
OSMASA (Mawaridussalam Student Organization): Leadership in Islamic Education at Islamic Boarding School

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Abstract

The quality of a nation can be seen from the quality of education applied to it. In an effort to create human resources with noble character, leadership education is needed to form a caliph on this earth. Leadership education has an important role in the life of society and the state because it is the leader who will manage everything in it so that there will be no chaos and disputes between one another. This research is a qualitative descriptive study. While the approach used is a case study approach to intensively study the role of OSMASA as a means of leadership education for male and female students at the Mawaridussalam Islamic Boarding School, this organization is under the guidance of supervisors from each section. The subjects of this study were all male and female students of grade 5 KMI who served as OSMASA administrators. Data collection was carried out through interviews, documentation, and field observations. The results of this study state that OSMASA can be used as a means to improve the leadership spirit of students at the Mawaridussalam Islamic Boarding School. This can be seen from the various 24-hour activities that are organized in such a way and carried out with full discipline and exemplary behavior. Thus, this study aims to determine the role of OSMASA in creating students who are independent, responsible, sensitive to the environment, and have noble character. So that students are expected to be able to become leaders in the future that are useful for the nation and religion.

Keywords: *Islamic Education, Leadership, Islamic Boarding School, Student Organisation, Mawaridussalam*

Abstrak

Kualitas suatu bangsa dapat dilihat dari kualitas pendidikan yang diterapkan di dalamnya. Dalam upaya menciptakan sumber daya manusia yang berakhlak mulia dan berkarakter, diperlukan pendidikan kepemimpinan yang dapat membentuk khalifah di atas muka bumi ini. Pendidikan kepemimpinan memiliki peran penting dalam kehidupan bermasyarakat dan bernegara, karena pemimpinlah yang akan mengatur segala sesuatu yang ada di dalamnya agar tidak terjadi kericuhan dan perselisihan antara satu sama lain. Penelitian ini merupakan penelitian deskriptif kualitatif. Sedangkan pendekatan yang digunakan yaitu pendekatan studi kasus untuk mempelajari secara intensif peran OSMASA sebagai sarana pendidikan kepemimpinan bagi para santri dan santriwati di Pondok Pesantren Mawaridussalam. Organisasi ini dibawah bimbingan para asatidz dan ustadzati tiap bagian. Subjek penelitian ini ialah seluruh santri dan santriwati kelas 5 KMI yang

berperan sebagai pengurus OSMASA. Pengumpulan data dilakukan melalui wawancara, dokumentasi dan observasi lapangan. Hasil penelitian ini menyatakan bahwa OSMASA dapat dijadikan sebagai sarana dalam peningkatan jiwa kepemimpinan santri dan santriwati di Pondok Pesantren Mawaridussalam. Hal ini dapat dilihat dari berbagai kegiatan selama 24 jam yang terorganisir sedemikian rupa dan dilaksanakan dengan penuh kedisiplinan dan keteladanan. Dengan demikian, penelitian ini bertujuan untuk mengetahui peran OSMASA dalam mencetak santri dan santriwati yang mandiri, bertanggungjawab, peka terhadap lingkungan, dan berakhlak mulia. Sehingga santri dan santriwati diharapkan mampu menjadi pemimpin di masa depan yang berguna bagi bangsa dan agama.

Kata Kunci: Pendidikan Islam, Kepemimpinan, Pondok Pesantren, Organisasi Siswa, Mawaridussalam

INTRODUCTION

Education is a well-organized and well-planned effort to create an effective learning environment to develop students' potential. Education is a mirror of the progress of a nation (Bianca et al., 2022). The quality of a society or nation can be seen from the quality of education held within it (Agus, 2018). The better the quality of education in a nation, the better the quality of its people. Because the purpose of education is not just to increase knowledge, education also seeks to create human resources who are able to provide benefits to the people around them, their environment, as well as their nation and religion (Arista, 2019). The aim of Islamic education is to realize the character of the nation's children, who are pious, have faith, and have noble character. This is stated in Law (UU) Number 20 of 2003 concerning the National education system (Muhammad, 2020).

