Coping the discrepancy between moral and intellectual achievement: the model integration of higher education and modern Islamic boarding schools in Indonesia

Jarman Arroisi

Universitas Darussalam Gontor Ponorogo
E-mail: jarman@unida.gontor.ac.id

Rodhi Hakiki Bin Cecep Mustopa

Darul Falah Islamic High School Tawau, Sabah, Malaysia
E-mail: rodhihakikibcm@gmail.com

Royyan Ramdhani Djayusman

Kingston University London
E-mail: k1927850@kingston.ac.uk

Abstract

Currently, higher education institutions in Indonesia are considered to produce products that emphasize the intellectual aspect but lack the moral element. Meanwhile, it is recognized that pesantren institutions' products emphasize the moral aspect but lack the intellectual element. This paper aims to analyze the model integration of

higher education with modern Islamic Boarding Schools, the system of instilling values, the philosophy of the Islamic boarding school, and strategies for facing challenges—a case study of Darussalam University (UNIDA) Gontor. In addition to using the participatory observation method as a data collection tool, this paper uses descriptive analysis during reading, discussing, and writing. With this method, three important findings can be conveyed; *first,* the integration model between UNIDA Gontor and modern Islamic boarding schools can be appropriately implemented if an adequate boarding system supports it. *Second,* a boarding system that emphasizes discipline and offers a dense curriculum and a range of extracurricular activities can effectively instill values, work ethics, and the philosophy of the Islamic boarding school while also embodying the *triharma* of higher education. *Third,* the power of motivation, support from various parties, and the active participation of students in the educational process will determine their achievements and competencies while on campus or in society.

Lembaga pendidikan tinggi di Indonesia saat ini dinilai menghasilkan produk yang peka terhadap aspek intelektual tetapi minus aspek moral. Sementara produk lembaga pendidikan pesantren diakui lebih banyak menekankan aspek moral tetapi lemah pada aspek intelektual. Naskah ini bertujuan menganalisis model integrasi perguruan tinggi dengan pesantren modern, sistem penanaman nilai, filosofi pesantren, dan strategi menghadapi tantangan, studi kasus Universitas Darussalam (UNIDA) Gontor. Selain menggunakan metode observasi partisipatif sebagai alat pengumpulan data, naskah ini juga menggunakan analisis deskriptif selama membaca, membahas, dan menulis. Dengan metode tersebut, tiga temuan penting bisa disampaikan; *pertama,* model integrasi antara UNIDA Gontor dan Pondok Modern bisa dilaksanakan dengan baik jika didukung oleh sistem asrama yang memadai. *Kedua,* dengan sistem asrama yang penuh disiplin, kegiatan kurikuler dan intrakurikuler yang padat bisa menjadi media yang efektif untuk menanamkan nilai, disiplin, etos kerja, falsafah pondok, dan mengejawantahkan Tri Dharma perrguruan tinggi. *Ketiga,* kekuatan motivasi, dukungan dari berbagai pihak, dan keaktifan mahasiswa mengikuti proses pendidikan menjadi bekal yang baik sekali dalam menghadapi tantangan dan perkembangan zaman.

Keywords: *higher education, modern Islamic Boarding Schools, integration, moral, intellectual.*

Introduction

College and *pesantren* in Indonesia are two educational traditions that have many differences. A college emphasizes more liberal things, while pesantren emphasizes more conservative activities because it is centered on the figure of *kyai*. College is synonymous with modernity, developing principles of seeking scientific truth, democracy, equity, and non-discrimination by upholding human rights, religious values, cultural values, plurality, national unity, and integrity.[1] Like one of the Islamic educational institutions, pesantren has a substantial responsibility in shaping the character of the nation's next generation. In this regard, from a historical perspective, Nurcholis Madjid said, pesantren is not only identical to Islam but also contains the meaning of indigenous Indonesian authenticity. This statement was supported by C. Geertz as well as Abdurrahman Wahid who emphasized pesantren as a subculture of Indonesian society. During the colonial era, pesantren became the basis for the struggle of the indigenous nationalists.[2] Even Martin Van Bruinessen noted the existence of the *tariqat* organization; pesantren was able to mobilize peasant protests to attack the Dutch colonialists in West Java in 1883.[3]

From the two different characteristics of higher education and Islamic boarding schools, it is important to carry out an analysis of the integration between the two. From the existing literature, at least several studies examine the idea of integrating higher education with modern Islamic boarding schools, one of which is UNIDA Gontor. Among the studies related to this idea are the following: First, a study conducted by Saifuddin

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[1]Undang-Undang Republik Indonesia Nomor 12 Tahun 2012 Tentang Pendidikan Tinggi Bab II Pasal 6 (2012).

[2]Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter", *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, Volume 8, Number 1 (2017), 62.

[3]Bambang Budiwiranto, "Pesantren and Participatory Development: The Case of The Pesantren Maslakul Huda of Kajen, Pati, Central Java", *Journal of Indonesian Islam*, Volume 3, Number 2 (2009), 268.

