

# The Internalization of *Malaqbiq Pau* Values to Students at Madrasah Aliyah Pondok Pesantren DDI Baruga

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## Abstract

The main problem examined in this study is the internalization of *malaqbiq pau* values of students at Madrasah Aliyah Pondok Pesantren DDI Baruga. The formulations of this research problem are (1) What is the form of *malaqbiq pau* values of students at Madrasah Aliyah Pondok Pesantren DDI Baruga? (2) How are the efforts to internalize *malaqbiq pau* values in Madrasah Aliyah Pondok Pesantren DDI Baruga? This research was conducted at Madrasah Aliyah Pondok Pesantren DDI Baruga, Majene Regency, West Sulawesi Province. The type of research is descriptive qualitative research, namely a study that describes a fact in the field. The data collection is carried out in three ways, namely observation, interviews and documentation. The results of this study show that the form of *malaqbiq pau* values of students at Madrasah Aliyah Pondok Pesantren DDI Baruga is implemented from four elements, namely *tammasuang kedo gauq* (not rigid in doing and acting), *tammenggapa sassabuarang* (not rough mouth), *tammalessei puroloa* (not breaking promises) and *tammakeqla-keqla tau* (not envious). Meanwhile, efforts to internalize *malaqbiq pau* values of students carried out by madrasah and Islamic boarding schools are through learning moral creeds, recitation of leadership and examples from teachers and coaches.

**Keywords.** Internalization, *Malaqbiq Pau*, Values, Students

## INTRODUCTION

Education comes from the word *educate* which has the same meaning as fostering activities, teaching, and educating itself. Education is a process of coaching, training, teaching, and all things related to human efforts to improve their intelligence, character and skills. Education boils down to ethics and character. A successful education is an education that can create and produce students with character (Basri, 2017).

Good character and ethics should be instilled in every human being without exception, as an effort to build a lasting and harmonious life. Especially for educated people, good morals are the most important element that must be embedded in them. One of the good characters in question is speaking. In the Quran surah al-Baqarah verse 83, Allah explains three things, namely the prohibition of worship other than Allah, the command to be filial to parents, to relatives, to orphans and the poor then the command to speak good and correct words. At the end of this verse, Allah SWT. commands to say good things to his fellow man. In fact, there are often disputes and hostilities caused by not being able to maintain and control oral skill for example, in the case of bullying, giving negative epithets, racism, slandering, and other negative behaviors caused by verbal communication. Therefore, the Messenger of Allah SAW has reminded that the salvation of man depends on his ability to keep oral skill. The ability to maintain and control it is an attitude that is also regulated in the Mandar culture which is contained in the concept of life called *malaqbiq*.

*Malaqbiq* in the educational point of view is very relevant to the term known as character education. A rule of moral motion that boils down to civility and decency towards everything around it. Character education is a system of instillation of character values that includes components of knowledge, awareness or will, and actions to carry out these values, both towards God Almighty, oneself, others, and nationality. The development of the character of the nation can be executed through the development of one's individual character. However, since human beings live in a certain social and

cultural environment, the development of individual character can only be carried out in the social and cultural environment in question (Omeri, 2015). Therefore, *malaqbiq* as a local wisdom can participate in creating a young generation with character, especially among students in the madrasah environment.

Based on the description above, it can be concluded that the education system of *pesantren*, character education and *malaqbiq* have closely related values. It is necessary to know the Mandar community as their characteristic, namely through the implementation and upholding of *malaqbiq* values, especially *malaqbiq pau* in their daily interactions both to teachers, parents, friends and so on. Therefore, the author wants to examine the form of application of *malaqbiq pau* values and their internalization efforts to students in Madrasah Aliyah DDI Baruga.

## METHOD

This research uses a qualitative type of research. The methods used in this study were observation, interview and documentation. Observation is a way of obtaining information or knowledge by seeing and observing an event or phenomenon. Observations in this study were made on the ethics or way of speaking (*malaqbiq pau*) of students, including their activities in madrasah and in dormitories. Meanwhile, the interview method is used to obtain additional information and information from informants, namely from teachers, coaches, and friends of the subject to be observed. In addition to observations and interviews, this study also used documentation methods, namely photos taken by researchers and any notes from counseling guidance teachers (BK).

