

Somariah Fitriani - Professional Murabbi In Muhammadiyah

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PROFESSIONAL *MURABBI* IN MUHAMMADIYAH AND NAHDLATUL ULAMA (NU) EDUCATION

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Abstract-The term of *Murabbi* is identified with the task of educating students to be professionally creative and innovative. The root word of professionalism is a profession, which is in general understood as an inborn gifted talent from God to human being. Muhammadiyah and Nahdatul Ulama (NU) as the Islamic biggest organizations in the Republic of Indonesia understand the issue of such talent, not solely on the principles of the religion, but it can be combined with modern science that advances education competencies. Competent education can develop common sense of the students, promote and enlighten their lives. Thus, this article has aimed at recognizing, elaborating and understanding professional *Murabbi* in term of Muhammadiyah and NU education. The study employed historical studies as a part of qualitative research in a descriptive model to obtain the actual reality. Depth interviews with some public figures from both Muhammadiyah and NU and document analysis were conducted to collect the empiric data. The research has revealed that education run by Muhammadiyah and NU has been inclined to the creation of the appropriate individual nature, and professional capability to become change of agents based on the advanced principles of Islamic teachings, which its aim is to enlighten humanity. Additionally, the essence of Muhammadiyah and NU education is to humanize humans, based on the essence of human nature itself that always spreads compassion and has principles to the roots of *imanan wahtisaban Kemurabbian* (believe wholeheartedly and hope to get reward from Allah, God Almighty) without exploiting their students.

Keywords: Murabbi, Professionalism, education, Muhammadiyah, and Nahdlatul Ulama

Abstrak-Murabbi dapat diidentikan dengan tugas mendidik yang bisa menjadikan anak didiknya kreatif secara profesionalisme. Istilah profesionalisme berakar pada asal kata profesi, yang secara umum bisa dipahami sebagai bakat bawaan sejak lahir atas pemberian Tuhan kepada seseorang. Muhammadiyah dan NU memahami masalah bakat bawaan tersebut, tidak semata hanya pada kaidah ilmu agama, namun bisa dipadukan dengan ilmu modern yang memajukan kompetensi pendidikan. Pendidikan yang dapat berkompetensi di dalam mengembangkan akal sehat pada diri para anak didiknya secara profesional sehingga memajukan dan mencerahkan kehidupannya. Artikel ini bertujuan untuk mengidentifikasi dan memahami “Murabbi yang profesionalisme dalam pendidikan Muhammadiyah dan NU”, dengan menggunakan metodologi penelitian kualitatif bersifat *historical studies* dalam model deskriptif untuk mendapatkan realitas sebenarnya. Hasil penelitian mengungkapkan bahwa pendidikan yang dikelola Muhammadiyah dan NU telah condong pada terciptanya individu yang sesuai fitrahnya, dan berkemampuan profesional sehingga menjadi agen perubahan berdasarkan asas tuntunan ajaran Islam yang berkemajuan dan mencerahkan kemanusiaan. Esensi kemanusiaan di dalam

pendidikan Muhammadiyah dan NU adalah memanusiakan manusia, dan berbasiskan pada esensi fitrah manusia itu sendiri. Fitrah manusia yang selalu menebarkan kasih sayang dan berprinsip pada akar Kemurabbian yang '*imanan wahtisaban*' tanpa memeras anak didiknya.

Kata Kunci: *Murabbi, Profesionalisme, Pendidikan, Muhammadiyah, Nahdlatul Ulama*

A. Introduction

The movement of Muhammadiyah and NU organization in the context of their births has been embedded in the minds of the founders that the method of a matter will not be perfect without a tool, which then becomes an obligatory. Not only are Muhammadiyah and NU well-known socio-religious organizations so far, but they also have managed charitable business, such as education. Despite the fact that they have differences and similarities problems in the style of managing their respective educational institutions, including the professionalism of the educators to make students creative. They have something in common and conviction that educators must have *Murabbi* character. Therefore, this study aims to identify and understand the essence of *Kemurabbian*, *Murabbi* character, professionalism, and achieving process to the peak of *ma'rifatullah* in Muhammadiyah and NU education.