Alif Nurdianto in 2017 raised the theme of KH. Imam Zarkasyi: Building Community Character by Modernizing Islamic Boarding Schools (1926-1936). The findings of this study state that amid the condition of the pesantren, which are seen as backward, KH. Imam Zarkasyi has a smart idea, which is to integrate higher education systems such as al-Azhar, Syanggit, Aligar, and Santiniketan into modern Islamic boarding schools in Gontor.[4] One year earlier, Umar Bukhari conducted research with the same object under the title KH. Imam Zarkasyi with the New Genre of Islamic Boarding Schools (Reflections of a Student's Grandson). The purpose of this study is to look at the renewal model carried out by KH. Imam Zarkasyi. The final findings are explained. First, the renewal of learning methodologies in Islamic boarding schools, especially in Arabic. Second, incorporating general material into the pesantren. Third, the management of Islamic boarding schools with a waqf system.[5] Two years later, in November 2018, to be precise, almost the same study was conducted by Ahmad Choirul Rofiq with the title Perspective KH Imam Zarkasyi Concerning the Unity of Science. One of the findings obtained from this study states that education at modern Islamic boarding schools Gontor applies religious and general lessons.[6]

Another research conducted by Rila Setianingsih et.al made UNIDA Gontor the object of the study entitled: Embedding Digital Communication Ethics in Islamic Boarding Schools through e-Learning. By using a qualitative descriptive method, the study found several points. The strategy for instilling communication ethics at UNIDA Gontor

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[4]Saifuddin Alif Nurdianto, "K. H. Imam Zarkasyi: Membangun Karakter Umat Dengan Modernisasi Pesantren (1926-1936)," *Jantra Jurnal Sejarah Dan Budaya* 9, no. 2 (2017): 180-202.

[5]Umar Bukhory, "KH. Imam Zarkasyi Dan Genre Baru Pondok Pesantren (Refleksi Seorang Cucu Murid)," *Journal of Islamic Studies* 1, no. 2 (2016): 259–272.

[6]Ahmad Choirul Rofiq, "Perspektif K.H. Imam Zarkasyi Mengenai Kesatuan Ilmu Pengetahuan," *Ta'allum: Jurnal Pendidikan Islam* 6, no. 2 (2018): 313–346.

is carried out with e-learning based on online Islamic media literacy standards. The study revealed seven standards that cover the principles of content production, information distribution ethics, accuracy, and *anti-hoax* assurance, the spirit of *amar makruf nahi munkar*, the principle of wisdom in *da'wah*, the principle of digital interaction, and freedom of religion.[7] Furthermore, another research study on the Gontor education system was conducted by Raja Nor Ashikin bint Raja Ramli, with the title Endowment Sustainability in Developing Educational Institutions: Preliminary Studies, which observed a waqf manner within the education system in Gontor. Additionally, the study confirmed that Gontor has given birth to a class of Islamic intellectuals who are highly knowledgeable and able to implement the knowledge they have acquired.[8]

Long before some of this research was conducted, in 1996 to be precise, M. Din Syamsuddin, in his working paper, presented a study on "Higher Education Islamic Boarding Schools' Significance and the Future Agenda," conveying that quite some Islamic boarding schools have been developing their higher education institutions, including UNIDA Gontor which could be categorized as the pioneer of implementing Islamic boarding schools.[9] This finding might be very reasonable as Gontor has been fostering at least 36 Islamic boarding schools established and led by Gontor alums.[10]

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[7]Rila Setyaningsih et al., "Penanaman Etika Komunikasi Digital Di Pesantren Melalui Pemanfaatan E-Learning," *Jurnal Kajian Komunikasi* 8, no. 1 (2020): 128–140

[8]Raja Ramli Raja Nor Ashikin and Abd Hamid Nor 'Adha, "Kelestarian Wakaf Dalam Membangunkan Institusi Pendidikan: Kajian Awal," in *International Conference on Postgraduate Research 2014 (ICPR 2014)*, vol. 2014 (Kuala Lumpur, 2014), 454.

[9]M. Din Syamsuddin, "Perguruan Tinggi Pesantren; Signifikasi Dan Agenda Masa Depan," *Rapat Senat Terbuka Institut Studi Islam Darussalam Pondok Modern Gontor* (Ponorogo, 1996).

[10]Perguruan Tinggi Pesantren binaan Universitas Darussalam Gontor ini berada dalam satu Forum Pondok Almuni Gontor (FPAG) yang memiliki ikatan emosional sangat kuat dan jalinan komunikasi intensif yang berdiskusi membahas berbagai persoalan peningkatan perguruan tinggi.

From the literature reviews mentioned above, this study will mainly discuss the learning, waqf, curriculum, and Gontor management systems. This article will be the first study on the integration of Higher Education with the Gontor Islamic Boarding School, how the investment of values is implemented, and what provisions make students able to face the challenges of the times. Therefore, the study of the integration of tertiary institutions with modern boarding schools or the integration of Islamic boarding schools with the UNIDA Gontor model is an important study to be carried out. However, pesantren that have developed their educational level to the HE levels still require concentration in various matters, including the output characteristics, so in this way, general tertiary institutions can be distinguished from Islamic boarding schools.

