

Mamakiah: Supporting Activity in Education Sustainability at Darul Ulum Islamic Boarding School

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ABSTRACT

Mamakiah is an activity to collect community contributions in the form of materials, usually carried out by students at Darul Ulum Islamic boarding school, Tanah Datar Regency. The purpose of this study is to describe the phenomenon of Mamakiah activities carried out by students at the boarding school. This research is qualitative with a phenomenological approach. The subjects of this research were the teachers of the Darul Ulum boarding school. The data in this study were obtained through interviews. This research reveals that Mamakiah contributes to the continuation of the education of the students at Darul Ulum boarding school. In the implementation of Mamakiah activities, the Pakiah (students who perform Mamakiah activities) must carry out several provisions and procedures. The Pakiah must wear a peci, a long-sleeved batik shirt, and a cap. The Pakiah must also greet people politely when visiting homes and recite prayers for those who donated at the end of the Mamakiah process. Mamakiah is an indication of a harmonious relationship between the santri and the community. The relationship is expected to be maintained so that the educational process of the students can continue.

Keywords: mamakiah, pondok pesantren, donation, education

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INTRODUCTION

Pesantren are Islamic educational institutions that play an important role in shaping the character, religious knowledge, and morals of young Muslims in many countries, especially in Indonesia. Salafiah pesantren have traditionally relied on various sources of funding, including donations from the community. However, in recent years, house-to-house donations have become increasingly significant as one of the funding sources that support the operation of such pesantren. According to Fitri, it is an educational institution rooted in Islamic values and operating in Indonesia. In it, various religious subjects about Islam are taught, while playing a significant role in shaping the moral education and noble morals of the santri who follow it. Syafe'i (2015) It also states that the origin of the term "pesantren" comes from the combination of the prefix pe-+ "santri"-an, with "santri" meaning student in Javanese. Meanwhile, the term "pondok" comes from the Arabic "funduq," which means lodging.

It is important to understand that pesantren have been a strong pillar of Islamic education, especially in teaching a conservative understanding of Islam. Pesantren education

involves in-depth study of religion, morals, and Islamic traditions. However, to maintain the sustainability of these pesantren, sufficient and sustainable sources of funding are required. Therefore, a deeper understanding of the role of house-to-house donations in this context is necessary. According to Karimah, (2018) Education in Islamic boarding schools has a great positive impact in developing the nation's intelligence. Through the educational process in boarding schools, students, who are the next generation of the nation, are not only given knowledge, but also formed attitudes and characters, and acquired various skills that are important for their service to society.

The practice of house-to-house donations in pesantren also reflects the strong interaction between pesantren and the local community. This shows that pesantren and the community have a close relationship in supporting the sustainability of pesantren. However, there is still a lack of understanding of how these donations affect pesantren operations, and the extent of their impact remains limited.

Donations in general are levies made by and for the benefit of a certain group of people and do not require a legal basis according to the law and have no element of coercion. (Umaina et al., 2020). Donations are generally not required by statute or law. This means that individuals or groups who make donations do so voluntarily without any legal obligation requiring them to contribute. No statutory regulations govern or require these donations. Therefore, these donations depend on the awareness and goodwill of the individual or group making them.

Darul Ulum Padang Magek Islamic Boarding School is a boarding school located in Padang Magek, Rambatan Sub-district, Tanah Datar Regency. This educational institution began as a surau founded by Tuanku Salim Malin Kuning, a shattariyah scholar from Tanah Datar. In its operations, this pesantren allowed students to practice asking for house-to-house donations to support their education. This practice is known as Mamakiah by the local community.

Mamakiah is an activity in which students leave the mosque and travel to nearby villages to solicit charity from the community. Mamakiah's major purpose is to help impoverished pupils with their educational needs, such as purchasing books and other learning materials. Furthermore, Mamakiah allows students to engage with the surrounding community and gain knowledge through direct interaction with the population. Mamakiah activities are still carried out by santri in the framework of traditional Islamic boarding schools in Indonesia. (Nursyda et al., 2021).

Research on Mamakiah's role in supporting pesantren can help see the extent to which these pesantren are financially sustainable. In the context of changing social, economic, and

political developments, understanding how pesantren can maintain their funding will be an important focus. This research will also review the trends and dynamics of change in Mamakiah in these pesantren. With social and cultural changes taking place, this practice may have undergone an evolution, and it is important to track how Mamakiah has changed over time.

A better understanding of Mamakiah's role in supporting pesantren can also clarify the importance of community participation in maintaining Islamic education institutions. It can also serve as a foundation for stakeholders' efforts to support further such pesantren in maintaining their sustainability and relevance in Islamic education in the future.