B. Kemurabbian

The term of *Kemurabbian* is based on the root word of *Murabbi*. It then decapitates phoneme "Mu" that becomes diction "Rabb" meaning God. Part of speech of *Rabb* word is derived from the Arabic clause "*Rabb al-'alamin and Rabb al-nas*"; that creates, manages and cares for nature and its contents, including human beings. Humans have always been understood theologically as the caliph, which has been given the task to develop creativity widely, but limited only on the benefit to the ecosystem of life itself. The creative essence remains in the limit on the principles of efficient levels to arrange, develop and maintain the nature and its universe entrusted by God. Based on these assumptions, Muhaimin interprets that *Murabbi* can be identified with the task of teachers who educates and makes the students creative as well as establishes and maintains creation in order to avoid disaster for them, the community and the natural environment.¹ Then, the term of *Murabbi* could also be interpreted with professionalism, as in the literature of Islamic education, an educator (lecturer / teacher) can be referred to as a religious scholar, *ustadz, mu'allim, murabbiy, mursyid, mudarris, and mu'addib*. It can also be interpreted as *al-Walid* or parents. Meanwhile, the word "Ustadz" is usually used to call a professor; it implies that a teacher is required to be committed to his/her professionalism in carrying out his/her duties. In addition, Nizar and Asari explain that the teacher or professor is called by *mu'allim or mu'addib*.²

Apart from understanding of the *mu'allim or mu'addib* identified as the teacher or lecturer, the diction of this study focuses on the nature of existing *Kemurabbian* in Muhammadiyah and NU education. The essence of *Kemurabbian* understood by Muhammadiyah and NU is not solely on the science of religion, but combined with modern science that promotes the competency of the students. So that education

¹ Muhaimin. H. El-Hikmah. *Jurnal Pendidikan Fakultas Tarbiyah*. (Vol. 1 No. 1. Malang: Universiti Islam Indonesia, 2003)

² Nizar & Asari. *Sejarah Pendidikan Islam*. (Jakarta: Kencana, 2007)

competencies which are developed by educational institutions and run by Muhammadiyah and NU is the essence that produces professional and advancing learners. Such education essence can enlighten and educate according to the belief of both Muhammadiyah and NU. Then, its process can be seen in the aspect of educational models that provides opportunities for the student's development of common sense. This will encourage the growth of a pure heart and skilled in self-learners, thus manifest to a healthy sense of competence possessed by their students. Due to the fact that the production model is very productive and creative to promote and enlighten in a professional manner, such education is expected to be a role model of *Kemurabbian* within the scope of Muhammadiyah and NU educational institutions at all levels. For sure, the value of education cannot be separated from the guidance of teaching in harmony with the values of Islam exemplified by the *murabbi* or teachers at the time of the Prophet Muhammad SAW. During and after the Prophet and his companions died, teachers or lecturers were not paid. Yet, they just hoped to get Allah's blessings.

At the early arrival of Islam in Mecca, the number of *mu'addib* or Muslim teachers was so inadequate. Only 17 people who are from among the Quraysh could read and write. Under this circumstance, Muslims hired the non-Muslim to be *mu'allim*. On account of the development of Muslim education and limited places to study, the mosques in Medina eventually were used as classes to learn. In addition to teaching reading and writing, its curriculum also emphasized on health education and community. The *Halaqah* system consisted of methods; question and answer, demonstration and *uswah hasanah* and students were called as the *ashhabush shuffah*. After the death of Prophet Muhammad SAW, to teach to the whole territory of Islam in the Arabian Peninsula, cultural education movement was continued by the companions as *Murabbi* or educator. They carried out their duties voluntarily and sincerely from their inner most feeling and became the basis for the essence of motion as a lecturer or teacher. Among of them are; 'Aisha who taught in Medina Mosque; Abdullah bin Abbas in Mecca Mosque; Abdullah bin Mas'ud in Kufa Mosque; Abu Musa al-Ash'ari in the Mosque of Basra and Abu al-Darda 'in the mosque of Damascus. Many mosques were established to become the center of community activity, both as a place of worship and Islamic education. According to Al Adzamy, Islamic education is gradually evolving and updated in accordance with the course of time in the early of 20th century.³ Islamic educational institutions are growing, including in Indonesia, even the process of establishment do vary, both by governments and organizations religious such as Muhammadiyah and NU.