By paying attention to the implications of the dualism-dichotomous pattern above, it becomes a unique model if UNIDA Gontor is recently called a synthesis between higher education and modern Islamic boarding schools. And the values of Islamic boarding school education, which can ultimately enlighten development in all fields. In this context, Nidhal Guessoum, in Science, Religion, and the Quest for Knowledge and Truth: An Islamic Perspective, Cultural Studies of Science Education, states that understanding the difference between two different things is very important to know more about.[11]

Higher education system and model in Indonesia

Based on the law of the Republic of Indonesia number 12 of 2012 concerning higher education, the principle of higher education leads to several things including scientific truth, reasoning, honesty, justice,

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[11]Rizkia Suciati et al., "Millennial Students' Perception on the Integration of Islam and Science in Islamic Universities," *Indonesian Journal of Islam and Muslim Societies, Vol,* 12, no. 1 (2022): 31-57.

benefit, virtue, responsibility, diversity, and affordability. In terms of objectives, the standard of higher education institutions mandated by law is ideal, but there are problems with their implementation. Besides that, in terms of goals, colleges themselves are also very diverse in understanding goals. For example, the University of Gadjah Mada and the University of Indonesia, these two universities emphasize developing knowledge and seem to emphasize fewer moral aspects.[12] Read the Strategic Plan of the University of Indonesia.[13]

Considering the different objectives set by each university, of course, the output produced might also be different. On the one hand, the problem of this difference in output is not because of unclear objectives. Still, on the one hand, the existing autonomy policy provides opportunities for colleges to be different in implementing higher education models. The absorption of human resources from colleges toward the principles and objectives of higher education is not the same on the other side.

The availability of competent human resources in colleges in the digital era greatly determines the products produced. Therefore, this condition must be realized and must be prepared by each college. To deal with this digital era, Rahmat Wahab's notes explained that the UK Government Department of Education (Sept. 2018) emphasized that there are five categories of essential digital skills: [14] (1) communicating, (2) handling informing and content, (3) transacting, (4) problem-solving, and (5) being safe and legal online. After an empirical study was conducted in

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[12]Tim Universitas Gadjah Mada, *Rencana Strategis Universitas Gadjah Mada 2017-2022*, Yogyakarta: Universitas Gadjah Mada, 2019, 7.

[13]Tim Universitas Indonesia, *Rencana Strategis Universitas Indonesia 2020-2024*, Depok: Universitas Indonesia, 2020, 5.

[14]Rochmat Wahab, "Perkembangan Pendidikan Di Era Digital" in *Rapat Senat Terbuka Universitas Darussalam Gontor dalam Rangka Wisuda Sarjana dan Pascasarjana Angkatan 33*, Ponorogo: Sekretariat Rektorat UNIDA Gontor, 2019, 7.

April (2019), modifications were made to (1) digital foundation skills, (2) communication, (3) handling informing and content, (4) transacting, (5) problem-solving, and (6) being safe and legal online. According to Rahmat Wahab, this change means that digital skills continue to be updated, by the existing demands. In addition, as expected by Amin Abdullah, colleges especially in Islamic education should be able to modify their teaching and research methods to suit the development and achievements of science, especially the social sciences and humanities today.[15]

Besides human resource competency being a factor that determines the outcome of a college, the autonomy of higher education management as outlined in government regulations also provides various interpretations. The autonomy of the management of higher education institutions, as stated in government regulation number 4 of 2014, part two of article 22, has implications for competition between higher education institutions (which again) culminate in the resulting product not reflecting an ideal portrait. Some colleges give full attention to intellectual freedom but lack spiritual and moral aspects; on the other hand, some colleges emphasize moral-ethical aspects but pay less attention to intellectual aspects.

Based on the brief portrait of the focus from each higher education institution mentioned above, it can be conveyed as long as the observations on the existence of higher education institutions, such as Public Higher Education, PTN, and Private Higher Education, PTS, do not seem to have a higher education model that fully makes character education as its central theme. The Harvard University research result shows that a person's success is not only determined by the ability and knowledge factor (hard skills) but also supported by self-management and others (soft skills).[16]

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[15]M. Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community", *Al-Jami'ah*, Volume 55, Number 2 (2017), 391-426

[16]M. Walid, "Model Pendidikan Karakter Di Perguruan Tinggi Agama Islam (Studi Tentang

By focusing on the system and model of implementing higher education in the country and the reality of expectations and what is needed by the community, it seems that there is a need for a reorientation of the model and system of the higher education system that could meet its expectations.

Modern Islamic boarding school Gontor: values and education system

Modern Islamic boarding school Gontor, also known as Pesantren Gontor, is one of the Islamic educational institutions with a dormitory system, which makes the mosque the center of activity and *kyai* the central figure.[17] Through this dormitory system, Pesantren Gontor is proven to be able to create a unique atmosphere of life, where the atmosphere of life in pesantren is imbued by the Five Spirits of Pondok pesantren: sincerity, simplicity, self-sufficiency, Islamic brotherhood, and freedom.[18] With those five spirits, Pesantren Gontor can design a religious tradition that is not found in a public educational institution. The religious traditions of Pesantren Gontor are special features that are always maintained because herein lies the advantage.[19] Even with the various activities in Pesantren Gontor, many people call it modern, a modernity that does not lie in the use of the curriculum where the yellow book (classic Arabic textbook) is used but in the concept of education.[20] Therefore, based on in-depth observation, the founder of Pesantren Gontor, KH. Ahmad Sahal, KH.