As the Prophet Muhammad SAW said:

(خير الناس أنفعهم للناس)

It means:

The best human being is useful to the other human beings

This is in accordance with education goals according to K.H. Imam Zarkasyi, namely to give birth to humans who are useful and beneficial to society, nation, and religion. If you are unable to benefit other people, then at least it won't harm other people (Ajarwiyati, t.t.; Assiroji, 2018; Mu'minah, 2021). KH. Imam Zarkasyi also emphasized that education is the most important point in the structure of life and determines the progress of the people and nation. Thus, a number of efforts must be made to reform the education system, which is an absolute requirement for the progress of the nation and religion (Almuzani et al., 2021; Mustafidah & Susanto, 2022). Thus, the national education system is expected to be able to improve the quality of education that is directed, structured, and sustainable so that it is able to face world challenges, both nationally and internationally (Irawatie et al., 2019). Education also seeks to shape the character

of society (Muchtar & Suryani, 2019). Education is considered to have a big responsibility for the phenomenon of juvenile delinquency, drug abuse, addiction to social media, violence, and other crimes that often occur in today's society (Anwar & Salim, 2018) (Haris, 2017). Character education is very important to be instilled in the younger generation of the Indonesian nation; this is a solution to various problems facing the nation today (Syafe'i, 2017) (Syawaliah et al., 2023). In an effort to create human resources with noble character, educational institutions, both formal and non-formal, starting from elementary school, and Islamic boarding schools (Rokhman & Munir, 2022) to tertiary institutions, have an important role to play (Aryana, 2021) (Susanti, 2016). Therefore, character education plays an important role in advancing civilization and educating the people of the nation.

Apart from character education, leadership education also occupies an important position in the order of social and state life (Firmansah et al., 2023);(Surur & Cholifah, 2018). Allah SWT created humans to become caliphs who have noble roles and duties on this earth (Akbar et al., 2023). The caliph can be interpreted as a leader who is given the mandate to prosper the earth, maintain peace, and not cause damage to it (Ihsan et al., 2023; Mardiyah et al., 2018). Every human being is destined by Allah to be a leader, starting from the smallest organization, such as the head of a family, a group leader, or an organization, and even becoming the leader of a nation (Lubis & Muhammad Hasdin Has, 2022). The existence of a leader in a group or organization is very important; even when traveling, it is hoped that someone will be the leader (Rasyad, 2022). Because it is the leader who will direct the members of the group to goodness and regulate everything in it. In fact, a study has shown that the hallmark of an effective school in Malaysia is school as a learning organization that supports the need for an organized school to disseminate knowledge to improve student leadership (Ishak et al., 2017). So Indonesia, through its schools, needs to implement organizational activities for the success of character education and leadership at the regional, national, and even international levels.

In an effort to realise these educational goals, educational institutions have a big role to play (Munthe, 2022). Educational institutions are expected to pay attention to a positive culture, namely integration between an environment that teaches good values and a positive attitude from educators and their students (Kurniawan & Fitriyani, 2023). One of the Islamic educational institutions that plays a major role in creating human resources with great character and leadership spirit is the Mawaridussalam Islamic Boarding School. Islamic education at the Mawaridussalam Islamic Boarding School does not only focus on material in religious disciplines but also on general knowledge, discipline, exemplary behaviour, character building, and leadership education. In it, an educational concept is systematically arranged that emphasises mastery of foreign languages such as Arabic and English, then the cultivation of the soul and philosophy of life, as well as high discipline and exemplary behaviour (Nurdiani, 2022). Thus, all male and female students at the Mawaridussalam Islamic Boarding School are trained to master the spirit of leadership and society through an organisation with the philosophy "Ready to lead and willing to be led."

Leadership management at the Mawaridussalam Islamic Boarding School runs by prioritising discipline and exemplary behaviour. Discipline and exemplary are two sides that are related to one another. Discipline will not work well without an example, and vice versa (Zarkasyi, 2020). The exemplary method is one of the educational methods that is considered the most important and effective in building the character and leadership spirit of students, or santri (Adawiyah et al., 2021). In carrying out the exemplary method, a teacher or educator is expected to be able to set an example and be a good role model for his students.

OSMASA, or the Mawaridussalam Student Organisation, is a forum for leadership education that is expected to be able to create great, wise, and firm students and adherents to religious teachings. The goal is for students and female students to live independently, become more mature, and be able to become useful leaders for the nation and religion. Then, students and female students are given great responsibility for carrying out every part of it in OSMASA. Thus, students

and female students can experience social education and learn to be accountable for everything they do (Khodijah & Putra, 2020). The male and female students are given direct training in managing the structure of life, starting with learning to live together in the dormitory, in the classroom, and in the Islamic boarding school environment. They are also taught social skills through organisations and various activities (Istihana, 2015). Everything at the Mawaridussalam Islamic Boarding School has been arranged and organised in such a way as to give the students a real picture of life in society. So that they are able to feel the feelings of others, develop concern for others, and prioritise common interests rather than personal interests, such as the vision of a leader. So, the purpose of this study is to find out the role of OSMASA in forming male and female students who are independent, responsible, sensitive to the environment, and have noble character. So that students and female students are expected to be able to become leaders in the future that are useful for the nation and religion.