C. Ma'rifatullah Process of Muhammadiyah and Nu Education

The 20th century was known as a revival of the early development of Islamic education institutions. Its resurrection as a milestone of growing Islamic educational institutions run by Muslims, which the process of managing or establishment is not only founded by royal or government including in Indonesia. But they are also established by religious, social, and community organizations, including Muhammadiyah and NU. Muhammadiyah organization founded by KH. Ahmad Dahlan in 1912 is engaged in education. Education implemented by Muhammadiyah does not only explore religious issues, but blends with contemporary advanced science. Muhammadiyah believes that the study of religion subject does not stand-alone, it must be combined with the other sciences, including the issue of morality. Good moral education should be in accordance

³ Al Adzamy, M.M. *Dirasaat fi al Hadits an Nabawy*. (Bayrut: *al Maktab al- Islamy*. 1992)

with good knowledge and understanding of the true religious beliefs. KH. Ahmad Dahlan said that true knowledge is beneficial or more pragmatic knowledge, workable and fits the facts with the conditions of the times. While the application of science is that if it is able to improve bad and wrong human acts. The ability to choose right and wrong, good and bad, and the ability to solve problems should be based on correct facts with compassion as the basis for achieving the highest priority.

The ability to choose and resolve the problem must be based on the true facts with compassion. KH. Abubakar Amien said that it must be done with an affection, which has "*Arrissun*" principle, that is a leader who really desires to see the success of the academic community, especially for students' success.⁴ Educators and leaders are expected to always emphasize on the *Arrissun* principle so that they work on the basis of sincerity. On the other word, they can carry out the work with the principle of *imanan wahtisaban*, which means they work based on the encouragement of faith and merely for the reward. Thus, it will give impact and a good example to the students and peers as well as the people and nation. Such impact is the essence of a good education as to proceed of self-improvement to reach the top of *ma'rifatullah* as spearhead of human journey ending to see the Creator. The process of self-improvement in order to reach the top *ma'rifatullah* is not separated from conviction and strong willingness to develop creations that bring useful changes to human life. If being creative or creativity is interpreted as a human ability or willingness to create, build and create something new or in the latest form through imaginative skill as reflection and metacognitive on the ongoing process. Such reflection and metacognitive are considered as a cultural and social act by Kiai Ahmad Dahlan.

Culture and social action is a form of empirical embodiment of the Islam teachings in social life. KH. Ahmad Dahlan as the founder of Muhammadiyah organization had a strong belief in the power of human creativity as proof of their faith and unity of God. There is no difference or conflict between science, the power of creativity and the belief of monotheism, or science and technology and the interpretation of the holy Quran. Difference between the two will occur when both encounter an error and not give benevolence impact, including the conduct of cultural creativity, which practically does not contradict the principles of Islam as interpreted by KH. Muhammad Hashim Asya'ri, known by the term; "*Al muhafadzah 'ala al salih wa al qadim akhdzu bil jadid al aslah*". The term means to preserve the good old traditions and take better new traditions as long as the impersonation does not violate the religious mind.⁵ Such a spirit becomes the basis of the importance of developing creativity that turns out to be the naturalness of cultural science in developing educational institutions. Then it is understood among NU community by being accommodative aggressive to the local culture in Indonesia, specifically in the islands of Java because they, as a socio-religious organization, feel responsible for facing local traditions mainly by *kejawen* Muslims in Java Island.

Since NU was established on January 31, 1926, its presence has given aggressive impression to the culture or local traditions that are considered reasonable. It is because NU has considered be born to react creatively on the rampant movement of Islam purification in various parts of Indonesia. So, NU aggressively does accommodative movement toward local cultural traditions, with the primary objective is to maintain the

⁴ Amien, D. *Interview*. Friday, 4 Oktober 2013, at 09.00 - 10.07.39. In his house at Sultan Alauddin Street 2 Tala' salapang. Makassar, Indonesia. 2

⁵ Binfas, M.A.M, Mohd Syukri Y.A., & Ahmad M. Tapak Perbezaan Asal Usul Gerakan Muhammadiyah dan Nahdlatul Ulama (NU) di Indonesia, (*Jurnal Melayu*, Vol 12 (1) June 2014).