Pendidikan Karakter Berbasis Ulul Albab Di Universitas Islam Negeri Maulana Malik Ibrahim Malang)", *El-Qudwah*, Volume 11, Number 1 (2011), 117.

[17]Imam Zarkasyi, "Pondok Pesantren; Jiwa Dan Masa Depannya", in *Serba Singkat Tentang Pondok Modern Darussalam Gontor*, Ponorogo: Sekretariat Pondok Modern Darussalam Gontor, 1997, 2.

[18]Imam Zarkasyi, "Pondok Pesantren...", 2.

[19]Nurcholish Madjid, *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan*, ed. Kasnanto, Jarkarta: Paramadina, 1997, 5.

[20]Martin Van Bruinessen, "Divergent Paths from Gontor: Muslim Educational Reform and the Travails of Pluralism in Indonesia", in *On The Edge of Many Worlds:* Festschrift Karel Steenbrink, ed. by Freek L. Bakker, Zoetermeer: Meinema, 2006, 192.

Zainuddin Fananie, and KH. Imam Zarkasyi believed that the pesantren's independence, sustainability, progress, and existence lie in a genuine effort to absorb, implement, and guard the values of the pesantren as the basis of the struggle.

To start their struggle and ideals, Trimurti (three founding fathers) of Gontor laid the foundation of their pesantren by collecting some of the values they acquired while studying in several traditional pesantren. Then these values were processed so that the values of the Modern Islamic boarding school Gontor were born. These values include the Five Spirits, the Five Long Term, the Mottoes, the Orientation, the Synthesis, and the Philosophy of Pondok Modern Gontor.[21]

The five spirits of Pondok Gontor are: *a. Spirit of sincerity.* Sincerity means being selfless *(sepi ing Pamrih)*, that is, doing something not because it is driven by the desire to obtain certain benefits. All work is done with the sole intention of worship, *Lillah. Kyai is* sincere in educating; santri is sincere in being educated and educating themselves, and the assistants of *kyai* are sincere in helping the educational process work well.[22] *b. Spirit of simplicity.* Life in Pesantren is filled with an atmosphere of simplicity. Simple does not mean passive or *'Nrimo'*, nor it is poor. In the spirit of simplicity, there are values of strength, ability, fortitude, and self-control in facing life's struggles. *c. Spirit of self-sufficiency.* The ability to help oneself is a powerful weapon provided by pesantren to its students. Independence is not only in the sense that students can learn and practice taking care of all their own, interests but Pondok pesantren itself -as an educational institution- must also be able to be independent so that it never relies on the help or mercy of other parties. This model of independence means

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[21]Abdullah Syukri Zarkasyi, *Gontor & Pembaharuan Pendidikan Pesantren*, Jakarta: RajaGrafindo Persada, 2005, 101.

[22]Mukti Ali, *Tal'lim Al-Muta'alim Versi Imam Zarkasyi, Dalam Metodologi Pengajaran Agama*, Ponorogo: Trimurti Press, 1991, 81.

that pesantren students *(santri)* should not depend on other people.[23] *d. Spirit of Islamic brotherhood.* In pesantren, life is filled with an atmosphere of close brotherhood, so that all joys and sorrows are felt together in the fabric of religious brotherhood. This brotherhood is felt in Pondok and affects the unity of the ummah in society when the *santri* return home. *e. Spirit of freedom.* Free in thinking and doing, free in determining the future, free in choosing a way of life, and even free from various negative influences from outside society (not unlimited free).

The second value is the Five Long Term of Pondok Modern Gontor. What is meant by "Long Term" is the direction of development or the work program of Pondok that the founders have formulated. The Five Long Term covers the following fields: *first,* the field of education and instruction, *second,* the field of building the cadres, *third,* the field of building development, *fourth,* the field of treasury or *chizanatullah* (expansion of waqf), and *fifth,* is the field of welfare for Pondok family.

The third value is the mottoes of Pondok Gontor, including *a. Noble character.* Wherever and whenever students must have noble *(akhlak). Akhlak al-karimah* alone is not enough one must have excellent health, *b. Sound body.* Physical health is an important factor in doing everything, therefore students must always be physically healthy. Being noble and in good health is certainly not enough, but one must be equipped with broad knowledge, *c. Broad knowledge.* In doing a job, it is not enough with mediocre knowledge, broad knowledge is needed. After having a noble character, sound body, and broad knowledge, at a further stage, the students can think freely or independently mind, *d. independent mind.* The four mottoes must be placed sequentially and cannot be reversed.