METHOD

This research is qualitative descriptive research, namely research in the form of facts and phenomena that occur in the field and is contained in narrative form (Yuliani, 2018). Or a technique that describes and interprets the meaning of the data collected by paying attention and recording aspects of the situation under study so as to obtain a general and comprehensive picture of the actual situation (Akhmad, 2015). While the approach used is a case study approach to intensively study the role of OSMASA as a means of leadership education for students at the Mawaridussalam Islamic Boarding School (Assyakurrohim et al., 2023), The purpose of this research is to find out the implementation of OSMASA activities in the formation of the leadership spirit of the students. This research was conducted at the Mawaridussalam Islamic Boarding School, Deli Serdang, North Sumatra, and the research subjects were all grade 5 KMI male and female students who became OSMASA administrators. Data collection techniques were carried out through observation, interviews, and documentation. The data sources for this

research are the results of interviews with two teachers or supervisors at the Mawaridussalam Islamic Boarding School, two OSMASA chairmen, two OSMASA alumni, the results of field observations, and viewing archives or documentation of OSMASA activities. The results of this study are presented in the form of narratives or writings that clarify the data collected and those that have been analysed.

FINDINGS AND DISCUSSION

The Mawaridussalam Islamic Boarding School is located on Jalan Peringgan, Tumpatan Nibung Village, Batang Kuis District, Deli Serdang Regency, North Sumatra. It was founded in 2010 and has an education system with a KMI (Kulliyatul Mu'allimin al-Islamiyyah) curriculum. Apart from that, the Mawaridussalam Islamic Boarding School also follows the curriculum of the Indonesian Ministry of Religion, which has the Madrasah Tsanawiyah and Madrasah 'Aliyyah systems. The Islamic education system at the Mawaridussalam Islamic Boarding School does not only focus on material in religious disciplines but also on general knowledge, discipline, exemplary behaviour, character building, and leadership education. In it, an educational concept is systematically arranged that emphasises mastery of foreign languages such as Arabic and English, then the cultivation of the soul and philosophy of life, as well as high discipline and exemplary behaviour (Alamin, 2020). So that it can increase the spiritual and intellectual values of the students and their students.

Mawaridussalam Islamic Boarding School has five souls, which are always instilled in all students, both male and female. The five souls are the souls of sincerity, simplicity, independence, ukhuwah Islamiyyah, and freedom. While the motto of education at the Mawaridussalam Islamic Boarding School is to form *Muslim* individuals, *mukmin*, and *muhsin* who has noble character, sound body, broad knowledge, independent mind, and self-sufficiency. In an effort to realise this goal, all students, including female students, are trained by an organisation called OSMASA.

All students who study at the Mawaridussalam Islamic Boarding School live 24 hours a day in the dormitory with full discipline. So OSMASA has a very important role in every activity, starting from the time students and female students wake up until they go back to sleep. In addition, teachers also have a big role and responsibility as OSMASA supervisors in carrying out their functions and duties. OSMASA is the Mawaridussalam Santri Organisation, which is fully run by all students and female students of class 5 KMI or equivalent to class XI Aliyah. All OSMASA administrators are given the mandate to carry out every work programme that has been prepared in order to assist the education system at the Mawaridussalam Islamic Boarding School and have full responsibility for the safety and comfort of students and female students, as well as being a media or centre for controlling the behaviour of students in their daily activities day (Ngaba & Taunu, 2020). Through OSMASA, students can appreciate their ideas and incorporate them into school extracurricular activities so that they are able to adapt to their surroundings. OSMASA can also be used as a forum for developing the interests and talents of students and female students in various fields and scientific disciplines (Siregar, 2021). This is what distinguishes the education system at the Mawaridussalam Islamic Boarding School and at various other educational institutes when compared in terms of character education and leadership (Nihwan & Paisun, 2019).