creations of the traditional cultures of local communities. Although this understanding is very aggressive, cultural creations of engineering creativity are not contradictory with the principle of monotheism. Perhaps, the aggressive tendency in that culture which does not contradict with monotheism will become a fusion of the nature of social monotheism. This coherence becomes the key factor of devotion as *Murabbi* on self-improvement process to reach the top of *ma'rifatullah* to Allah Almighty One. Allah is the God of Muhammadiyah, NU Lord, and the Lord of all beings, apart from the gods. *Syhadat*, the Muslim confession of faith, turns out to be into a scientific, natural, and Islamic principle of understanding. It is a spirit of devotion to realize the ideals of Islamic organization movement, which acknowledges the oneness of the same God. Muhammadiyah organization has indeed acknowledged the oneness of the God to do Islamic movement engaging in social transformation through professional education in accordance with the cultural level of sincerity in each understanding. It is not unlikely that cultural understanding for the NU who has engaged in the same field as a social organization with Islam characteristic is in accordance with the levels of the cultural level of wisdom. If Islam is understood and becomes faith as the primary fundamental principle by Muhammadiyah and NU within the movement, which cultivates intelligent creativity of wisdom in advancing the organization, it won't be a matter and it will precisely be magnet of tremendous forces. Religious beliefs should not merely be comprehended to advance the organization. However, it must be coherent with the life principle in building society and state. Such an understanding becomes a central tenet of the *Murabbi* Muhammadiyah and NU in managing education, including developing culturally creative arts, which brings goodness and wisdom impact. These sorts of creativity and wisdom might still be allowed, if it will be a basic foundation of character education that has capability to create something new. Thus, it can bring beneficial effects of goodness to the common life in the dimension of the humanitarian character; to humanize human being, both in this world and the hereafter. Humanitarian character is truly the lofty ideals of the Muhammadiyah and NU founders from the beginning.

D. The Characters of *Murabbi* Muhammadiyah And Nu.

The impact of goodness to the common life committed throughout history traces of the life of KH. Ahmad Dahlan always creatively addresses the AL Quran and *Sunnah*-based culture of truth and goodness. It became the characters of KH. Ahmad Dahlan to fight for truth and goodness, which always directed the power of reasoning to improve social mobility of humanity. Therefore, the actual culture of its movement is becoming a true *Murabbi* character. A true *Murabbi* always has the principle of reasoning power to improve social mobility of humanity whose eventual goal is to be a good and true human being. In addition to such character, individual must be able develop and forge themselves through the execution of the educational process. Therefore, in order to achieve a humanitarian character education, the most important thing is to improve educational curriculum appropriately. Curriculum content, particularly in Islamic educational institutions needs to have cultural character creativity, as KH. Ahmad Dahlan did in the framework of civilization (*al-Umran*) in all life aspects. Education is understood as a part of unseparable aspect from civilization as a logical consequence of human educational activities to build their lives. So, through one's thinking capacity, a man does not only create life, but he/she also pays attention to the various ways of obtaining the meaning of life. This process brings about the efforts of humanity education and civilization. The process of civilization as educational policy orientation, which was originally developed

by KH. Ahmad Dahlan is a recognition on the capability of human independence in creativity by having Islam moral character.

The philosophy of Islamic character education is intended to deliver an open and critical attitude, which has, liberate mankind orientation to become independent in *all rahmatan lil Alamin* stage. Therefore, to have such character, the curriculum must be balanced (*tawasuth* or moderate) in managing educational institutions. In particular, the equilibrium of reason and purity of heart must be integrated. Common sense and a pure heart are the characteristics of humanity in the management of education at all levels, and it must be developed continuously, with control mechanisms to have better management. This thing is in accordance with the characters of fundamental humanitarian principle, which believe in verses of the Quran that means;

“And they who give what they give while their hearts are fearful because they will be returning to their lord”.⁶ Then, Allah SWT describes sincerity in Al-Baqarah, “And the example of those who spend their wealth seeking means to the approval of Allah and assuring (reward for) themselves is like a garden on high ground which is hit by a downpour, so it yields its fruits in double. And even if it is not hit by a downpour, then a drizzle (is sufficient), and Allah of what you do is seeing.”⁷

Sincerity is believed to be a character as mentioned in above verses of the Quran, which is carried out with full mental clarity of humanitarian character. It becomes an actual character of *Murabbi* Muhammadiyah and NU in purifying the intentions of the heart to carry out his/her responsibilities wherever they are assigned. The ability to purify one's heart will realize the good of souls that has a truly good mental character in accordance with the essence of *Kemurabbianya*. Its essence is to understand the character principles of Islam cleverly to ensure deeper issues of pure Islamic monotheism, which has been understood by previous *Kiai* (Muslim religious scholars) that have *Salaf* perspective by both Muhammadiyah and NU and others. Thus, monotheism of "Pure Islam" became the fundamental character of the *Salaf* scholars in the past. Scholars of the *Salaf* are the main teachers who become role model in the understanding of Islam as a whole based on the Qur'an and Sunnah. Then it has become a character of pure Islamic understanding and a major icon of the foundation of religious understanding for *Murabbi* since the beginning until now. The essence of its content is as follows;

