



9-TIJOSS Vol 85.pdf

Jul 14, 2021

5796 words / 30536 characters

ISHAK VIII

9-TIJOSS Vol 85.pdf

Sources Overview

9%

OVERALL SIMILARITY

1	www.tijoss.com	6%
	INTERNET	
2	www.umi.ac.id	2%
	INTERNET	
3	journal.uin-alauddin.ac.id	<1%
	INTERNET	
4	www.loot.co.za	<1%
	INTERNET	
5	e-repository.perpus.iainsalatiga.ac.id	<1%
	INTERNET	
6	Dede Rodin. "Rekonstruksi konsep fakir dan miskin sebagai mustahik zakat", IJTihad Jurnal Wacana Hukum Islam dan Kemanusiaan...	<1%
	CROSSREF	
7	files.eric.ed.gov	<1%
	INTERNET	

Excluded search repositories:

- None

Excluded from Similarity Report:

- None

Excluded sources:

- None



THE WAY TO FIND SELF-HARMONY FOR LECTURERS AND STUDENTS AT PADANG LAMPE ISLAMIC BOARDING SCHOOL

Muhammad Ishaq Shamad, Head of the Technical Implementation Unit for Character and Da'wah Development,
Universitas Muslim Indonesia-Makassar, ishaq5samad@yahoo.com

Abstract

The background of this article that everyone has freedom to do things as he pleases, but keep in mind that in living life, especially teachers and students not only live alone, he/she lives side by side with others where he/she also indirectly obliged to protect the feelings of others, and make others become comfortable with his/her behaviours. This kind of thing which is part of students learning at Pesantren Darul Mukhlisin Padanglampe Pangkep. The aim of this article is finding the way of self harmony, especially for students and lectures at Universitas Muslim Indonesia (UMI). This type of research is a qualitative descriptive study which is a method used to collect data in accordance with the expressions of the hearts of the people being investigated, their attitudes and behavior. This research is located at Pesantren Darul Mukhlisin Padanglampe Pangkep. The selection of research locations was based on the consideration that Padanglampe is the place for central of Qalbu Enlightenments of UMI. The data collection techniques through observation, interviews and documentations. Data analysis through data display, verification, and conclusions.

The result research showed that the students of UMI are able to apply a good social ethics and character at Campus and surely in social life in the community outside the campus environment and maintain a good image that has been planted in the minds on finding self harmony within the community through Pesantren Darul Mukhlisin Padanglampe. Furthermore, the way to find harmony for students and lecturers at Universitas Muslim Indonesia through the enlightenment program of UMI by developing sixteen characters (values) as well as making the pledge of the caliphate to try to be smart, honest, caring, healthy and strong. Implementing these values within the attributes of God in Asmaul Husna, especially to God, to self, to fellow human beings, and to nature.

Key words: Self-Harmony, Islamic Boarding School

Preliminary

Indonesia is a country that has intelligent and highly educated children of the nation. Unfortunately, many people are highly educated but do not have good morals. For example, corruption cases are rife in Indonesia. With so many cases of corruption occurring, Indonesia suffered a lot of losses. Therefore, Indonesian young generation must not only have high intellectual but must have good morals. Students are the young generation of Indonesia who are expected to be able to change Indonesia's conditions for the better. Therefore, students need to learn and apply good social ethics. In several well-known tertiary institutions, including the Muslim University of Indonesia, accommodating excellent students from various

regions. Students from different regions have different backgrounds in terms of economics, culture, behavior, politics and religion. These different backgrounds provide a more diverse social environment, depending on how much tolerance and comfort these things are. For those who have a great tolerance, maybe there is no problem. As a student who has now entered a phase of life into an adult human being must have a clear principle of life. Thus, students spend a lot of time on campus. Therefore, the campus has a very important role in shaping the morals and behavior of students that affect ethics. Ethics itself as a science continues the tendency in social life.