In the management structure (Saraswati et al., 2023), there are 22 important parts that are the center of OSMASA activities, as follows:

1. Chairman of OSMASA, has the task of controlling every activity and work program of each existing section.
2. Secretary, has the task of checking and making reports of correspondence in each section.
3. Treasurer, has the task of controlling incoming and outgoing money in each section and making financial reports every month.
4. Security, has the task of controlling the discipline and activities of students, ensuring the safety and comfort of students, and supervising students who

- violate discipline or school rules.
5. Teaching and learning, responsible for the intellectual activities of the students and female students, such as *Muhadharah* activities, class order, and additional material lessons in the afternoon.
 6. *Ta'mir Masjid* is responsible for every spiritual activity of students, such as congregational prayers at the mosque, *Tahsinul Qur'an*, *Khatmu al-Qur'an*, and so on.
 7. Language Activator is responsible for any activities aimed at improving Arabic and English, such as the activities of *al-Muhadastah*, *Ilqoul Mufrodah*, *at-Tamstil al-Masyrohi*, and so on.
 8. Information, has the task of providing important information and news through newspapers, magazines or announcements, as well as being an event operator in school activities.
 9. Environmental Management, is responsible for maintaining the cleanliness and beauty of the Islamic Boarding School environment.
 10. Arts, providing activities and art clubs to increase students' interests and talents, especially in the arts, such as dance clubs, painting, martial arts (tapak Suci), marching bands, vocals, nasyid, and so on.
 11. Sports, providing activities and sports clubs to increase students' interests and talents, especially in the field of sports, such as gymnastics clubs, soccer, badminton, table tennis, and so on. In addition, several sports activities are mandatory for all students and female students because a healthy mind exists in a healthy body.
 12. Reception, has a duty to provide services for guests and record visitors who attend school.
 13. Health, providing health services to students and female students who need them.
 14. Kitchen (Welfare), responsible for peace and comfort in the hostel kitchen to improve the welfare of students and female students.
 15. Student stalls, providing food to meet the daily needs of students and female

students.

16. Student Shop, providing goods and school supplies in accordance with the needs of the students and female students.
17. Laundry, providing dry-cleaning services according to the needs of students and female students.
18. Telephone stalls, provide facilities for students and female students who want to contact their parents or relatives according to a predetermined schedule and time. This is done because students and female students are not allowed to bring electronic devices (such as cell phones) to school.
19. Libraries, provide learning facilities and increase the hobby of reading for students and female students
20. Water and electricity, is responsible for controlling the availability of water, bathrooms, and electrical equipment in the dormitories and in the school environment.
21. Photo Studio, responsible for documenting every activity of students and female students in the form of photos that can be accessed by all students and female students.
22. Plantation and Animal Husbandry, is responsible for maintaining school plantations and farms managed by the school.

All OSMASA administrators move according to their respective duties and roles and according to a predetermined schedule. They are trained to become individuals who have a Muslim heart, a believer's mind, and do good deeds. So that the alumni of the Mawaridussalam Islamic Boarding School are expected to become the next generation of Muslims and future leaders who are beneficial to the nation and religion.

In addition, to achieve the goals previously mentioned, Mawaridussalam Islamic Boarding School, through OSMASA, always organises activities in an effort to increase self-potential, language mastery, obedience, and devotion in worship. These activities are also inseparable from leadership education because all students are trained to be able to manage themselves in participating in every

busy activity and manage every activity so that it runs well. The activities are as follows:

1. Accountability Report

OSMASA is an organization carried out by students and students of class 5 KMI for a 1-year term. OSMASA is under the guidance of the Nazir Waqf Board of the Mawaridussalam Islamic Boarding School, the Head Master of the Mawaridussalam Islamic Boarding School, the Head of Parenting, Advisory Counselling Staff, and all teachers as supervisors in each division. After 1 year of carrying out this mandate, an Accountability Report (LPJ) will be held from the old management to the chairman, all students, and teachers at the Mawaridussalam Islamic Boarding School. The mandate was handed over to the new management who will continue the management to relay at OSMASA. This activity is an activity that leads to character and leadership education (fatihah, 2018). Students as administrators of OSMASA have long been trained to report and be accountable for the activities they have carried out for one year. In LPJ several things that are reported are in the form of work programs that have been implemented, work programs that have not been implemented, business results, financial reports, and correspondence (Marantika, 2022). This activity was arranged by the LPJ implementation committee and guided by the teachers of the Mawaridussalam Islamic Boarding School. LPJ is not only a means of character and leadership education for students of OSMASA management. However, this activity also gave leadership influence to the new management as the implementing committee for LPJ activities. New administrators are trained to manage all matters related to these activities, so that their leadership spirit and character that is independent, responsible and sensitive to others will be formed by themselves. LPJ at the Mawaridussalam Islamic Boarding School is transparent by reporting all activities and evaluating each section, so that students in grades 1-4 KMI can take lessons and wisdom to create the next organisation that is better than the previous one. This educational value is rarely found in various schools and layers; it is hard to find and expensive.

