

THE ROLE OF HABITUS IN DEVELOPING INTELLECTUAL CAPITAL STUDENT AT MA'HAD ALY AL FURQON, PONOROGO

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ABSTRACT

The institution always expects the output quality and personality, but if the surroundings of education never give appropriate habitus, then the result will not be achieved. On the basis of this research, trying to peel about the role of habitus in developing intellectual capital which is a student at Ma'had synergy between the structure with an agency, how an intellectual capital created and run in a Ma'had university. The question of the Islamic College during this time, when students are extremely variable input, its ability to be tough in the formation and determination of the standard of their abilities. The results of this study found that the role of habitus intellectual capital improvement done in Mahad Aly Al Furqon Ponorogo there are seven models of the structure that supports the students ' intellectual capital development in Ma'had Aly Al Furqon Ponorogo. As for overcoming the Burnout, the students do a variety of activities that make students fresh so avoid burnout. The results of the intellectual capital developed in the Mahad Aly Al Furqon students achieved the target of memorizing a set amount and the more intellectual growth of students marked with a creative, independent inquiries, in drawing up the scientific agenda, active removing the arguments in different ways.

Keyword: *Habitus, Capital, Intellectuals, Scholars, Mahad Aly*

Tgl. Submit: 20 -10- 2017 Tgl. Diterima: 25 -10-2017 Tgl. Terbit: 22 -12-2017

BACKGROUND

A true education aims to develop not only academic but also forming the personality, independence, social skills and character (Darmiyati, 2010:1) College in organizing the education and development of science important knowledge have the commitment to carry out and control the formation of the character of the nation Indonesia.

Development of intellectual culture became the intersection between the coaching efforts with increased intellectual quality as a result of the process of higher

education. The character is an integral part of the academic culture, considering the characters needed and potentially developed from any academic activity. Islamic College is essentially a field places the birth of candidates religious intellectual. Here the values of Islam which are sublime as honest, responsibility, caring, tough, religious, willing to sacrifice, critical and other positive values can be implanted, internalized, maintained and developed and became a culture in an effort to build intellectual capital.

While other, more adherence to the College as a place for blending fashion, as stocking places of Enchantment and love playing the young generation, with the bustle to affirm new lifestyles shaped by modernization. Don't be surprised if a lot of students just come to campus, sit down and be quiet listening to the explanation of the lecturer then went home. In part more comfortable lingering in the mall, enjoying the beauty of the world of youth with the growing consumerist attitudes nourish, hedonist.

Is this what is called a student who is not another highest class of scholars. Look at the facts on the ground, could it be that the student is the figure of the young people who have intellectual capital that justifies all means to achieve the goal of academic (value and ijazah), or a stylish hedonist and consumerist with legality of students like the stories in the soap operas on television. This is just part of the mirror from the mirror cracked the problem of reflecting the nation Indonesia related to the world of the student of the time toward more and more the character of the students decorate even dominate the dynamics of the College.

Colleges in the current era, partly as a place of moral depravity, elitist, pro-people, land, and business education. World campus some have been victims of an investment capitalism and secularism. Make the students forget that the campus as a

place that is indeed meant for academic and non-academic activities and the growing development of the Tower of scholarship as the lights of civilization. How can expect the presence of output quality and personality in the education environment if not give the mainstream for it? Whereas, if a positive student intellectual capital is able to be applied to the maximum, will be able to encourage the growth of the social climate and a healthy interaction between civitas Academica, and were able to unearth potential students, and were able to establish their not only by the thought, but also from a spiritual sport-sporting sense, and sports.

Based on this study sought to investigate the role of habitus in developing students' intellectual capital in Ma'had which is the synergy between the structure of the Agency, how an intellectual capital created and run in a ma'had university, especially at Ma'had Al-Aly Furqon Ponorogo in cooperation with the Faculty of the Islamic Muhammadiyah University of Ponorogo.