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[23]Hamid Fahmy Zarkasyi, "Modern Pondok Pesantren: Maintaining Tradition in Modern System", *Tsaqafah*, Volume 11, Number 2 (2015), 223-248.

The system of teaching.

There are two levels of education and teaching at Gontor, the secondary and the higher education level. For the effectiveness and efficiency of teaching activities at *Kulliyatu-L-Mu'alimin al-Islamiah* (KMI) and UNIDA Gontor, a modern system is applied. The education and teaching system is adopted from a holistic teaching pattern.[24]

Through all the components described above, such as values, system, philosophy, and operational activities in Gontor, those already have a fairly strong foundation building. Efforts to improve the ideal objectives stated by the founders as recorded in the waqf charter as 'Universitas Darussalam' require caution. *"Pondok ini apabila menjalankan yang sudah ada ini saja, insya Allah sudah baik dan maju, adapun kalau ada pengembangan perlu kehati-hatian"*.[25] All pesantren activities in general, have been stipulated in the basic regulations of Pondok institutions which all lead to the Qur'an and the Hadith.[26]

Integration system of higher education with pesantren

After having a brief review of the development of education in Indonesia, in terms of institution and system, it is clear that the oldest educational institution in Indonesia is pesantren. This institution initially grew from the wishes and efforts of the people driven by a strong desire to spread the teachings of Islam. Because they are aware of the order, everything is only intended to uphold religion. Based on the consideration of that thought, the basis of pesantren is sincerity, worship is merely carrying out

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[24]Hamid Fahmy Zarkasyi, "Modern Pondok Pesantren: Maintaining Tradition in Modern System", *Tsaqafah,* Volume 11, Number 2 (2015), 223-248.

[25]Abdullah Syukri Zarkasyi, *Manajemen Pesantren Pengalaman Pondok Modern Gontor*, Ponorogo: Trimurti Press, 2005, 176–78.

[26]Tim Pondok Modern Gontor, *Peraturan Dasar Lembaga-Lembaga Dalam Balai Pendidikan Pondok Modern Gontor Ponorogo*, Ponorogo: Sekretariat Badan Wakaf Pondok Modern Gontor, 1995, 5–25.

religious orders in the hope of getting pleasure from Allah SWT. This is very different from the orientation of general higher education which the majority adheres to patterns and systems from the Dutch colonial heritage.

While the colonial education system is oriented toward preparing students to become employees. Based on this orientation, Geert in his work '*Abangan, Santri, Priyai dalam Masyarakat Jawa*', commented:

> "...ini adalah suatu kelas (priyai) yang berbeda dalam sekali dari petani. Ia melihat hidup dalam pengertian hirarki dan kekuasaan bukan dalam pengertian demokrat komunal yang sederhana; dalam pengertian hak istimewa dan bukan kewajiban timbal balik; dalam pengertian lagak pamer dan pembesaran diri dan bukan pemenuhan kebutuhan hidup dan kewajiban komunal."[27]

Education that emphasizes students "to become employees," as seen in the colonial heritage education system, is still very difficult to change towards a free-spirited education. Even if we look more closely at the fact that the influence of this educational orientation is still deeply rooted in today's educated society, based on the inherent nature and character of the educational results of the Dutch colonial system, the three founders of Gontor synthesized the colonial education system with the pesantren education system (which includes 100% religious knowledge and 100% general science) as well as instilling a philosophy of life for the students such as "noble character, sound body, broad knowledge, and independent mind".

The reform of the pesantren education system carried out by the Trimurti Gontor in 1936 was intended to prepare students to survive and exist to face the challenges of the times. Imam Zarkasyi's policy of integrating formal and non-formal curricula is implemented by utilizing

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[27]Clifford Geertz, *Abangan, Santri, Priyayi Dalam Masyarakat Jawa*, Jakarta: Pustaka Jaya, 1983, 315.

the pesantren environment.[28] In this context, the University of Darussalam (UNIDA) Gontor continues Pondok Modern Darussalam Gontor education and is very concerned about balancing general and religious education, moral and intellectual aspects. Attention to this balance is one of the values of Islamic moderation emphasized in the Qur'an and al-Hadith.[29] On the other hand, moderate Islam is easy to trace in the life of Islamic boarding schools, including Pondok Modern Gontor, which is an important reference for the development of moderate Islam in Indonesia.[30]

The integration of intellectual and moral aspects, curricula with intra-curricular, general knowledge, and religion has been aligned with UNIDA's vision to become a college with Pondok Modern system which is quality and meaningful, as a center for the development of science-oriented Islamization of Contemporary Knowledge and as a center for the study of Qur'an language for the welfare of mankind. To support the achievement of UNIDA's vision, the Directorate of Islamization of Contemporary Knowledge and the Directorate of Guidance and Counseling were established.

These two directorates have a big role in designing an environment that forms students' character. Therefore, cultivating work ethic, discipline, patience, sincerity, hard work, militancy, and character building are inseparable domains. With hard work, carrying out lecture assignments and obligations in earnest will create militancy, and a declining environment from *kyai*, teachers to students.[31]

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[28]Hamid Fahmy Zarkasyi, "Imam Zarkasyi's Modernization of Pesantren in Indonesia: (A Case Study of Darussalam Gontor)", *Qudus International Journal of Islamic Studies*, Volume 8, Number 1 (2020), 161-179.