This research can provide a scientific basis for understanding the dynamics behind Mamakiah's behaviour in supporting the sustainability of Pesantren Darul Ulum. It can provide deeper insights into the importance of this source of funds for the survival of pesantren as well as the role of pesantren in educating the Muslim generation.

Based on the description above, the author asks several research questions: 1) What is the history of Mamakiah activities? 2) How is the implementation of Mamakiah activities? 3) What is the purpose of Mamakiah activities? 4) How is the utilisation of the donation in Mamakiah toward the students' education in the pesantren?

METODE

This research is a qualitative study with a phenomenological research type. A qualitative approach in which the researcher focuses on capturing the experience of an activity or concept from the participants' point of view (A. Kusumastuti and A Mustamil Khoiron, 2019; Gay et al., 2012; Miles & Huberman, 1994b, 1994a; S Siyoto and M Ali Sodik, 2015; Sholahuddin, 2021; Sugiyono, 2013; Suliswiyadi, 2019; Widodo, 2021). This research was conducted at Darul Ulum Islamic Boarding School, Batusangkar. In this study, the informants in question include: teachers at Darul Ulum Padang Magek sesantren. In this study, the object in question is the phenomenon that is the focus of research. The research object is the phenomenon of asking for donations (mamakiah) to support the sustainability of Darul Ulum Pesantren, Batusangkar. Data processing uses the theory of (1994). It includes several steps: Data Collection, Data Organisation, Selection of Units of Analysis, Data Coding, Data Categorisation, Data Interpretation, Data Comparison, Conclusion Drawing, Verification, and Reporting of Findings.

RESULT AND DISCUSSION

History of Mamakiah Behaviour in Pesantren Darul Ulum Padang Magek

Pesantren Darul Ulum Padang Magek was established in 1942 with the presence of Surau Baru under the care of Tuanku Salim Malin Kuning. In 1942, at the age of 25, Tuanku Salim Malin Kuning settled and became Tuanku in Padang Magek. From then on, he began to teach various religious sciences to the people of the newly built surau at that time. This is the New Surau that still exists in the neighbourhood of Darul Ulum Padang Magek Islamic Boarding School.

The word mamakiah means an activity of asking for house-to-house donations carried out by boarding school students on a certain day. People who do this are called pakiah. Pakiah originally comes from the Arabic Faqihun, which means a person who understands. The nickname Faqihun was originally intended for people who entered as santri in salafiah Islamic boarding schools as santri. Then this term was harmonised with the local language and used as a term that refers to santri who carry out activities asking for donations house to house to help the process of continuing the santri's education.

Purpose of Mamakiah

Mamakiah activities have two objectives. The first goal is that Mamakiah is expected to train the mentality of the santri in society. Later, after completing their education in the pesantren, they will face various dynamics of interaction in society. With the existence of Mamakiah activities, students are accustomed to interacting with the community, and from time to time their social competence will increase in a positive direction.

The second purpose of Mamakiah activities is to support the continuation of the education of students in pesantren. This activity provides financial support to students in pursuing education in pesantren. Through this activity, it is hoped that a network of solidarity between the community and pesantren can be created to support the development of Islamic education. Mamakiah acts as a forum for social fundraising and mutual assistance, where donors from various levels of society can contribute to support the education of students. Thus, mamakiah activities are not only a means of raising funds, but also a symbol of close collaboration between the community and religious educational institutions. It is hoped that, through active participation in mamakiah, the students' finances can be secured, opening up wider educational opportunities, and ultimately, creating an educated generation that contributes positively to society.