Indeed everyone has the freedom to do things as he pleases, but keep in mind that in living life,



students not only live alone, he lives side by side with others where he also indirectly obliged to protect the feelings of others, and make others become comfortable with his behavior. This kind of thing is called sociable ethics which is part of students learning at Pesantren Darul Mukhlisin Padanglampe Pangkep. This pesantren is located outside Makassar City with a distance of 66 km North of Makassar City, namely Padanglampe Village, Pangkep Regency. This pesantren is specialized as a place to foster students and the general public in character or spiritual education. Coaching is done by sheltering them for 30 days (students) and 3 days (general public) in the pesantren. The aim is increasing their basic Islamic knowledge, growing awareness of morality and the formation of Islamic thought. The training includes three educational paradigms, namely, intellectual, moral and spiritual intelligence as well as life and soft skills combined in a comprehensive and synergic coaching pattern. Intellectual intelligence (IQ) is provided through formal education. While moral and spiritual intelligence as well as life intelligence, the training is carried out in pesantren with the main praying of worship as a reflection of spirituality and the formation of *akhlaqul karimah*. All activities carried out as a form of devotion to God always begin and end with reading prayers such as in the process of learning, eating and sleeping, as well as various other activities.

This pesantren stands on an area of 193,860 m² with facilities and infrastructure: A mosque that can accommodate 600 people, students study rooms, a hall with a capacity of 2500 people, lecturer accommodation, employee accommodation, student lodging, polyclinic, kitchen/dining room, canteens, shops and telephone shops, and sports fields.

Based the background above, it is interesting to research and write about the way to find harmony for students and lecturers at Universitas Muslim Indonesia through the enlightenment program of UMI.

Developing Character Building and Ethis Finding Self-Harmony

Understanding ethics (etymology), derived from Greek is "Ethos", which means the character of

decency or custom (custom). Ethics are usually closely related to moral words which are terms from Latin, namely "Mos" and in the plural form "Mores", which means also the customs or ways of life of a person by doing good deeds (decency), and avoiding acts of action the bad one. Association is the interaction between individuals in getting to know their social environment, which can be broad, that is association with many people or often interact with other people. A healthy association is a relationship that leads to the formation of a personality that is in accordance with the values and social norms, decency and politeness in force. Social ethics is good manners or etiquette in relationships that are appropriate to the situation and circumstances and does not violate the norms that apply both religious norms, politeness, customs, law, and others.

Harmony in Greek, means to be harmoniously bound. In the field of philosophy, harmony is the cooperation between various factors in such a way that these factors can produce a sublime unity. For example, there should be harmony between a person's corpse's soul, if not, then that person may not be referred to as a person. In short Harmony is the order of nature and the principles / laws of the universe (Wikipedia). Self-harm, depression, anxiety, bullying, fragile relationships, medication, therapy, lack of ambition, loneliness, psychiatric wards and suicide are all things that familiar with some young people. Not through studies or things. They are all things as a teenager and young adult struggled to cope with life and manage own thoughts and emotions, which lead to constant self-harmony (Scott Shrubsole, Kindle Edition, t.th).

Ethics of student behavior at Universitas Muslim Indonesia (UMI) of finding self-harmony, includes:

- a. Self-introspection; The attitude of introspection is very important, without this attitude we can be mistaken, and misunderstand in carrying out the social mechanism. How do we realize our own shortcomings, be honest with our weaknesses, and try to change that attitude as best we can to keep the journey in harmony. Usually the level of people looking at themselves, have different tendencies.



Some people consider themselves right, and others are always wrong.

- b. Understanding each other; After correcting one another, one must understand one another. How difficult it is to understand others, even more so to understand yourself. That is why before we understand others, it is better to understand ourselves. Thus our assessment of other people will be objective and complete. If you want to have many friends, your expertise in understanding is what holds the role.
- c. Having great soul; We must have a big heart in recognizing our weaknesses, especially in the interests of many people. We have different weaknesses and strengths and none of us is perfect.
- d. Filling each other; After we know the weaknesses earlier, we must have the initiative to complement each other. Exchange and accept one another. So that all our weaknesses and abilities really matter in this social life.

Student Behavior at Campus UMI

Student behavior at Campus UMI includes:

- a. Know, understand and implement the rules that apply in the campus environment and try not to violate.
- b. Dress neatly in the campus environment.
- c. Behave and speak politely, both in the classroom and outside the classroom that reflects student behavior and is imbued with Islamic religious values.
- d. Give a good example in behaving to younger siblings, peer friends and senior siblings.
- e. Upholding scientific values.
- f. Mutual respect and respect for fellow students.
- g. Do not behave immoral or immoral.
- h. Willing to accept the sanctions set for violations of applicable regulations as part of disciplinary education.