First, only divine power to determine human destiny and the only one to ask for help. Second, the Man must work hard to earn a living and leave its results in God's absolute will as a God's secret. Third, do not believe in the power and one's sanctity grave or anything. Fourth, there is no sacred day, good or bad one. Fifth, understanding Islamic teaching of *tarjih* science or learning directly from the Qur'an and *Hadist* by logic. Sixth, do not regard the holy Quran as a sacred object. The worship (ceremony) includes; (a) not holding *slametan* and *tahlilan* (celebration of certain occasions). (b) Visiting the grave is to remember the hereafter not to ask for a blessing. (c) Not wearing a *turban* or pilgrimage cap. (d) Approaching one'self to God is the key to the fate and all the life problems. (e) Slaughtering goats for *aqikah* is performed after the child is born. (f) *Zikir*, chanting in praise to Allah after prayers is required on their own without the loud noise. (g) Taking prayers immediately in the house, a prayer room or mosque. (h) Not holding an engagement celebration. (i) Separating male and female seating in meetings, education

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⁶ Surah Al-Mu'minin 55:60

⁷ Surah Al Baqoroh, 2-265

and others. (K) Not eating and drinking in the party by standing. In public worship (*Muamalat*) includes: (a) Not complying with the clergy or *Kiai* by kissing the hand, unless the teachings of Islam. (b) Not carrying prayer mats and *tasbeih* (beads) with display of pictures on them or no need to wear a cap in prayer. (c) Keeping work lawfully. (d) Being discipline to follow the educational activities, meetings, and activities of organizations. (e) Saying greetings when meeting fellow Muslims. (f) Living and dressing modestly but being happy to help others. (g) Celebrating simple marriage feast without any art performance. (h) Sending children to Islamic schools. (j) Supporting only Islamic party or political organization in accordance with the soul of Islam. (k) Being active in politics for preaching Islam for those who haven't become Muslim and purifying for those who have already embraced Islam by implementing real worship according to the teachings of Islam.⁸

Character of Islam *Salafi* or "Pure Islam" does not need to be a claim or dispute with the people who have "modern or traditional point of view". Actually, the issue has been long taught in Islamic boarding schools, among NU and Muhammadiyah and others. Although Islamic boarding schools in NU for instance, still continued its old tradition before Indonesia was independent. However, in developing education, Islamic boarding schools also perform acceptance and innovation of the modern education system. Caregivers and managers with continuous improvement, both present and future time does this. This method cannot be separated from efforts of boarding school to remain relevant with societal demands. Stick to the rules of "*Al-Muhafadhoh 'Alal Qodimi Sholeh wal Akhdzu bil jadidil Ashoh*" and the rules of the opinion by KH. Muhammad Hashim Ash'ari. However, this rule may have been misinterpreted by most of the NU, so that the understanding of "pure Islam" from predecessors who had character of *salafi* understanding is shifted.⁹

Therefore, it is hoped by many people that NU educational services ranging from elementary level to tertiary education in the future keep still refer to the past character understanding of "Pure Islam", but without forgetting modern governance. Even though according to Siroj that; "the meaning of modern development is interpreted as maintaining the principles of *Aswajanya*." ¹⁰ However, in the view of Ahmad that "the scientific understanding of religion is not black and white, can only accept good science in general and reject the science that is not against with *Aswajanya* knowledge."¹¹ The understanding of religion in science that is not black and white is understood as a whole for NU academically, both by the leaders or managers of NU educational institutions and its organization. Thus, the leadership of NU educational institutions and organizations at all levels has had an impressive strategy of "promoting and enlightening" which borrows Muhammadiyah diction. According to Sodikin, the students are not blindly *sami'na waathokna* within certain limits," but they can develop logically in order to develop themselves.¹² Self-development for thought, which is based on *fi'l-manhaj* religious sect,

⁸ Mulkhan, A.M. *Islam Murni Dalam Masyarakat Petani*. (Yogyakarta: Yayasan Bentang Budaya and The Ford Foundation, 2000), pp.53-55

⁹ Binfas, M.A.M. *Meluruskan Sejarah Muhammadiyah-NU: Retropeksi Gerakan Pendidikan Dan Kebudayaan*. (Jakarta: UHAMKA Pres dan Global Base Review (GBR), 2016). P.291

¹⁰ Prof. Dr. K.H.Siroj, S.A., *Interview on Tuesday 26 Februari 2013*. At 5.30-5.45. PBNU Building, Jakarta, Indonesia

¹¹ Achmad, N. *Interview on 25 Februari 2013, Monday at 3:30-4:30*, in PBNU Building, Jakarta.