## RESULTS AND DISCUSSION

There are two things that researchers get in the study, the first is the forms of *malaqbiq pau* values in MA DDI Baruga divided into four parts, namely *tammasuang kedo gauq* (not rigid in attitude), *tammenggapa sassabuarang* (not saying rudely), *tammalesei puroloa* (not denying words) and *tammakeqla-keqla tau* (not envious of others). While the second is an effort to internalize *malaqbiq pau* values in students at MA DDI Baruga, namely through learning moral creeds, recitation of leadership, and examples from teachers and coaches.

MA Pondok *Pesantren* DDI Baruga is an educational institution that emphasizes moral guidance for students. This is stated in the first mission, which is to organize religious education to foster students to have moral integrity, faith and devotion. In line with what was conveyed by the Head of Ihyaul Ulum DDI Baruga Islamic Boarding School, namely Dr. KH. Muslih Nur Husain "almost all educational institutions, including Madrasah Aliyah Pondok *Pesantren* Baruga make its vision and mission build an educated, knowledgeable, and charitable character".<sup>1</sup>

Based on the mission of MA DDI Baruga stated, making moral integrity in MA DDI Baruga environment the main focus of education. One form of coaching can be seen in the teachings on how to speak softly and politely. The importance of a good way of speaking was also conveyed by the coach of the boys' dormitory of the DDI Baruga Islamic Boarding School, namely Muhammad Abrar "we are as the coach always convey the principle to the students, no matter how smart you are, no matter how high your knowledge is if you don't have good morals starting from the way you speak, your knowledge is meaningless. Useful knowledge is always in harmony with your attitude and behavior towards others".<sup>2</sup>

As for the form of *malaqbiq* values that the author examines, it focuses on the values of *malaqbiq pau*. The internalization of the value of *malaqbiq pau* in a person can be seen from four elements, namely *tammasuang kedo gauq* (not rigid in attitude), *tammenggapa sassabuarang* (not speak rudely), *tammalesei puroloa* (not denying words) and *tammakeqla-keqla tau* (not envious of others) (Idham & Sapriillah). These four

<sup>1</sup> Muslih Nur Husain, (Leader of the Baruga Islamic Boarding School), Interview on Monday, 6 June 2022.

<sup>2</sup> Muhammad Abrar, (Supervisor of the boys' hostel), interview: Wednesday, 1 June 2022

elements are indicators of the implementation of *malaqbiq pau* values of students at MA Pondok Pesantren DDI Baruga. This will be explained and elaborated in detail as follows:

### **Tammassuang kedo gauq**

Tammassuang *kedo gauq* (not rigid in attitude) is the ability of learners to show a balanced attitude in speaking. A balanced attitude or in terms *tammasuang kedo gauq* is a learner's attitude related to self-control. *Tammasuang kedo gauq* can be witnessed in MA DDI Baruga from the attitude of students who are critical of every problem and still put forward ethical values in it. This behavior can be seen in the discussion activities in class in *akidah akhlak* lesson. Researchers observed that when the discussion presentation was over, students enthusiastically asked questions to the group that appeared in formal language and in a good way. This is corroborated by the narrative of *Akidah Akhlak* teacher, namely Nurbiah, that "students are brave to ask questions in class about anything that is not understood. They also do not hesitate to present arguments critically and of course in ways that show the behavior of a student, namely being polite and respectful to the teacher or interlocutor".<sup>3</sup>

Based on the results of observations and interviews of researchers, it shows that students who are *malaqbiq pau* are not only obedient and submissive but also able to contribute thoughts and views to the problems that occur around them.

### **Tammenggapa sassabuarang**

*Tammenggapa sassabuarang* can be interpreted by not speaking indiscriminately. This means that he understands the right time and place to speak. Tammalele, a Mandar Culturalist stated that *tammenggapa sassabuarang* is *sembarang napau lao di nawang anu andang mala nipau napau toi* (something that cannot be discussed carelessly but is instead spread or talked carelessly)<sup>4</sup>. *Tammenggapa sassabuarang* is *da pappau mua anu namenyentalant* (do not speak that can offend others) *da pappau* (do not speak) which makes the situation uncomfortable both collective, individual and universal situations.<sup>5</sup> Therefore, people who *malaqbiq pau* will certainly always be careful in speaking because they understand that uncontrolled words can be bad for themselves and others.