The question of the Islamic College (PTAI) during this time, when Islamic students faculty whom Prodi Islamic education and teacher education Madrasa extremely variable input Level his ability, it becomes difficult in the formation and determination of the standard of their abilities. For example about reading wrote the Qur'an, memorizing the Qur'an, the Islamic insight, United Kingdom language proficiency and their Arabic. Often the problem for users of the input, because it graduates the ability became of making trouble in the standardization process and the achievement of results. Based on the subject land, one of the researchers offer that could be developed in order to guarantee Indonesia's PTAI quality graduates are with dormitories at Ma'had system, making the process more and minimize negative

environmental disturbances, as well as minimize wasted a lot of time without obvious benefit.

Ma'had Aly Al Furqon pioneered in order to improve the quality of graduates of Islamic religious education and the status of teacher education Madrasah Ibtidaiyah Muhammadiyah University of Ponorogo i.e. become a teacher plus i.e. teacher haafiz Qur'an 30 juz, plus Islamic insights adequate, as well as strengthening the science tools Arabic, United Kingdom, public speaking and public relation, as well as entrepreneur. The uniqueness of the others: with a short time, students at the Ma'had has a rapid intellectual development and also their unique is not saturated while each day memorizing the Qur'an and various other materials, active organizes Islamic studies independently, by bringing the various figures and leading scientists.

Based on the foregoing researchers interested in uncovering the role of habitus intellectual capital in shaping student at Ma'had Aly Al Furqon Ponorogo. As for the formulation of the problem are as follows:

1. Why a student habitus in Ma'had Aly Al Furqon can grow the intellectual capital of the students.
2. What are the habitus that developed at the Ma'had Aly Al Furqon in developing students ' intellectual capital so that they are not saturated?
3. What is intellectual capital that flourished when the students affected by the habitus in Ma'had Aly Al Furqon Ponorogo?

Researchers conducting a review of the literature against previous research results that are relevant to the research that will be done. The result of the study the researchers found library research conducted by Husniyatus Zainiyati, Salamah research examines models of curriculum development of boarding school students at UIN Maliki

Malang. Find Curriculum that Maliki Malang UIN Ma'had program integrates with curriculum UIN Maliki Malang, certificate of graduation ta'lim al-afkar al-Islami and ta'lim al-Qur'an as prasarat for Islamic studies and reprogrammed as test prasarat comprehensive. Ma'had it implements learning Qur'anic berparadigma with three measures applicable, namely, (a) the public and academic concept mapping scientific religion; (b) integrate the concept of public and academic scientific religion; (c) elaborating the verses of the Qur'an that relevant scientific basis. The tradition of such prayer congregation, ma'had khatmil qur'an and Qur'an, hifdul berinfaq and alms to form character and develop Islamic culture among the civitas Academica. (Zainiyati, 2014:139).

The research of the Dainiyati operates on the process of integration of the curriculum Ma'had and College, as well as character education diperguruan high, in contrast to the research that the researcher did with emphasis on the role of habitus in developing students ' intellectual capital.

In this study researchers using theory of Pierre Bourdieu's theory of Habitus and capital, i.e., according to the researcher's theory of Pierre Bourdieu are relevant for use in reviewing research on the role of habitus in developing intellectual capital at the boarding school students. Habitus theory popularized by sociologist France Pierre Bourdieu. Habitus according to Bourdieu (1991:12) are:

The habitus is a set of dispositions which incline agents to act and react in certain ways. The dispositions generate practices, perceptions and attitudes which are "regular" without being consciously co-ordinate or governed by any "rule". The dispositions whice constitute the habitus are inculcated, structured, durable, generative, and transposable –features that each deserve a brief explanations. Dispositions are acquired through a gradual process of inculcation in which early childhood experiences are particularly important. Through a myriad of mundane processes of training and learning, such as those involved in the inculcation of table manners („sit up straight, „don"t it with your mouth full", etc.), the individual acquires a set dispositions which literally mould the body and become second nature. The dispositions produced thereby

are also structured in the sense that they unavoidably reflect the social conditions within which they were acquired

Habitus is a set of disposition (trend) that skews the agent to act and react in a certain way. The disposition produces practices, perceptions and attitudes are considered normal "finally" involuntarily coordinated or controlled by the "rules". The disposition which is running the embedded strong, long lasting, structured, generative, and be moved. Bourdieu provides an example of how this disposition is formed in them through various training and learning processes, such as children who are being taught the parents how to eat (with sitting, standing, etc.) until the child eventually obtain the permanent disposition ends became a habit.