¹² Sodikin, N.A. *Problematika Organisasi Lembaga Pendidikan Tinggi Nahdlatul Ulama*. (Appendix 2. Keputusan-Keputusan Rapat Kerja. Article. 2002)

is certainly conducted sincerely by professional *Murabbi*. *Fi'l-manhaj* needs to be studied for sure to follow the thought of religious scholars or religion organizations. In this case, educations governed by NU and Muhammadiyah needs to open up towards the scientific *ijtihad* without blindly '*sami'na waathokna*'. In particular for the higher institutions, as an academic institute that has the scientific feasibility to implement certain scientific principles to get a response to contemporary issues with laws recognized by Syarak Fikh and believed its validity. When character education is used as a foundation, *Murabbi* character education could be an example to be imitated by all the components of the educational management institutions in Indonesia, both public and private sector. Modeling as a *Murabbi* character will facilitate the educational process of true moral and needs to be an exemplary by the students and the surrounding community. So that the process in developing the intelligence that synchronizes between heart and mind is believed fervently will be achieved in accordance with the religion, race and nation. For example, schools in England emphasize mental health through moral character curriculum, even though they do not belong to parochial schools. Its curriculum doesn't only focus on the subject matters, but it is also through the rules of behavior at school.

Musgrave wrote in the report of the Chairman of the Medical Board of British Education in 1919, that education must cover all aspects of life and not just give information to the students about hygiene, and specific knowledge.¹³ The students must be taught about the ways of life, how to avoid evil behavior and able to choose to do good deeds. Teachers or lecturers between Muhammadiyah and NU must have done such duties and responsibilities as British do, but unfortunately its success can not assessed quantitatively yet. Apart from this matter, teachers and lecturers of Muhammadiyah and NU are still attempting to do their obligations as a moral obligation as they believe in the principle of *imanan wahtisaban* professionally in their daily conducts.

E. Professional *Murabbi* of Muhammadiyah and NU

The term professionalism in Macmillan dictionary means the qualities and skills that someone with a professional job is expected to have. "Profession means jobs" and its principle is not much different from literal understanding, which means one's expertise in their respective fields. Arifin assumes that the word occupation or profession requires skills through education or specialized training.¹⁴ Yamin said that profession is someone who focuses on jobs based on skills and intelligence.¹⁵ Namsa added that a professional work requires techniques and procedures that rely on intellectual foundation and excellent services by expert.¹⁶ All meanings are almost similar when placed on the word profession, namely a job or skill that requires intellectual competence, attitudes and specific skills through education academically or non-academically. Non-academic profession is meant as a gifted talent or one's natural talent which have practiced to do a job appropriate with their scientific understanding in their own fields. It includes scientific understanding studied by the *Murabbi* Muhammadiyah and NU, which is not solely on the science of religion, but combined with modern science. Then, competencies understood and developed in education Muhammadiyah and NU are education enlightening the aspects of learning.

¹³ Musgrave, W., P. *The Sociology of Education*. (London: Methuen, 1965), pp.223-225

¹⁴ Arifin. *Kaifa Selekt Pendidikan; Islam dan Umum*. (Jakarta: Bumi Aksara, 1995). P.105

¹⁵ Yamin, M. *Profesionalisasi Guru dan Implementasi KTSP*. Jakarta: Gaung Persada Press, 2007), p. 3

¹⁶ Namsa, M.Y. *Kiprah Baru Profesi Guru Indonesia Wawasan Metodologi Pengajaran Agama Islam*. (Jakarta: Pustaka Mapan, 2006). p. 29