Correlation between Association on Campus and Future Student Success

To be a successful student in the future, students are required not only to be smart in academics but also

to be good in relationships within the campus. Because in the future when students begin to enter the workforce they are required to not only be smart but also have to have soft skills. Identification of 10 of the 40 key qualifications of work competencies that are soft skills, namely honesty, responsibility, communicative, willingness to learn, teamwork, trust, active, loyal, resilient, adaptive. While the GPA (Grade Point Average) is in the order of number 17. It can be seen from the identification of these qualifications that association on campus is very important in work competence. Therefore, starting from the beginning entering the world of lectures, it is highly recommended to apply social ethics. A student can be said to be successful in getting along if he is able to communicate well, can adapt in any environment, can maintain confidence in others, can be honest, responsible with all the actions he has done, want to continue to learn and be active to find information and new knowledge, able to work with others and be resilient in every job he does. If a student is able to apply the things above, then the student is said to be successful in getting along and guaranteed to be successful in his career in the future. Because large companies need a student who is not only smart but also able to become a leader figure. It's useless for smart students but the association is zero. Therefore it can be concluded that the social ethics on campus is a benchmark of the success and success of students in the future. So as a student it is an obligation for them to apply the social ethics in the campus in order to become someone who is successful in the future.

Correlation between Student Ethics in Campus and Social Impacts in the Community

As a UMI campus person, in the eyes of the community must be a student who has a good image, educated and other positive things. Therefore, as a UMI student he must maintain a good image that has been built in the mindset of the community. Do not let students do things that actually drop their own image. In this case again, social ethics is needed in socializing with the community, especially those who are outside the campus environment. For example, as ethical



students, we must help each other and be sensitive to our surroundings, what happens in the society around us. As campus people who have good social ethics, we should also contribute if a problem occurs in a community environment. It could be that our thoughts can help solve a problem. On campus, we are also required to be able to solve problems and be sensitive to the situation around the campus. Another example is that as a student must be adaptive so that wherever he is must be able to adjust and adapt well, and can get along with the people in the environment. And there are many more actions that apply the ethics of association on campus into the community outside the campus.

In other words, the relationships that exist on campus greatly affect the community. Even if on campus the student is able to apply a good social ethic, surely in social life in the community outside the campus environment the student is also able to apply a good social ethic too. So as students must maintain a good image that has been planted in the minds of the community, do not let them change their minds due to students doing irresponsible actions such as brawls, irresponsible demonstrations and disturbing other communities. It is unfortunate if the trust that has been given by the community to students must be lost due to these unimportant acts.

Research Methods

This type of research is a qualitative descriptive study which is a method used to collect data in accordance with the expressions of the hearts of the people being investigated, their attitudes and behavior. (Bogdan, 1993). This research is located at Pesantren Darul Mukhlisin Padanglampe Pangkep. The selection of research locations was based on the consideration that Padanglampe is the place for central of Qalbu enlightenment of UMI. To understand the problem, it uses a phenomenological approach. The phenomenological approach in question is an approach that uses a direct understanding of the behavior of members of the students are explanatory; as stated by Max Weber. Through the method of understanding, the researcher then forms understanding. Data sources are

subjects from which data can be obtained. The data sources in this study are divided into two types:

1. Primary Data is data taken directly from the community through the results of interviews with leaders of Pesantren Darul Mukhlisin Padanglampe, and academics of UMI.
2. Secondary data is the way taken in the form of literature documents, theoretical studies, scientific work that is relevant to the problems studied.

Data collection was carried out with an internal interview) from various backgrounds and roles held in the Pesantren Darul Mukhlisin Padanglampe. This interview is an attempt to gather information by asking a number of questions verbally. The objectives of this interview include: to obtain, confirm or strengthen facts, to gain trust in data that has been obtained previously, to strengthen the feelings or personal views of someone who is the object of research to obtain an activity standard (Krisnamurti, 1994). To find out the views and attitudes of the community towards the Pesantren Community. Determination of the respondents was done purposively who could be asked for an explanation of their views on the behavior of the Qalbu enlightenment, especially people Pesantren area. Another method used is the observation technique in the form of active participant observation by carrying out activities carried out by the Pesantren in the hope that depth data can be obtained. Documentation techniques are also used which in this case consist of collections of lectures, books deliberately written for the Pesantren Padanglampe themselves.