Habitus measuring mental or cognitive structure where someone connected with the social world. a person is provided with a set of internalized schemes they use for mempersepsi, understand, appreciate, and evaluating the social world. Through this scheme, people generate their mempersepsi practices and evaluate. In dialektif, habitus was "a product of the internalization of the structure of" the social world. Habitus is obtained as a result of the current position in the social world in a long time. (Ritzer and Goodman, 2010:581)

Kleden (Kleden, 2005:361-375) (Binawan, 2007:28-29) Draws seven essential elements about this habitus: (1) the product of history, as the disposition of that last a long time and obtained through repeated exercise (inculcation); (2) was born from a particular social conditions and therefore become a structure that's been given a form in advance by the social conditions in which he manufactured. In other words, it is the structure of the distrukturkan (structured-structures); (3) the disposition of this structured at the same time serve as a framework that gave birth to and give shape to the

perception, representation, and one's actions and because it becomes structuring structures (structures that structure); (4) Notwithstanding the habitus was born into specific social conditions, she could be transferred to other social conditions and therefore are transposable; (5) besifat pre-aware (preconscious) because he is not the result of reflection or rational consideration. He is more of a spontaneity which is unconscious and undesirable on purpose, but it also is not a mekanistis movement that is without historical background at all; (6) are regular and patterned, but is not a submission to certain rules. Habitus is not only a state of mind, but also a state of body and even became the site of incorporated history; (7) habitus can be directed to the purpose and results of specific action, but without any conscious intention to achieve these results and also without a mastery of cleverness that is specific to achieve it.

Capital is capital that allows someone to get opportunities in life. There are many types of capital assets, such as intellectual capital (education), economic capital (money), and a capital of culture (the background and the network). Capital can be obtained, if the person has a proper habitus in his life. For a public intellectual should have a good running by reading books, in order to obtain a capital of culture (knowledge and discussion) is good too. With a capital of books and cultural habitus, a public intellectual can compete and survive in the academic realm. (Ritzer & Goodman, 2010:583).

Habitus in reading, writing, and discussion, study, memorize and intellectual capital will result in a capital of culture. While the diligent work attitude, and a lot of the business network will result in the economic capital. Capital is not something static, but rather something that is dynamic. People who have intellectual capital (education), can work as educators, and have the money (economic capital) to survive. Intellectual

capital can also be converted into a capital of culture (the network that a lot), so that could enrich the intellectual capital itself. Economic capital can also be modified, for example by investing capital, resulting in the economic and cultural capital.

Research on the role of habitus intellectual capital in the development of a student this is the research field (field research). The study was done by selecting Students University of Muhammadiyah Ponorogo residing in Ma'had Aly Al Furqon purposive basis in accordance with the intent of research to uncover the intellectual capital developing students who are affected by the habitus on the structure of the system Ma'had. This research sought to direct dig data out in the field by means of observation and interviewing and documentation. Researchers then perform the task in the field to study the role of habitus in developing students ' intellectual capital, that is primarily about why students at Ma'had habitus Aly Al Furqon can grow the intellectual capital the student, what strategy do in Ma'had Aly Al Furqon in overcoming its student burnout. As well as the results of the intellectual capital that flourished when the students affected by the habitus.

In order to improve our research results, then used the approach of Phenomenology, which seeks and enter into the world of the meaning of the terkonstruksi (conceptualization) in the individual or group who then digejalakan in the form of the phenomenon. (Fathan, 2005:53). The values in the experience and their lives will be excavated and described "as is" without using the views already understood researchers. (Kuswarno, 2009:36). Through this approach, various meanings constructed by individuals and institutions in carrying out capital to develop the habitus itnelektual expected to be revealed in the exposure from the point of view of them as people first.

