Journal Analytica Islamica*, 4(1), 187–200.
- Sulaeman, A. (2016). The Role of Kyai in Implementing Discipline Values to the Students at the Pesantren of Darul Arqam in Garut, West Java, Indonesia. *Tawarikh*, 7(2).
- Tarigan, A. A. (2014). Pesantren Darul Mursyid: Qua Vadis? Waspada.
- Van Bruinessen, M. (1996). Traditions for the future: The reconstruction of traditionalist discourse within NU. *Nahdlatul Ulama, Traditional Islam and Modernity in Indonesia*, 163–189.

Wahid, A. (n.d.). Bunga Rampai Pesantren, t. tp. CV. Dharma Bhakti, Tt.

Wekke, I. S., & Hadi, C. (n.d.). Learning science in pesantren: a strategy to support gender awareness.

Woodward, M., Rohmaniyah, I., Amin, A., & Coleman, D. (2010). Muslim education, celebrating Islam and having fun as counter-radicalization strategies in Indonesia. *Perspectives on Terrorism*, 4(4).

Zamakhsyari, D. (1982). Tradisi Pesantren: Studi tentang pandangan hidup kyai. Jakarta: LP3ES.

Zamakhsyari, D. (1985). Tradisi Pesantren. Studi Tentang Pandangan Hidup Kyai, Jakarta: LP3ES.

BRANDING DARUL MURSYID AS A SCIENTIFIC MADRASAH IN SOUTHEAST ASIA: HOPE AND CHALLENGE

ORIGINALITY REPORT

20%

SIMILARITY INDEX

49%

INTERNET SOURCES

3%

PUBLICATIONS

4%

STUDENT PAPERS

PRIMARY SOURCES

1

www.scribd.com

Internet Source

9%

2

cvsupyanhussin.files.wordpress.com

Internet Source

8%

3

repository.usd.ac.id

Internet Source

1%

4

Submitted to Universitas Islam Negeri Imam
Bonjol Padang

Student Paper

<1%

5

ukmsarjana.ukm.my

Internet Source

<1%

6

eprints.iain-surakarta.ac.id

Internet Source

<1%

7

garuda.ristekdikti.go.id

Internet Source

<1%

8

Fazlul Rahman. "Kiai vis a vis Media Logic:
Revisiting the Power of Internet and Kiai in
Pandalungan Muslim Community", Kawalu:

<1%

Journal of Local Culture, 2017

Publication

9	arpgweb.com Internet Source	<1%
10	V.V. Krishana. "Editorial", Science, Technology and Society, 2010 Publication	<1%
11	"Handbook of Islamic Education", Springer Science and Business Media LLC, 2018 Publication	<1%
12	Roko Patria Jati (Editor), Zakiyuddin (Editor), Noor Malihah (Editor). "ICONIS Book One", ATTARBIYAH, 2018 Publication	<1%

Exclude quotes On

Exclude matches Off

Exclude bibliography On