2. Discipline and exemplary

Discipline is the key to success, and discipline must be accompanied by example (Alamin, 2020; Herlitasari et al., 2020). Activities that apply at the Mawaridussalam Islamic Boarding School are arranged with high discipline. In order for these activities to run well and in accordance with predetermined regulations, the students of the OSMASA management and the teachers must set an example and be good role models. For example, students are required to pray in congregation at the mosque, and sanctions will be given to students who violate it. So OSMASA administrators and teachers must set an example by holding congregational prayers at the mosque. Thus, the discipline at the Mawaridussalam Islamic Boarding School will run well. It is through this discipline and example that students are educated to become leaders who not only instruct them to do good but also participate in carrying it out.

3. Language Activities

Mawaridussalam Islamic Boarding School is one of the Islamic educational institutions which is famous for its bilingual program. This bilingual program is implemented by creating a language environment for students and female students, both Arabic and English (Abidin et al., 2022; Fitranti, 2021). One of the most important parts of OSMASA is the language activator section, which is responsible for any activities aimed at improving the Arabic and English language of students and female students. Every individual studying at the Mawaridussalam Islamic Boarding School is required to use Arabic and English in daily activities and conversations. Then, for students who violate these regulations will be subject to sanctions in the form of increasing vocabulary memorization, or using the violation hijab. So that students and female students are more motivated to improve their Arabic and English skills. Studying Arabic and English is very important for the future of students, because with language they are expected to be able to master the science, culture and civilization derived from that language. Arabic and English are international languages as sources of knowledge and civilization. In addition, Arabic is also

the language of the Qur'an and the Hadith of the Prophet Muhammad, which are the main sources of Islam. Thus, all students are expected to be able to become intelligent leaders in all scientific fields, be it religious knowledge or general science, both nationally and internationally. In order to produce intellectual clergy cadres, it is not only intellectuals who know religion.

4. Ibadah or worship

The santri and female students of the Mawaridussalam Islamic Boarding School are the young generation of defenders of the nation. The younger generation must always be accustomed to carrying out spiritual worship and always be brought closer to the teachings of the Qur'an, so as to create a generation that is moral and obedient to religious teachings (Arifin, 2018). In this case, students and female students who pray in congregation at the mosque (for example) are not only trained spiritually and disciplined, but they are also trained to live socially and be sensitive to their surroundings (Rukajat & Iskandar, 2023). The worship activities held at the Mawaridussalam Islamic Boarding School are in the form of 5 congregational prayers at the mosque, tahsinul Qur'an, sunnah Dhuha prayers, fasting on Mondays and Thursdays, and all of them aim to create leaders who are devout in religion, have noble character, and have compassion for others.

5. Arts and Sports

Apart from religious and educational activities in the classroom, OSMASA is also preoccupied with extracurricular activities, such as the activities of art and sports clubs (JEFRI, 2017). Through these clubs, it is hoped that students and female students can hone their talents and potential in the arts and sports. Thus, Mawaridussalam students and female students are expected to become leaders who are physically and spiritually healthy, as well as active, skilled, and creative leaders (Ahmadi, 2020).

CONCLUSION

Character education and leadership are integral parts of the programmes implemented by several madrasahs, especially the Mawaridussalam Islamic Boarding School with its five souls and educational motto. This is reflected in the organisation at the pesantren, which is called OSMASA. All administrators of the OSMASA section move according to their respective duties and roles and according to a predetermined schedule. OSMASA is a leadership education tool that aims to create future leaders who are obedient to religion, have noble character, are disciplined, intelligent, skilled, physically and mentally healthy, care for the environment, and are responsible and compassionate towards each other. They are trained to become individuals who are Muslim at heart, have faith, and do good deeds in accordance with an education system that is oriented towards building the character and leadership of each individual. The role of OSMASA is very important for its students. So that it is hoped that the students of the Mawaridussalam Islamic Boarding School will become future leaders who are beneficial to the nation and religion, as well as the alumni, Also, other schools can take values and lessons from the organisation for the betterment of the next generation of the nation.

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