The research instrument used as a tool that can be realized in the form of objects, namely observation guides, interview guidelines, and reference documentation (Ridwan, 2005). The research instrument is a tool used to measure observed natural and social phenomena (Sugiono, 2009). Documentation reference is a guideline for data collection by directly recording the archives or written documentation in the Pesantren Darul Mukhlisin Padanglampe as a complement to the research. Data analysis is a process of arranging data sequences and organizing them into a basic pattern, category, and description unit so that work themes and formulations



can be found as suggested by the data. This section is an attempt to systematically search and organize notes on the results of observations, interviews, and others to improve the understanding about present findings for others (Moeleong, 1998).

Given its qualitative form, an analysis is carried out during data collection or analysis during data collection which is intended to determine the focus of attention (Syamsu, 2010) in this connection the author first examines all available data from various sources of in-depth interviews, participatory observations that have been written in the field notes. Because there is a lot of data, then after reading, and studying, the next thing to do is to reduce the data which is done by making abstractions, namely the effort to make a core summary, process, and statements that need to be maintained so that they remain in it. To determine the validity of the data, inspection techniques are needed as follows:

- a. Credibility, used to carry out research in such a way that the level of confidence in the discovery can be achieved; besides that to show the degree of trust in the findings made by means of proof by the researcher in the multiple facts being investigated. To find out the degree of trust, a peer examination technique is applied through discussions conducted by presenting provisional or final results obtained in the form of analytic discussions with colleagues. With regard to data to avoid being misled in interviews, researchers must check other respondents. Likewise, observations in a context must be checked by comparing with other observations where the situation is equivalent.
- b. Transferability, depends on the similarity between the delivery context and the recipient. Researcher look for and collect empirical events about the similarity of context. Thus, will be presented descriptive: sufficient data and make decisions about the data. For this purpose the researcher conducted a preliminary study in an attempt to verify the data.
- c. The method applied in dependability is to replicate studies. If two or several times a study is repeated in the same condition and the results are essentially the same, it is said that the reliability is achieved.

As well as extracting research data on respondents to obtain accurate data, repetition of the data provided by several respondents is carried out, with a consideration that the data obtained are truly reliable.

- d. The confirmability criteria that something is objective or not depends on the agreement of some people to the views, opinions, and findings of a person. It can be said that the experience is subjective if agreed upon by several or many people, then said to be objective. According to Scriven, it is said that something objective is something that can be trusted, factual, and can be ascertained (Sulaiman, 2019).

Based of the explanation above, the method of this writing is descriptive which uses data collection techniques through observation, interviews and documentation. Data analysis through data display, verification, and conclusions.

Outstanding Program "Qalbu Enlightenment"

The enlightenment of the heart which is centered at the Darul Mukhlisin Islamic Boarding School in Padanglampe, is the flagship program of the Indonesian Muslim University in the field of student coaching in the form / pattern of integrating intellectual intelligence courses with spiritual intelligence courses, within new (i) students accommodation for one month. Director of Islamic boarding school student UMI Darul Mukhlisin Dr. KH.M.Zein Irwanto, S, M.A who led the dhikr in front of UMI students motivated them to always remember the services of parents in order to be successful in studying at UMI. It was also said, so that UMI students maintain the good name of their parents by seriously studying at UMI. They are also expected to maintain the good name of the UMI alma mater wherever students are. At that time UMI students also took their oath to obey all regulations in UMI and respect the leadership of UMI (interviewed, 2019).

Qalbu Enlightenment Padanglampe became a pioneer in guiding spiritual UMI students. Starting from the congregational prayers, recitation Al-Qur'an together. The dhikr developed in the Padanglampe Islamic Boarding School are aimed at purifying the



soul and spiritual of students, so that they have a bright soul and heart. By doing so, it is easier for UMI students to gain knowledge in their field. The presence of the Darul Mukhlisin Islamic Boarding School gave significant changes to UMI, there was a drastic change in character among students and academics. Although there is still a little bit of friction from students but it doesn't damage the foundation that has been built by the Islamic Boarding School. Therefore, it is expected that in the future it can improve the quality of the implementation of the Enlightenment of Qalbu in Padanglampe.

The Technical Implementation Unit Development of Islamic Campus and Da'wah (UPT.PKD) UMI and Deputy Dean of Da'wah and Islamic Campus (WD4) coordinated to provide guidance to students (i) who had become alumni of the Islamic Boarding School Student UMI "Darul Muhlisin" Padanglampe. The goal is that the results of the Enlightenment of Qalbu as long as students (i) are in the Padanglampe boarding school remain intact and not dissolve in the association on campus that is full of dynamics and rapid changes. Even in the long run the alumni of the Islamic Boarding School Darul Mukhlisin Padanglampe influenced the lives of students (i) at the UMI Campus, so that in the end the ideals of the Islamic Campus were realized in the truest sense.