[29]Muhammad Irfan Helmy, Achmad Darojat Jumadil Kubro, and Muhamad Ali, "The Understanding of Islamic Moderation (Wasaṭiyyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens," *Indonesian Journal of Islam and Muslim Societies,* Vol. 11, No. 2 (2021): 337-401.

[30]Syamsun Ni'am, "Pesantren: the miniature of moderate Islam in Indonesia" *Indonesian Journal of Islam and Muslim Societies,* Volume 5, Number 1, June (2015), 111-134.

[31]Abdullah Syukri Zarkasyi, "Sebelas Kiat Di Balik Kesuksesan Gontor", *Transkip*

Moreover, to support the development of students' intellectual insight at national and international levels, UNIDA Gontor emphasizes the need for collaboration with various universities at foreign and domestic. With full sincerity and hard work, UNIDA Gontor in 2023 received the LLDIKTI Region VII superior tertiary award with the most collaboration categories. As an implication that can be felt, there are quite a few foreign students who have and are continuing their studies at UNIDA Gontor, both in strata one, two, and three. Data on collaboration achievements and the presence of foreign students is proof that the intellectual aspect is being emphasized apart from the moral aspect with various activities to instill values and *tahfidz* al-Qur'an (learning al-Qur'an by heart).

Through this type of coaching pattern, students, consciously or unconsciously, have strong intellectual, moral, mental, and work ethic provisions. This kind of student character development system can be implemented effectively and efficiently in higher education institutions with a dormitory system and is unlikely to be implemented in general higher education institutions. For this reason, UNIDA Gontor is increasingly convinced that the integration of Islamic boarding schools is the right system to face the challenges of the times. Namely, a system that integrates academic and non-academic, moral, and intellectual activities, and Islamic boarding school activities outside the classroom.[32]

At this university-based Pesantren, the Three Education Centers (home, school, and community) are integrated within the Pesantren campus, which is called Pondok. Even with a dormitory system, where the *kyai* functions as a central figure, i.e., caregiver and educator, it is primarily household education in large families, religious education and teaching

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Ceramah Dalam Acara Rutin Kemisan Di Masjid Jami, Ponorogo: Sekretariat Pimpinan Pondok Modern Gontor, 1997.

[32]Munirul Abidin, "Integrated Management Between Islamic Higher Education (The) and Pesantren in Indonesia," *Journal of Critical Reviews, Vol.* 07, No. 15, (2020), 22-38.

as the main activity in pesantren is school education. The mosque as the center of activity, is a symbol of a very strong religious spirit. In contrast, the environment inside and outside the campus, pesantren is a society that affects student education directly. The availability of (1) dormitories and *kyai*, (2) religious education and teaching, (3) mosques as activity centers, and (4) the society within Pesantren College have reflected the existence of an integral educational center.

The integration system of these activities implies that the students can indirectly reflect Islamic values in the educational process. As an evaluation, students' activities are assessed using a scoring system through the Academic Supporting Credit Score, i.e., AKPAM, which is accumulated as the Student Achievement Index (IPKs), which is reported each semester. Considering that Universitas Darussalam has developed an integrated system of Pondok Modern, the quality of graduates of UNIDA Gontor students as a pesantren college is not only measured by academic performance or the Grade Point Average (GPA/IPK) but also integrated with the value of the Students' Cumulative Achievement Index (IPKs).

By this educational model developed by UNIDA Gontor, students, after completing their studies, in real life, might be able to adapt, have a competitive motivation,[33] live with the values of the Five Spirits, and have a noble character, sound body, broad knowledge, and independent mind as referred to in the mottoes. Also, they will grow up to be intelligent in doing positive things. More than that, this type of student will have many useful achievements and competencies for their future careers. By considering the pattern developed by UNIDA Gontor, the competencies possessed by UNIDA graduate students can be paralleled with the ten competencies

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[33]Syamsuri, "Model Pengembangan Ekonomi Berdikari Di Pesantren Gontor Berbasis Pengelolaan Kopontren", *Jurnal AL-INTAJ*, Volume 4, Number 1 (2018), 8-28.

that were initiated by the World Economic Forum in 2016.[34] These are competencies that are needed by society today. The ten competencies are complex problem-solving, critical thinking, creativity, people management, coordinating with orders, emotional intelligence, judgment and decision-making, service orientation, negotiation, and cognitive flexibility.[35] By paying attention to the output produced from the UNIDA Gontor model Islamic boarding school integration system as above, it is not surprising that Bambang Arief Rahman noted that this model institution has turned into a multicultural institution.[36]

The implication is that the characteristics of students who have strong motivation are active, creative, and innovative in positive ways, and will easily face the challenges of the times with full optimism. Therefore, from this point we can convey several important aspects in building the integration of higher education and Islamic boarding schools, namely the existence of the rector as a *kyai* who is a role model, students who are ready to learn, the availability of disciplined dormitory life, vision and mission at the institutional stage, curriculum design, educational methods and teaching, value instillation system, boarding school philosophy, and adequate facilities.