Data that has been collected tested their validity with the technique of triangulation. Methods of analysis used in this study is diskriptif analysis i.e. analytic performed well in the field (within the site, in the field) (Bungin, 2008:146) and after leaving the field. (Schegel, 1977:10-11).

Through these steps, then research report field that detail will be easily understood and found meaning in the role of habitus intellectual capital development student at Ma'had Aly Al Furqon Ponorogo, (interpretation) and finally created a concept (conceptualization).

DISCUSSION

Ma'had Aly Al Furqon institution education Al Furqon Ponorogo Foundation under which apply a system of special boarding schools for graduates equals high school. Ma'had Aly Al Furqon aims to print the Da'i excels in a mastery of the Arabic language, and Tahfidz Islamiyah Dirasah Al Qur'an as a capital of da'wah in the community.

Ma'had Al Furqon Aly's vision is to be High boarding schools who excelled in printing the best Da'wah cadres in mastery ' Uloom al-Quran tahfizh and Holders certification. Currently Ma'had Aly Al Furqon, in cooperation with the Faculty of the Islamic Muhammadiyah University of Ponorogo in Strata One PIE and PGMI. As for the mission, Ma'had Aly Al Furqon is organizing educational boarding school for students, organize practice Da'wah direct and organize cooperation with colleges

1. The role of Habitus in developing Intellectual Capital student at Ma'had Aly Al Furqon, Ponorogo

2. The existence of infrastructure and funding Structures that support Ma'had Aly Al Furqon located on JL. Tirtotejo 16 Cokromenggalan Ponorogo.

Its location is approximately 500 m near the campus of the University of Muhammadiyah Ponorogo located on JL. Budi Utomo No.10 Ponorogo. The location of the Ma'had Aly Al Furqon is located in the urban center of Ponorogo. Based on the results of interviews with Rohmadi Nanny Mahad Aly Al Furqon that means infrastructure repair which supports the development of the capital intellectual students among them are mosques, dormitories, classrooms, a Hall, library and laboratory gazebo, Arabic and the English language.

Ma'had university Aly high development in accordance with the directions of the development of the Islamic College. That the purpose of the establish Islamic College originally encouraged by several goals, namely: (1) to carry out the assessment and development of Islamic religious studies at a higher level in a systematic and purposeful; (2) to carry out the development and improvement of the Da'wah Islamiyah, and (3) to perform clerical cadre recruitment and reproduction and religious functionaries, both on the State bureaucracy and private circles, as well as social institutions, preach, education and so on. (Azra, 1999:170). If you take the historical perspective in that it is a boarding school model answers to realize the higher Islamic scholar university cadre recruitment at once the embodiment of development integration and interconnectivity of science or in other terms Islamization.

Malik Fajar in Barizi (2005:219-220) says that there is a difference between a tradition of education in boarding school and College, the boarding school has the advantage in terms of morality, but minus the rationality, although capable of giving

birth to a private tough but morally, intellectually weak. And vice versa, the College excels inside of rationality and skill but the minus side of morality. This need for a solution to integrate it all, so higher education is Islam able to produce a generation that excels on the side of morality, intellect, and skill. This, according to what was done by the University of Muhammadiyah Ponorogo which build cooperation with Mahad Aly Al Furqon Ponorogo in shaping students ' pesantren.

This is confirmed also by the priest Suprayogo, that College and boarding school actually has the same cultural roots, i.e., as an institution is only different in their surroundings. If College and boarding school can be integrated into the context of the integral, then a model or system of education would be an alternative to the development of higher education in Indonesia. (Suprayogo, 2011:45). Especially for the process of integration of science above, which combines the power of a high ratio of thinking in science produced, has a morality or moral high noble in the relationship with God, ourselves, our fellow human beings and nature the universe. Graduates have the skills of a professional reliable skill as builders that can be transformed into the field each.