The Implementation of UMI's Enlightenment in Padanglampe

Darul Mukhlisin Islamic Boarding School in Padanglampe cannot be separated from the noble ideals of the founders of UMI, to foster and enhance the degree of the community through education and religious formation. The management of the foundation and the supervisor of UMI are aware of the phenomenon that is developing at this time, which emphasizes the pattern of treatment or the pattern of brain enlightenment approach in the sense of providing knowledge and skills alone, while fostering morality and the heart is ignored. Based on this, in 2000/2001 the Darul Mukhlisin Boarding School in Padanglampe was established which functioned to foster UMI students, starting with new students. This is done because it is realized that students who enter

UMI come from different educational institutions / schools, and from year to year shows the lower understanding / basic knowledge of students about Islam and the thinner their awareness about *akhlaqul karimah*.

In its development, not only new students who were housed at the Islamic Boarding School Darul Mukhlisin UMI but leaders, lecturers, employees and student management and student body administrators within the scope of the UMI Waqf Foundation were also fostered. The pattern of coaching conducted at the Islamic boarding school turned out to get a positive response from parents of UMI students, the community, and several government and private agencies. It has been proven that several government agencies have collaborated with Islamic boarding schools, such as South Sulawesi Regional Police, students of the National Police School (SPN) Batua, and Kopertis Region IX Sulawesi, Ministry of Religion of South Sulawesi Province, New Students 07/08 Faculty of Engineering, Makassar State University, Gorontalo University, Pangkep Regency Government, Pangkep Regency Regional Education and Training Agency, Kolaka Regency Government, Majelis Taklim, and also the general public who entrust their children, especially for drug addicts and other illicit drugs.

The qalbu enlightenment program is a program that must be followed by all UMI students who are dispatched to Padanglampe every class. The qalbu enlightenment activity is a characteristic of UMI as an educational institution and dakwah institution whose presence cannot be separated from the noble ideals of the founders of UMI. The material given to students includes the verses of the Qur'an in the context of the deepening and formation of the personality of the believer (aqeedah), Muslim personality (sharia), and the personality of muhsin (akhlaq). Material related to the development of the believer's personality, among others, is related to human nature (Q.S. Ar Rum: 30), human resources (Q.S. al-Sajadah: 9), Characteristics (Q.S. al-Shams: 7-10). Similarly, material related to monotheism rububiyah by fostering a sense of security and confidence (QS Al-Qashas: 68), fostering motivation (QS Al-A'raf: 188), educating / intuition



(QS al-Isra: 84), etc. In addition, materials related to *wirid* and remembrance were also developed, such as *wirid/recite* Q.S. Al-Fatihah, Q.S. An Nur, Q.S. As Sajadah, ⁵ Q.S. Yasin, Q.S. Ar Rahman, Q.S. Al-Waqiah, Q.S. Al-Mulk, Q.S. An Naba, Yasin Fadhilah, and *wirid* and prayers after the five prayer. Even Islamic *nasyid* also developed and competed between UMI students groups.

Student activities in Padanglampe began with the wake of the midnight prayer at 4.00 a.m followed by the *dhikr* and *wirid* until the morning prayer in the mosque. Then after the morning prayer continued with *wirid* after the morning prayer and *dhikr* prayer until morning. Around 07.00, continued with Duha prayer. Students then have breakfast and return to the boarding school to get ready to take classes starting at 8:00 am to 12:00 which take place in classrooms. Every prayer time all activities were stopped and all participants flocked to the mosque to do the congregational prayers and *dhikr* continued to have lunch together in congregation. The afternoon activities are filled with *nasyid* training and soccer or table tennis. By the time of Maghrib all participants had been in the mosque for the Maghrib prayer in congregation, continued with the *dhikr* and *wirid* until entering the time of evening prayer. After the Isya prayer all participants were escorted to the classroom for dinner followed by ⁶ deepening of lecture material and study of the verses of the Qur'an. Around 22:00 p.m all participants took a break and then got up again at 4:00 a.m in the morning to pray for the midnight prayer. And so on the activities carried out in this boarding school for 1 month.