Implementation of Mamakiah Activities

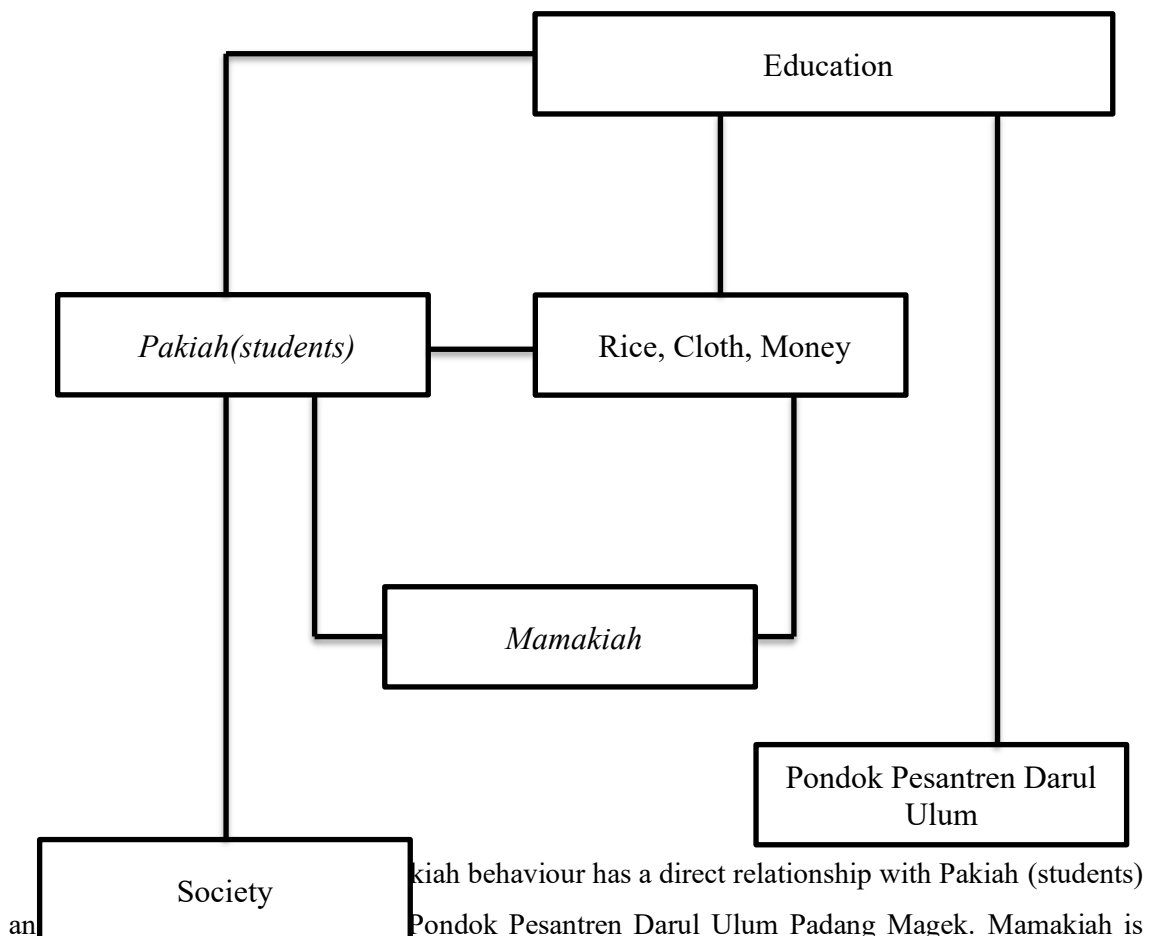
Students of Darul Ulum Islamic boarding school, Padang Magek, carry out Mamakiah activities every Thursday. On that Thursday, the teaching and learning process at Darul Ulum Islamic boarding school is cancelled, or closed. Only a few students carry out Mamakiah. Not all students are involved in these activities. Generally, students who carry out Mamakiah use items such as a peci, sarong, long-sleeved batik shirt/koko shirt, and a buntia (a storage tool for

donated rice). The long-sleeved shirt protects from the sun. The sarong cloth is placed on the shoulder. The sarong is carried so that it is easy to perform prayers when they want to pray. In the process of implementing this activity, students are required to carry out several procedures. The first and most important stage of the procedure is when they arrive at someone's house in the community; the Pakiah must first greet the host. After being welcomed by the host, the Pakiahs then ask for donations with polite language. After the host donates, the Pakiahs pray for the host.

***Mamakiah* and the Sustainability of Santri Education**

Mamakiah is a form of contribution from the community around Darul Ulum Islamic boarding school to support the continuation of students' education. This activity contributes in terms of material to the students. The form of donations given by the community is in the form of rice, money, and clothes. The students use the rice for consumption needs. They use the money to buy books. The clothes obtained from the community are used for the daily clothes of the students.

Figure 1
Relationship Among Elements in *Mamakiah* Activities



the behavior that is done by the *Pakiah*(students). Mamakiah helps students continue their education at the Pondok Pesantren. Students receive financial support from the result of Mamakiah, such as rice, cloth, and money. Rice supports students' consumption during their education at the Pondok Pesantren. Students use the cloth in their daily activities. Students use the money to buy kitab (books) to support their education. *Pakiah* has a strong relationship with society because it interacts directly with people in the community.

CONCLUSION

Darul Ulum Pesantren Padang Magek is one of the Islamic boarding schools that allows its students to carry out Mamakiah activities. This activity has been proven to support santri's sustainability in studying at the pesantren. Contributions or forms of donations given by the community include rice, money, and clothing. The contribution that has been given is a form of harmonious relationship between the pesantren and the community. The relationship is expected to be maintained so that the educational process of the students can continue.

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