Based on the results of interviews with Nur Mahad Al Furqon caregiver Rohim that student living in Ma'had Al Furqon provide adequate boarding place, tuition fee and living expenses financed by the Al Furqon Ponorogo of tithes and Infak owners Foundation namely Mr. Agus Yahya, SE, a leading entrepreneur in Ponorogo and donors the agniya ' both in and outside the country.

The system of the students in Ma'had more focuses for self-development in preparation to become a teacher himself at the same time the Dai Hafez al-Quran, having adequate insights Islamiyah, mastering communication adequate Da'wah,

Arabic-and the language of the United Kingdom. The structure of the habitus of the above makes the students more focused in carrying out studies in Ma'had Aly Al Furqon.

- a. Living in the intellectual capital in the development of Boarding students
Students of the University of Muhammadiyah Ponorogo of 21 courses amounted to 8,250 students. Organization of Student Affairs at the University of Muhammadiyah Ponorogo, among which there are quite a lot of HMPS throughout the course of study, BEM BEM, University Faculty throughout the Unit, students ' Activities from the student organizations being a means for students to actualize themselves. The various activities that are capable of them held by, among others, such as sports, martial arts, art Reyog, Islamic studies, seminars. But this activity is not yet at the maximum, as only incidental held alone, much less about scientific studies forums where still very less. Visible when there is an Islamic study, students who attend quite a bit different, with activities such as musical performances, Reyog, teacher, quite a lot of interest for students and get involved in such activities.

"Ma'had Aly Al Furqon in coaching student use living in the dorm. It is aimed at creating maximum learning, to minimize negative influences of the outside world and the effectiveness of the construction in the form of the running system of boarding school. During this time the students who are not residents, it is very difficult knowledge ensures the quality, including the difficulty of teaching the Arabic language to advanced, because the environment is less supportive, if in writing, read the Ma'had al-Quran Islamic University Faculty Alumni Muhammadiyah Ponorogo reliable, tahfizh 30 juz, became its own

bargaining power. The ability of the Arabic language and the language of the United Kingdom could be developed through this because Ma'had habitus that support programs like this.

Based on the things that the system has value in the dorm residents plus in the development, as a result, more PTAI maximum both in the Islamic sciences as well as tools such as the Arabic language and the language of the United Kingdom, as well as *dirasah Islamiyah* more mature.

- b. The commitment of students to learn in earnest. Social structure influence in shaping the intellectual capital habitus students in Mahad Al Furqon Ponorogo that the students here when will enter the program at the Ma'had is preferred to the candidate who really has a fervent commitment to studying at Ma'had Al Furqon Aly. In addition to this, the next test attempted by those who already have a rote juz amma. The students who have passed the tests must be signed agreement to keep all the rules Ma'had agreed and witnessed by parents with brought Ma'had Aly Al Furqon so hopefully not the case the constraints of communication between Ma'had Aly The Al Furqon parents and guardians of students.
- c. Standardization of Terms Read Wrote the Quran. As for the terms of the program practiced *tahfidhul*, the Koran in Ma'had Aly Al Furqon Ponorogo upon explanation conveyed Ustadz Rohmadi that all new students before learning to memorize the Qur'an, they should be able to read the Qur'an properly and correctly as well as smoothly, so as to ease the process memorize Qur'an. For students who could not read the Qur'an smoothly, then held learning reading Qur'an until the students fluently read and could carry out the process of

tahfidzul of the Qur'an. Evident from the above, is running read very visibly in preparation at the Ma'had Al Furqon Aly.

- d. Memorizing the Qur'an (haafiz al-Qur'an) as well as implement the mandatory rituals and traditions. Based on observations and interviews with researchers, ustadz Aris Sugihartono that every day starting at 03.00 BST the students raised to praying tahajud, then they start to memorize the Qur'an until dawn. After they carry out prayers in congregation, santri, used to continue muraja'ah to Ustadz until 05.30. EDT. To create passion in memorizing, they always are given motivation by the ustadz and ustadzah them. When you haven't memorized them no penalty, but the ustadz gives motivation to them. Suppose that telling people that tuna Netra but Hafez of the Qur'an.