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[34]World Economic Forum, *The Future of Jobs Employment, Skills and Workforce Strategy for the Fourth Industrial Revolution*, *Growth Strategies*, Cologny: WEF, 2016, 21.

[35]Hamid Fahmy Zarkasyi, *Pekan Perkenalan Khutbatu-L-'Arsy Universitas Darussalam Gontor*, ed. Panitia Pekan Perkenalan Khutbatu-L-'Arsy, Ponorogo: UNIDA Gontor Press, 2021, 73–81.

[36]Bambang Arif Rahman, "Islamic revival and cultural diversity: pesantren's configuration in contemporary Aceh, Indonesia" *Indonesian Journal of Islam and Muslim Societies*, Vol. 12, No. 1 (2022), 201-229.

Table 1: pesantren higher education integration model

Institution	Mission	System of Curriculum	Education and Teaching System	System of Central Figure	System of Value	Output Characteristic
Higher Education	Organizing higher education that has standards of education, research, and service	Referring to the National Qualifications Framework (KKNI)	Tutorials, discussions, assignments, and presentations	Rectors, lecturers, academia	Noble values of the nation	Have high intellectuality but lack morality
Pesantren	Maintain and preserve the tradition of love of science	Prioritizing education over teaching	Classical study and exam	Kyai, Ustadz, Senior.	Religious values	Has a basis of morality and intellectuality
Integration of modern universities and Islamic boarding schools, the UNIDA Gontor model	Organizing education and teaching, research, and community service within the framework of Islamization of Contemporary Science and development of the language of the Qur'an	Maintaining a balance between the religious and general curriculum while still referring to the KKNI	Integration of the Cumulative Grade Point Average (IPK) and the Islamic Boarding School Grade Point Average (IPKs) with tutorials, classics, discussions, assignments, presentations, and exams.	Rector as Kyai at UNIDA Gontor, lecturer, student council administrator, study center, and dormitory.	Religious values and noble values of the nation	Have a balanced intellectuality and morality

Integration: strategies for facing challenges

In facing the global era, higher education institutions inevitably face challenges. In general, there are two challenges in higher education, the challenges of morality and intellectuality. Moral challenges are the source of the crisis that can be reduced from the perspective of viewing and interpreting life.[37] The dominance of a scientific worldview with all the

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[37]Jarman Arroisi and Rohmah Akhirul Mukharom, "Makna Hidup Perspektif Victor Frankl: Kajian Dimensi Spiritual Dalam Logoterapi", *TAJDID: Jurnal Ilmu Ushuluddin*, Volume 20, Number 1 (2021), 99-120; See also, Fathony Nur Islami et al., "Penanaman Karakter Kepemimpinan Di Pondok Modern Darussalam Gontor Putri Mantingan", *Al-Muaddib :Jurnal Ilmu-Ilmu Sosial Dan Keislaman*, Volume 5, Number 1 (2020), 179-201.

progress achieved by Western civilization hurts other civilizations, especially in the field of epistemology. The Western modern-secular epistemological problem which stands on the foundation of a scientific worldview[38] has not only spawned various problematic attitudes and understandings. But it also has implications for the fragility of the paradigm of uncontrolled individual and social behavior.

Besides the epistemological problems that have given rise to skepticism, modern-secular, Western epistemology has also arisen to atheist understanding. The implication is that atheistic attitudes are becoming a common phenomenon in various scientific disciplines, philosophy, science, sociology, psychology, theology of Abrahamic faiths, etc. Sigmund Freud, a prominent psychologist, stated that religion is an illusion; it is not the reality of the world. According to him, it is not a religion but a scientific work that can guide someone toward knowledge.[39] In the field of science, atheistic attitudes can also be seen in the work of Charles Robert Darwin. According to him, the origin of species did not come from God, but from environmental adaptation, God for Darwin did not play a role in creation.[40]

Considering the facts and realities of the implications of the modern-secular Western epistemological problems stated above, Muslims should view it properly and should not necessarily adopt it regardlessly. This is because Islam as one of the great religions and civilizations has its own view of life which is much more comprehensive. The treatise of the Prophet Muhammad, which was passed on by *ulama*, caregivers, and *kyai* of pesantren, included an interesting view of life, epistemology, and

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[38]Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin*, Kuala Lumpur: ISTAC, 2001, 42.

[39]Sigmund Freud, *The Future of an Illusion*, ed. James Strachey, New York: W. W. Norton & Company, 1963, 40.

[40]Charles Darwin, *The Origin of The Species*, New York: New American Library, 1958, 437.

paradigms to serve as guidelines. Even in the pesantren where *ulama* and *kyai* live, it is not only a place for views of life, epistemology, and paradigms of modern life, but more than that, it is a miniature of a *Syamil* life that deserves to be a foothold.