*Tammenggapa sassabuarang* is also defined as "not saying harshly". This trait is the most inherent trait for a person who upholds the values of *malaqbiq pau*. *Tammenggapa sassabuarang* is a person who is able to keep his speech from offending or hurting others. This includes maintaining the intonation of speech that seems to be yelling, and speech that seems insulting and harassing to other people or certain groups. Based on the observations of researchers, students and students at MA DDI Baruga never speak harshly or raise their voices in front of teachers and coaches even in front of their friends. It was precisely when they talked to the teacher that they were a little bit subdued and raised their voices.

### **Tammalesei puroloa**

*Tammalesei puroloa* (not denying words) can be equal to the term "*amanah*". *Amanah* is an important part of *malaqbiq pau*. Although the way he speaks is polite, friendly and gentle, but actually often lies and breaks promises, it is still far from the concept of *malaqbiq pau*. *Amanah* is one of the attitudes that arises when a person is able to take care of what he has said and is capable of. *Amanah* is as true as faith, safety, amin, and *mukmin*. A believer is called a believer because he accepts and gives a sense of security, faith, and trust. Providing a sense of security means that a believer guarantees that what is entrusted to him is able to be guarded, carried out and there is no damage, flaws, and cheating (Octavia & dkk, Pendidikan Karakter Berbasis Tradisi Pesantren).

<sup>3</sup> Nurbiah, (teacher of *Akidah Akhlak*). interview: Monday, 6 June 2022

<sup>4</sup> Tammalele, (Mandar cultural practitioner). interview: Tinambung, 30 June 2022.

<sup>5</sup> Tammalele, (Mandar cultural practitioner). interview: Tinambung, 30 June 2022.

*Tammalesei puroloa* (not denying something it already says) is the attitude of the *malaqbiq* people. A person with *amanah* is an honest person. Honesty is not merely owned by cognition, but is practiced in the realities of life.

### **Tammakeqla-keqla tau**

*Tammakeqla-keqla tau* (not envious of others). The word envy is matched with the term jealousy or *sirik*. Envy occurs when negative feelings (displeasure) appear to another person caused by the other person acquires something pleasant, but he is not able to get or feel the same. This behavior causes many adverse effects, among which there will be an impulse to demonize and find fault with others, jealousy, feelings of desire to bring others down in misfortune, and can even potentially cause slander. *Malaqbiq pau* people will certainly stay away from these traits. He will also feel happy and show that happy attitude to others who get happiness. His conformity and behavior to the achievements and pleasures of others. For example, giving appreciation, saying thank you if you get the help of others and admitting mistakes by apologizing.

In addition to giving appreciation to people who get an achievement or pleasure, another characteristic of *tammakeqla-keqla tau* is that people easily say thank you and do not hesitate to apologize if they make a mistake. A thank you is very meaningful and beautiful to say because gratitude can make a person's heart happy and make someone feel more valued for themselves. If gratitude is made to be a habit by everyone, there will be more mutual respect. Meanwhile, you can say an apology full of sincerity and heartfelt to someone when you make a mistake. It is undeniable that every human being must have done wrong. This is done to maintain harmony, harmony and cohesion. An apology is also a form of describing remorse for mistakes or misconduct that have been made. It can be found at DDI Baruga Islamic Boarding School based on the results of an interview with Tiara, a student of class XI MIA Since we entered as students, "we were taught to be people who can admit mistakes by ourselves, by apologizing, both to friends, teachers and supervisors when we make mistakes on them".<sup>6</sup>

Based on the above behaviors which are the form of application of *malaqbiq pau* values, surely, through a process (internalization) in Madrasah Aliyah Pondok Pesantren DDI Baruga. These efforts are Lesson of *Akidah Akhlak*, *Pengajian Kepesantrenan* (boarding school recitation), Models of Teachers and Coaches.