From this pattern, evolved intellectual capital the main students in memorizing. They are more accustomed to memorizing the Qur'an, Hadith, or material that they read more easily memorized. 5.30-7.00 they are required to exercise, fatigue or Burnout lost for them in the activity at Ma'had ' in addition to maintain health and facilitate blood circulation in the body so that students are not subjected to a constraint in Hafez Al-Qur'an. 07.00-08.00 they clean themselves and early breakfast when not Monday and Thursday. When the Monday and Thursday they are obliged to carry out fasting on Mondays and Thursdays as habituation building ruhiyah (spiritual) students. 08.00-09.00 GMT conditioned (habituation) in the form of Duha prayer. After their praying Duha, they break briefly to prepare for entering the College curriculum appropriate courses taken or additional material dirasah Islamiyah be aqidah Islamiyah, Arabic language, Fiqh Fiqh, Usul. This material is usually given at 09.00-15.00

GMT. At 15.00-15.30 the santri praying ' ASR and execute muraja'ah to ustadz. At 17.00 muraja'ah terminated then clean you, pray Maghrib and dinner, then break awaits ' Isha ' prayer.

After they continued with the ' Isha ' prayer in kultum passes scheduled to train their intellectual capital in particular practices directly to call people in the form of kultum. After Isha ' they are memorizing the Qur'an until 21.00 pm. Based on the above-mentioned things that habituation in shaping students ' intellectual capital especially in haafiz al-Qur'an and religious morals and atmosphere was scheduled with strict and regular habit, which forms the students to carry out ya every single day, and eventually became a regular. Based on the results of the interview with Jaya Senses one of the students at the Ma'had Aly Al Furqon, that this custom pattern originally is indeed quite heavy, because it has not yet formed such an atmosphere. But after having earnest intentions and implement it for one month first, enter the second month they have felt enjoy and feel more comfortable in him.

- e. Scientific study Based on the results of the interview with Jaya Senses that a scientific study at the Ma'had Aly Al Furqon held once a month, by bringing the leading national resource. With the hopes that the students of al-Furqon have enough scientific knowledge and insight can follow the development of the times. This study we connect with the scholars and scholars of Muslim cooperation at various colleges and boarding schools like Gontor, Ponorogo, Ponorogo STAIN Unmuh, Ponogoro students Forum and others. This study yielded a critical tradition in our students because they are from reading the book and get an explanation from scientific experts, they become increasingly

developed. When researchers observed deeper, to other students at the Ma'had Aly Al Furqon obtained information that this scientific review activity, organized and run by students at the Ma'had Aly Al Furqon, including MC, the selection of themes and elections the resource person. Those Ma'had with the scientific study of the material has expressly granted Ma'had, feeling an awful lot got science and wider insights about Islam, we understand Islam more comprehensive and from many points of view. So the more the BGG Islam can be used to cross-check the source of the teachings of Islam right from a variety of sources and various groups who avoid our blind aspect. Based on this system or in habitus structure existing Ma'had Al-Aly Furqon intellectual capital development support agency i.e. students proved the existence of their awareness to review various sources of Islamic teachings and knowledge, they active hosts and follow the study, as well as more critical, boldly argued against the teachings of Islam with their updating cross check sourcebooks, book, opinions from various book and cross the book sources.

- f. Scientific discussion. Berdasarakan interview with Yufridal that the activities carried out discussions at any time because they are in a dorm so the chance of a wider discussion. That the scientific discussion always turned on by children and al-ustadz Furqon. This is usually done on the material dirasah Islamiyah at 09.00-03.00. Hope they are all capable of taking ibrah and make them more critical nature, intellect, argumentative and can carry out in everyday life. Based on the analysis of researchers that routinely discussion activities, will generate capital/capital adequate to the development of intellectual capital/capital more in man.

g. Preach in the community directly. Based on the results of interviews with Aris Sugiharto that students in Mahad trained preach directly in the community. At the Ma'had they are trained and conditioned to read, then delivered a sermon and kultum. In addition, they are bailed out twice a year in the community in the form of charity program such as Eid al-Adha, care about natural disasters and so on.