In the life of pesantren, it is evident that the three centers of education are united, school, home, and environment. There are three factors according to Abdullah Syukri Zarkasyi, pesantren always exist and *Istiqomah*; *First,* Islamic values and the spirit of education contained in pesantren. *Second,* the dormitory system emphasizes high discipline, functioning as a combination of three educational centers: school education (formal), family education (informal), and community education (not formal). *Third,* the teaching materials combine religious and natural sciences.[41]

The second challenge is the intellectual problem, which is an inseparable part of the academic civitas of the college. The Indonesian people as a large nation and the largest Muslim majority are required to improve their scientific work ethic so that they can produce great works as inherited by previous *ulama*. But the fact is that today's scientific activities are running in place, and they even seem stagnant. Of course, This condition doesn't bring significant progress but a lack of achievement. Therefore, it is only natural that today not a single Muslim scientist has his name recorded in the golden ink sheet of the developer of science.[42]

To deal with the two major challenges and problems faced by higher education institutions, Muslim society, especially Indonesian Muslims, should consider integrating an education system that could synergize intellectuality and morality together. Achieving integrated competencies

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[41] Abdullah Syukri Zarkasyi, *Gontor & Pembaharuan Pendidikan Pesantren*, Jakarta: RajaGrafindo Persada, 2005, x–xi.

[42] M. Amin Abdullah, "Profil Kompetensi Akademik Lulusan Program Pascasarjana Perguruan Tinggi Agama Islam Dalam Era Masyarakat Berubah" in *Pertemuan dan Konsultasi Direktur Program Pascasarjana Perguruan Tinggi Agama Islam*, Jakarta: 2002, 2.

through intellectual and moral education might be far from reality without the integration of the higher education system with pesantren education approach. In doing so, higher education providers could consider establishing pesantren principles in the campus environment, such as *kyai* as a central figure, mosque as central activities, and boarding system. By implementing pesantren education principles in the higher education system, the outputs (i.e., students) could overcome moral, including spiritual challenges. Not to mention, the potential achievement from higher education institutions in improving students' critical thinking, which could lessen intellectual drawbacks within Indonesian Muslim communities.

Conclusion

The idea of integrating general higher education institutions with pesantren in this paper originated from deep observations that higher education institutions nowadays are facing spiritual and moral issues. In contrast, pesantren, although have been credited for moral education institutions, have limited resources to intellectual development for their students. Hence, within the advantages and disadvantages of both higher education institutions and pesantren, this paper provides an alternative for developing and enhancing the higher education system to elevate their students' competencies both intellectually and spiritually, through integration of the two types of educational institutions by combining their advantages concerning the integration at the institutional level, including vision and mission, curriculum development, education and teaching approaches, existence of central figure and institutional (i.e., pesantren) values, which could enhance output characteristics and competencies.

The integration between a higher education institution and pesantren can be started with an integrated vision and mission at the institutional

stage, curriculum design, education and teaching methods, and the presence of a rector as *kyai*, including spiritual and organizational values. Nevertheless, the integration processes require three crucial conditions. First, a well-established boarding life system, which includes a supportive boarding environment, communal facilities, and regulation for character building and developing competency purposes. Second, comprehensive support from both internal and external stakeholders, such as staff, parents, and neighborhood communities. Third, a well-motivated actor which is a key element for students' self-development activities. In addition to those conditions, the most essential factor is the presence of a central figure (i.e., rector and *kyai*) as a real-life rule model in both academic and non-academic activities.

This paper theoretically and practically contributes to the development of a higher education system through the integration of institutions, values, curricula, and approaches. Theoretically, this study offers an alternative higher education system integrated with the Islamic boarding system, which can boost the development of students' competencies concerning the global expected competencies such as soft skills (e.g., self-management), and the ten competencies published by the World Economic Forum. Furthermore, practically, the findings of this study provide guidelines for higher education institutions, especially Islamic higher education providers, some necessary steps in developing students' competencies through integrated systems such as self-motivation, internal and external supports, and student engagement. In addition, higher education institutions should consider providing hardware and software requirements regarding the integration plan. The hardware requirements consist of an integrated campus, including teaching, living, worshiping, sports facilities, and housing for rectors and lecturers in an integrated area. While for the software aspect, covers the boarding life system, values, and motivation. Therefore, by integrating the higher

education system with pesantren, campus life could create a multicultural educational environment, which is essential in transforming Muslim society to a more advanced Muslim civilization.

Taking into account all the strengths and weaknesses of each, the presence of Perguruan Tinggi Darussalam (PTD) Gontor in 1963, which has now changed to UNIDA Gontor as a continuation of the middle-level pesantren education system, can provide new optimism that can arise to products that have intellectual and moral aspects in balance. For example, the alumni of this institution have been involved as a targeted profile, *Mundir al-Qaum*, who serve the society as academics, scholars, politicians, teachers, traders, farmers, and civil workers. The output of this integrated institution could harmonize morality and intellectuality through various activities that emphasize faith and knowledge. However, this does not mean that this university is far from any shortcomings. There might be many aspects that should be evaluated and considered by this institution such as human resource development, sustainable evaluation and improvement, and maintaining institutional critical values and objectives.

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