### **Learning moral creeds (*Akidah Akhlak*)**

*Akidah Akhlak* is one of the compulsory subjects taught in madrasah. This subject is a subject that aims to grow and improve the faith of students who are implemented through commendable morals. This learning process is carried out for two hours every week, therefore teachers are only able to provide these theories in the hope that students will be able to apply them consistently in everyday life. Based on the results of an interview with Nurbiah, "a teacher of *Akidah Akhlak* subject at Madrasah Aliyah DDI Baruga that "our main goal as educators is to provide knowledge information to students and leave hope to apply the knowledge they have gained, especially in the subject of *Akidah Akhlak* which emphasizes to be students who are not only smart but also have noble character".<sup>7</sup>

Based on the informant's narrative above, it can be understood that the learning process in the classroom is a place to focus more on providing information of knowledge to students. Theories of religious knowledge such as about how to speak well and correctly in the Islamic view.

### **Boarding school recitation**

Boarding school as an educational institution that has wider learning time can

<sup>6</sup> Tiara. (Santriwati class XI MIA). Interview: Friday, 3 June 2022

<sup>7</sup> Nurbiah (Aqidah Akhlak teacher). interview: Thursday, 2 June 2022

implement an integrated curriculum. This curriculum consists of the state curriculum and the boarding school curriculum. Among the forms of Islamic boarding school education is through recitation and training to provide in-depth understanding to students, especially in the field of religious science so that it can be applied in everyday life. This includes the value of implementing religious teachings and human values. In line with this, it is hoped that it can unite to the learner and become his personality.

Based on the results of an interview with Dr. KH. Muslih Nur Husain, Head of the DDI Baruga Islamic Boarding School, said that "from the beginning of the joining of the students to the learning process at the Islamic boarding school, ethics have been introduced, including the ethics of speaking and behaving to various age groups, including conveying the right things and not the other way around spreading lies and hoaxes because this adversely affects students, families and the institutions in which they are educated. In applying the matter, if anyone violates it, sanctions will be given from mild to severe, depending on the conditions".<sup>8</sup> Students feel the impact and influence of recitation activities that are carried out regularly and consistently. As stated by Syamsuddin, a student of class XI Agama B "through regular recitation, we get a lot of knowledge from ustadz and teachers.

### Models of Teachers and Coaches

In addition to teaching and learning methods in madrasah and in cottages, the learning methods of boarding school that most support the formation of character education for students are good examples (*uswah hasanah*) which are practiced and exemplified directly by teachers and coaches of *pesantren*. Based on the statement of Muhammad Alif Ramadan, a student of class XI MIA said that "we do not just say bad things because we see that the teachers here never say harsh words. Based on the informant's narrative above, the researcher concluded that the exemplary role of a teacher is very influential on the formation of the personality and mindset of a *santri* and *santriwati* (students)".

The kyai, teachers and coaches apply the method of *dakwah* Wali Songo by exemplifying and setting a good example or *uswah hasanah*. So, the *uswah hasanah* is not only in the person of the Messenger of Allah, but also in the kyai as scholars who are the heirs of the prophets and agents of *al akhlak al-karimah* (Octavia, dkk). The hallmark of the success of the Prophet's education was that he never told others to do something good before he did and set an example first. The success of the education of Islamic boarding school scholars in ancient times was also because they set an example and never said anything they did not do. The statement was also made by Muzammil student of class XI Religion B "as a student, we always witness the attitudes and behaviors of teachers. From them, we learned then we could have good ethics like them, being not rude, and hard to us. They reprimand us very gentle".<sup>9</sup>

### CONCLUSION

The results of this study show that the form of *malaqbiq pau* values of students at Madrasah Aliyah Pondok Pesantren DDI Baruga is implemented from four elements, namely *tammassuang kedo gauq* (not rigid in doing and acting), *tammenggapa sassabuarang* (not rough mouth), *tammalessei puroloa* (not breaking promises) and *tammakeqla-keqla tau* (not envious). Meanwhile, efforts to internalize *malaqbiq pau* values of students carried out by madrasah and Islamic boarding schools are through learning moral creeds, boarding school recitation, and examples from teachers and coaches.

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<sup>8</sup> Muslih Nur Husain, (Leader of the Baruga Islamic Boarding School). Interview: Monday, June 6, 2022.

<sup>9</sup> Muzammil, (students of class XI Religion B). interview: Monday, 30 May 2022.

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