The learning aspect is an education model that provides opportunities to develop common sense of self-learner and also will encourage the growth of a pure heart as well as soft skills at the same time. KH. Ahmad Dahlan said "People who have a reasonable sense must protect themselves from the danger of mind that destroys the sanctity of the heart". The *Murabbi* Muhammadiyah and NU teach purity of heart with a healthy sense of competence possessed by the students through the educational institutions. Its purpose is to make students at a later stage have resourceful and holy mind characters to have the ability to live in society, and benefit to the nation, state and community. Education must be inclined towards the creation of the appropriate individual nature, proficient and become an agent for the achievement of life goals based on the guidance of Islam teachings. Character education must match with Islamic values; human values that humanize human based on human nature according to God's word, which means; "So direct your face toward religion, inclining to truth. (Adhere to) the fitrah of Allah upon which he has created all people. No change could there be in the creation of Allah. That is the correct religion, but most of the people do not know."¹⁷

Liberating and enlightening education is a beneficial education for achieving the goal of life according to the guidance of the Islamic teachings. However, its essence must require their critical integration between the normative legitimacy from Al-Quran and al-Hadith and social reality. So professional *Murabbi* is expected to produce products and outputs of liberating and enlightening education, which will be integrated with the empirical needs of the people and realize the ideology of the organization. This integration has a function as a strategy to achieve the mission of education not as rigid engine management. According to Suprayogo, rigid engine management and fully automated will slow down the creativity, including when treated at *Murabbi* elements on educators and the managers thoroughly.¹⁸ On other word, professional *Murabbi* is an educator whose talents are obtained, either through the education process or innate talent as the gift of God. Based on this understanding, professional *Murabbi* in Muhammadiyah and NU education is the one who has educating talent as a character value in her his/ profession in the field of expertise. Additionally, the person can produce high-qualified works. So the value of professionalism is not only solely on salary aspect, but the equilibrium between the integrity of the devotion and its results. The nature of the equilibrium value was described by KH. Amien Abubakar, that they must have principle to do '*imanan wahtisaban*' sincerely, which means working, is merely to gain reward as part of the worship of God. It must be along with the value of "responsible and accountable professionalism" manly and full of joy.¹⁹

Fajar said that; "the most fundamental value of professionalism is not just how high the salary is offered, but how each individual feels recognized and proud of their functions and responsibilities."²⁰ So that *Murabbi* who is appointed or employed by Muhammadiyah and NU is responsible for the primary task of teaching, educating, shaping students to be intelligent, well-mannered, and full of pride. In addition, the *Murabbi* is obliged to perform community service to transform the lofty ideals of the Muhammadiyah and NU founders. Overall, it becomes the essence of professional *Murabbi* in line with the

¹⁷ Surah Ar-Rum: 30

¹⁸ Suprayogo, I. *Quo Vadis Madrasah Gagasan, Aksi & Solusi Pembangunan Madrasah*. (Yogyakarta: Hikayat Publishing, 2007)

¹⁹ Amien, D. *Interview*. Friday, 4 Oktober 2013, at 09.00 - 10.07.39. In his house at Sultan Alauddin Street 2 Tala' salapang. Makassar, Indonesia.

²⁰ Fadjar, A.M. *Pergumulan Pemikiran; Pendidikan Islam*. (Malang: UMM Pres. 2009)

principle of '*imanan wahtisaban sincerely*' as the principle of service to the true Islamic monotheism *air-rahmatan lil Alamin*. *Rahmatan lil alamin* essence is the values of honesty and justice, including in the utilization of nature in an honest and responsible way as to build human civilization through modern education. It can be achieved by performing a civilized cultural creativity through educational institutions at primary to tertiary education level. So far the Muhammadiyah and NU institutions are entrusted to be responsible for the whole process of governance implementation, both to the policy makers and the general public. On account of this trust, *Murabbi* is committed to become true professional character in doing their jobs honestly, no matter where they are assigned. However, it doesn't mean that they should not be paid professionally. It must be aligned with their competencies and the policy implemented in the institutions. Thus, for those teachers or lecturers and education staff who do not have *Murabbi* character yet, do not look for ways beyond the threshold levels, for example by collecting money illegally to their students. Quite many education institutions, at all level make their students be as a lucrative and profitable business area for them. Among other things, by charging extra fee to students beyond the agreed terms as mentioned in the brochure or form administratively, for example; extra fee to issue a letter, thesis defense and graduation at the hotel, and others (without invoice or receipt institutionally) including selling lesson materials from Google. Furthermore, the leaders take the advantage of the opportunity to monopolize certain subjects and projects in order to get more profits from the institution under its management. These characters are not part of the professional *Murabbi* characters.