To support the success of the enlightenment of UMI's heart in Padanglampe, lecturer and staff members of the UMI Wakaf Foundation have been placed in the student boarding school. The General Director was entrusted to Dr.KH.M.Zein Irwanto, S, MA, Daily Director of Dr.H.Ahmad Basith, MA. Assistant Director for Academic Affairs Drs.H.Mursalim Ilyas, MA, Assistant Director for Facilities and Infrastructure Dr.H.M. Ilyas, Lc, MA, and Assistant Student Affairs H. Abbas Ali Mayo, Lc, MA. The leadership was assisted by 20 lecturers and 10 employees. The lecturers are mostly alumni of Al-

Azhar University, Cairo, Egypt and the University of Sudan and alumni of the Indonesian Muslim University Postgraduate Program.

Developing 16 Moral Values in Creating Harmony

Darul Mukhlisin Islamic Boarding School in Padang Lampe has developed 16 moral values that must be possessed in creating harmony, namely:

1. Obedience to Allah SWT, meaning that the academicians of UMI always carry out God's commands and stay away from His prohibitions at any time, anywhere and under any circumstances, in accordance with the demands exemplified by Rasulullah SAW, and believe that his service at UMI is part of obedience to Allah SWT.
2. Patience, meaning patience in obedience, patience in facing tests, trials and calamities, and patience in avoiding disobedience. Also patient in facing various obstacles and challenges in his service at UMI.
3. Gratitude, meaning that there is no time to not give thanks to Allah for the blessings given because they believe that there is no time that does not get favor from Allah SWT, and also believe that the trust and sustenance obtained at UMI is a favor from Allah SWT to be grateful for .
4. Sincere, meaning sincere in carrying out devotion to Allah SWT, and confident that his service at UMI is part of his devotion to Allah SWT whose selfishness merely expects the pleasure of Allah SWT.
5. Smart, which means intelligent in carrying out the mandate and dedication to realize the excellence of UMI.
6. Honest, means honest in carrying out the mandate and service at UMI in accordance with the guidance that has been exemplified by Rasulullah SAW.
7. Responsible, meaning that all mandates received and carried out at UMI are not only accountable to the leadership, but are also accountable later in the presence of Allah SWT.
8. Useful, meaning to be a servant who is a lot of useful to others, as the Prophet said: "the best of humans is the most beneficial to humans" (Indonesia Ahmad, Ath-Thabrani, ad-Daruqutni).
9. Mutual love, which means that the academic community in carrying out their mandate and service at UMI must love one another as brothers (*ukhuwah*).



10. Love each other, meaning that the academics in carrying out their mandate and service at UMI must love each other as brothers (ukhuwah).
11. Respect, meaning that the academics in carrying out the mandate and service at UMI must respect each other because there really is no work (mandate) that is more noble (valuable) than any other job (mandate). Noble work in the sight of Allah is work that is based on sincerity and devotion to Allah SWT.
12. Help, which means that the academicians in carrying out their mandate and service at UMI must help each other in virtue (ta'awanu ala birri wat-taqwa).
13. Love of the Motherland, meaning that the academicians in carrying out their mandate and service at UMI must continue to love the country (hubbul wathan), and believe that their service at UMI is part of their service to the Motherland.
14. Safeguarding the environment, meaning that academics in carrying out their mandate and service at UMI must avoid environmental damage, including preventing excessive use of utilities (mubazzir), and preserving the environment.
15. Respect for diversity, meaning that the academic community in carrying out its mandate and service at UMI must foster harmony in diversity because they believe that diversity is *Sunnatullah*. With diversity allows cohesiveness among people.
16. The spirit of nationalism means that the academics of UMI must have a high spirit to fight for the interests of the nation, and believe that their service at UMI is part of fighting for the interests of the Indonesian people.

How to Balance, Mind, Heart, and Physicality of Studens at UMI

One way to balance the mind, heart and physique by making a commitment to the caliphate /servant, among others, are:

- a. I have to be Smart (Intellect)
- b. I have to be honest (heart)
- c. I have to care (Lust)
- d. I must be healthy and strong (body)

In carrying out its operations within the value of Asmaul Husna, to God; I must be obedient, patient, thankful, sincere, and happy. To myself, I must be intelligent (ar-Rashid), honest (al-Mu'min), responsible

(al-Deputy), disciplined (al-Hasib), healthy and strong (al-Qawiy). But to my fellow humans, I love him/her (ar-Rahman), forgive him/her (al-Gaffar), respect him/her (al-'Aliy / ar-Raafi), help him/her (al-Mujib), and protect him/her (al- Waliy). Then to Nature, create secure (al-Hafidz), comfort (al-Mu'min), cleanliness (al-quddus), productive (al-Khaliq) and preserver (al-Hafidz).