3. The strategy of overcoming Burnout student at Ma'had Aly Al Furqon, Ponorogo.

Generally, every person can experience Burnout in the activities, especially in the form of a routine long enough. Based on the experience of the students in General that saturation often occurs at boarding schools, because the material is monotonous and there is no entertainment that growth mind the santri. At the Ma'had Aly Al Furqon already anticipated through strategies that saturation that there must be, for students who are at the Ma'had let alone they are Hafez. To overcome the saturation of each student, for their male students every morning at 05.30-06.30 are required to run in the morning and walk if they get out of the dorm and a breath of fresh air as well as a diaphoretic their bodies more fresh and relaxed. As for the Sorority, they sport of cycling. When Sunday, the students there are entrepreneurial activities, such as the cultivation of bananas, sometimes we ask for the Bazaar, the race-race, outbound, the charity program, the tents once a year and practicing a variety of life skills as a provision of their independence. In this way, the students are not saturated. "

Based on the above, that a variety of activities designed Ma'had Aly Al Furqon variation enough to overcome Burnout include self-employment, running, biking, farm, bazar, contest, outbound, charity program, the tent, and practicing skills

life so that the students are not saturated. That the students there are in addition to the activities to address the above saturation, is the factor that makes the food menu varied they are not saturated when at Ma'had.

4. The results of the Intellectual Capital Santri Ma'had Aly Al Furqon

Based on interview with Rahmadi that implementation Ma'had Aly Al Furqon has led to results that are encouraging. It can be seen from memorizing the Koran children, had already reached 20-30 juz Islamic insights, they are quite adequate, their confidence in public speaking is good so they when the presentation is already able to explain well. Custom discussion, reading and memorizing forming Islamic insights the students who continue to grow, they are increasingly critical and creative and active issuing opinions.

For three years running program execution Ma'had aly Al Furqon, the result of a growing intellectual capital such as the students have reached the target rote 20-30 juz. They have enough because Islamic idea supported by memorizing the Koran, reading, discussion, and scientific study, including exercise public speaking in Da'wah directly in the community. Results achieved from the program of undergraduate students of PAI and PGMI Ma'had program this model is more effective, and more produce quality students for Islamic education, is worthy to be developed in the various PTAI in Indonesia or the international world

Analyzed the results of the development of intellectual capital the habitus that students woke up over at Ma'had Aly Al Furqon has formed the students in the development of the intellectual capital that rapidly. With a positive culture that is developed, and the lack of influence from outside, including strict rules as well as the obvious target of the students, are able to develop intellectual capital to good use.

CONCLUSION

The role of the system or structure of habitus in developing intellectual capital is done diMa'had Aly Al Furqon Ponorogo is to (1). The structure of the funding and infrastructure support. (2) the structure of the system of boarding in the Mukim (3) Students/students Commitment to learning seriously (4). The terms of the standardization of writing reading Qur'an in an early entry (5). Memorizing the Qur'an (haafiz al-Qur'an) as well as implement the mandatory rituals and traditions. (6) a scientific study (7) preaching in the community directly. The seven models of the structure that supports growth capital intellectual student at Ma'had Aly Al Furqon Ponorogo.

Apparently, overcome the saturation of the students the entrepreneurial activities, sports are run morning, biking, farm, bazar, contest, outbound, charity program, the tent, and practicing life skills. So the students are not saturated. Also supported, varied food menu, the cost to live here is provided by the Ma'had.

The result of habituation in development capital intellectual student at Ma'had Aly Al Furqon Ponorogo is the students have reached the target rote 14-18 juz, also increasingly growing their inquiries in the scientific discussion and creative sense they independently hold and draw up the agenda and themes of scientific studies and discussions. The liveliness of their coming out opinions in class discussions, presentations, or clear them in argue.

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