Opponent of *Kemurabbian* characters is Mafia or illegal crime in the world of education, run by Muhammadiyah-NU and other Government and private enterprises. It thus needs to be watched and amputated radically and comprehensively without being tolerated anymore, in order not to influence the honesty of *Murabbi* education. KH Ahmad Dahlan and KH M. Hashim Ash'ari and other *salafi* *Murabbi* in the past must develop the *salafi* character of professional *Murabbi* as exemplified.

F. Conclusion

Murabbi might be identified with the task of educating the students to be creative professionally and its nature professionalism is generally understood as an innate talent. Such a view is now understood by Muhammadiyah and NU not entirely on the science of religion, but combined with modern science that promotes the competency of the students as a whole. So that education competencies developed by Muhammadiyah and NU is an education, which enlightens and educates and it can be observed from the aspect of educational models that provide opportunities for the development of students' common sense. Since its model is conducted very productively and creatively to promote and enlighten in a professional manner. This will encourage the growth of a pure heart and skilled of self-learners in their character to have a healthy sense of competence. After identifying and understanding professional *Murabbi* in Muhammadiyah and NU Education, which consists of the principal discussion; *Murabbi*, *Murabbi* character, *ma'rifatullah* process, and professional *Murabbi* in the two institutions. The four parts of the subject matter can be used as the basic concepts of the curriculum in shaping personal character of the students who should be performed or implemented by *Murabbi* professionally in educating and managing Muhammadiyah and NU education. Although the concept of education is considered to be more favor of the creation of the appropriate individual nature, capable and intelligent in the field of science studies. Based on the

concept, it can produce output that has more professional ability to become agents of change in order to achieve the goal of life in harmony with the guidance of Islam teachings.

Such Education is highly expected to be in line with Islamic values, which develop and enlighten humanity. Humanizing human as the concept of humanity is corresponding with essence of human nature itself to spread compassion. The embodiment of *Kemurabbian* principle in '*imanan wahtisaban*' is the principle of Islamic monotheism without extortion to their students. Thus, it can build up the community confidence to increasingly believe in those two educational institutions in promoting and sending their children at both institutions. Because of this belief, the admission student number has been increasing each year. Although these institutions belong to private institutions and are socio-religious oriented, in terms of accreditation quality, many of them can be comparable with qualified institutions and even beyond of them run by the Indonesian government. Therefore, in order that the religious message is not mocked and their sincerity is not materialized. Some things need to be done: firstly, the role of sincere '*imanan wahtisaban*' *kemurabbian* must be nourished by sturdiness. So that, the noble mission of *Kemurabbian* role of Muhammadiyah and NU is not like "the fallen trunks before they grow".²¹ Secondly, the message and the most proper impression of the mission should return to practice the spirit of the lofty ideals of the *Kemurabbian* founders' struggle. As a result, the mission of *Kemurabbian* will be into *rahmatan lil Alamin* for the people in the universe and nation. Thirdly, the *Murabbi* of Muhammadiyah and NU appropriately had better not only make *Kemurabbiannya* in their own institutions respectively, but for the nation and the world in order to consolidate *ukhwa* which has true independence dimension. Fourthly, leaders must be asserted to teachers, professors, and staff manager who commit crime in the world of education, such as take extra charge/fee, do bribery, which can denigrate the noble mission of educational institutions. It thus needs to be watched in order not to disgrace the honesty of *Murabbi* in educational institutions.

The character of professional *salafi Murrabi* must be developed as sincerity and wisdom by which KH. Ahmad Dahlan, KH. M. Hashim Ash'ari and the other *salafi Murabbi* exemplified in the past. As a result of their being exemplary which perform sincerely have gained results by increasing number of charity social activities in educational institutions. The whole expectations will be a *Murabbi* icon committed to the education of values rooted in the understanding of monotheism "Pure Islam 'to liberate and emancipate humanity itself. Students taught by the teachers who have *Murabbi* character can expect to live in reaching the peak of happiness and true independence, as expected by the community and the nation. The goals and aspiration of its education can come true in order that education has the essence of liberty to a truly "*ba'datun toybatun wa rabun gafur*". With such education characters, it can procreate excellent students who are *fastabiqul khaerat* as to scatter and mushroom on the earth to the pulse of *rahmatan lil Alamin* that needs to be granted.

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