Conclusion

1. The student of UMI are able to apply a good social ethics and character at Campus and surely in social life in the community outside the campus environment. The students maintain a good image that has been planted in the minds on finding self harmony and within the community through Pesantren Darul Mukhlisin Padanglampe.
2. The way to find harmony for students and lecturers at Universitas Muslim Indonesia through the enlightenment program of UMI by developing 16 characters (values) as well as making the pledge of the caliphate to try to be smart, honest, caring, healthy and strong.
3. Implementing the sixteen values within the attributes of God in *Asmaul Husna*, especially to God, self, to fellow human beings, and to nature.

References

1. Ali, Maulana Muhammad, Islamologi (Dinul Islam), Jakarta: Ikhtiar Baru Van Hoeve, 1980.
1. Bakar, Wan Abu, Menjadikan Islam Sebagai Sikap Hidup dan Modal Membangun, Pekanbaru: Alaf Riau, 2016.
3. Basuki, Sulisty, Metode Penelitian, Cet.I; Jakarta: Wedatama Widya Sastra, 2006.
4. Bulletin Kampus Islami, Lembaga Pengembangan Dakwah dan Kampus Islami UMI, Jum'at, 20 Januari Volume 1, issue 1 hal. 1
1. Departemen Agama RI, Al-Qur'an dan Terjemahnya, Bandung: Diponegoro, 2008.
6. Departemen Pendidikan Nasional, Kamus Besar Bahasa Indonesia, Edisi Ketiga, Jakarta: Balai Pustaka, 2005.



7. ¹ Djaelani, Bisri M., Ensiklopedi Islam, Yogyakarta: Panji Pustaka, 2007.
Elly, M Setiadi, Ilmu Sosial Dan Budaya Dasar, cet.2, Jakarta: Kencana Prenada Media Group, 2007.
8. FITRAH, Program Pencerahan Qalbu, UMI Toha Grafika, *Tabloid*, (Makassar), i. 11
9. ³ Hamidi, Metode Penelitian Kualitatif; Pendekatan Praktis Penulisan Proposal dan Laporan Penelitian, Malang: UMM Press, 2010.
10. Husaini Usman dan Purnomo Setiadi Akbar, Metodologi Penelitian Sosial, Jakarta: Bumi Aksara, 1996.
11. Kemahasiswaan dan Takmir Masjid: Kerangka Dasar Pembinaan <http://uii.ac.id/indeks.asp>, 2004.h. 1
12. Kindle Edition,
13. ¹ Moleong, Lexy J., Metodologi Penelitian Kualitatif, Bandung: Remaja Rosda Karya, 2000.
14. Muhtadi, Asep Saeful, dan Agus Ahmad Safei, Metode Penelitian Dakwah, Bandung: Pustaka Setia, 2003.
15. ³ Nata, Abudin, Metodologi Studi Islam, Jakarta: Rajawali Press, 2011.
Notowidagdo, Rohiman, Ilmu Budaya Dasar Berdasarkan al-Qur'an dan Hadits, Jakarta:
16. PUSDIKI, *Menerobos Krisis Mengukir Prestasi*, (Makassar: UMI; 1994), h. xiii. Raja Grafindo Persada, 2000.
17. ¹ Pusat Bahasa Departemen Pendidikan Nasional, Kamus Besar Bahasa Indonesia Jakarta: Departemen Pendidikan Nasional, 2008.
18. Scott Shrubsole, ⁴ *Self-Harm To Self-Harmony: A Personal Journey Of Overcoming Self-Harm*, Kindle Edition, t.th.
19. ¹ Tim Penyusun Kamus Pusat Bahasa, Kamus Bahasa Indonesia, Jakarta: Pusat Bahasa, 2008.
Tim Penyusun Pedoman Penulisan Karya Ilmiah, Pedoman Penulisan Karya Ilmiah; Makalah,
20. Tim Penyusun, *Laporan Tahunan Rektor UMI*, (Makassar:UMI; 1994-1998), h. 3
21. Wikipedia,
<https://en.wikipedia.org/wiki/Wiki>