



## Research Article

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# Challenges of Educational Management in the Islamic Higher Education Sector Based on Pesantren

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## Abstract

Higher education is required to regulate the dynamics of society as it develops. Pesantren-based higher education is present in responding to the challenges of the community to provide access to integrated education in providing academic and spiritual understanding at the same time. This study aims to see the management of Islamic higher education based on pesantren at the Al-Qodiri Islamic Institute Jember and the Syarifuddin Lumajang Islamic Institute, East Java, Indonesia. This research has relevance to examine and see how pesantren-based religious universities can manage universities that are faced with global progress, both in academics, management, and so on. A phenomenological qualitative research approach with a multi-site design is used. Data was collected through interviews with university leaders and various relevant literature. Data collected and declared credible is then analyzed interactively, starting from data collection, reduction, display, and conclusion data. The results of this study show that the management of Islamic religious universities based on pesantren runs with a well-organized system and control. Both carry out the managerial system autonomously and are not shackled by the power of Islamic boarding school caregivers and Foundation administrators. This means if universities are based on autonomous pesantren in their management, then they can overcome the challenges of globalization, and vice versa.

**Keywords:** Educational Management, Islamic Higher Education, Islamic Higher Education Based on Pesantren

## 1. Introduction

In Indonesia, there are various kinds of higher education systems. Starting from the general higher education system, religious higher education (Arif Rembangsupu et al., 2022), Islamic religious higher education based on pesantren both public and private status, and others (Das et al., 2016). These various higher education systems are an integral part of the national education system, including Islamic religious higher education based on pesantren (Latief et al., 2021). Therefore, Islamic higher education based on pesantren cannot isolate itself from paradigm changes, concepts, visions and new orientations of national and even international higher education development (Sterling, 2004). The birth of Law Number 18 of 2019 concerning Pesantren is an essential instrument in the sustainability of Pesantren education in responding to global challenges. This also has implications for the governance system in responding to the existence of Islamic religious universities based on pesantren. The integration of the two educational institutions (Islamic higher education and pesantren) as agents of change has resulted in pesantren-based higher education. While society offers input to higher education, higher education is needed to manage the changing dynamics of society (Baharun, 2017). As globalization advances so rapidly, it more or less poses some significant obstacles in the form of global competence. Strong international development requires superior human resources, high caliber and also still have good morals (Afista & Abu Bakar, 2020).

Pesantren has so far made a substantial contribution to raising educational standards and developing the country's character. The Republic of Indonesia's independence has significantly benefited from Pesantren's existence (Yuwanda et al., 2023). There is no doubt about Pesantren's contribution and services inscribed for this republic (Royani, 2018). However, along the way, Pesantren also manages universities. Pesantren universities are an integration of pesantren values and systems with university learning so that pesantren approaches and values, like kiai or chancellors, become centers of figures, mosques become centers of activities, and 24-hour dormitory systems are integrated with universities (Isbah, 2020).

Pesantren has never relied on public or private entities for management. Since their founding, pesantren's independence has been put to the test. Most rely on self-help rather than government intervention to manage and implement education and physical development (Anggadwita et al., 2021). Along with this management, Pesantren will unavoidably need to focus on raising academic and institutional standards. Meanwhile, in the direction of pesantren-based religious universities, graduates of pesantren-based universities must be more active in responding to changes. Pesantren must contend with conditions of ongoing technical development and expansion in addition to the current times. Cyberspace-connected fast information services cannot be contained. People's perspectives have also changed. The modification makes it more difficult for pesantren to adapt to societal changes (Yuwanda et al., 2023). Even though Pesantren continues to absorb technical advancements, its culture has not changed from that of the preceding Pesantren. One way to incorporate modern technological advances is through the emergence of modern pesantren. The concept of virtual education has been adopted, and modern pesantren (*khalafiyah*) entails learning Islam together, especially in an Islamic religious university environment (Mukhibat, 2020).

As technology develops quickly, pesantren-based universities face difficulties that cannot be avoided. Pesantren must be able to follow technical advancements while still upholding the pesantren culture that has been put to the test along their trip. As is well known, the world is transitioning to the digital era, which includes the economy. Islamic boarding schools are motivated by technological advancements like e-commerce and e-money because educational institutions must change (Fadli & Dwiningrum, 2021). Especially after the Covid-19 pandemic, digital-based learning activities are increasingly rapid (Putera et al., 2021). Therefore, digitalization in educational activities in pesantren-based universities is essential to do. The digital ecosystem of education and the pesantren-based economy must also be promoted in Islamic boarding schools. This is important so that digital economic and financial transactions in pesantren, both buying and selling, zakat, waqf, to paying salaries for teachers in pesantren, can run more optimally. In addition, pesantren-based

higher education is required to continue developing its scientific treasures in Islamic science and other scientific fields, such as economics, social sciences, technology, humanities, and exact sciences. Due to the fast-changing dynamics of society, pesantren-based colleges must be able to compete and develop ulama plus (intellectual scholars), as this sort of ulama is currently required (Faisal et al., 2021).

Numerous significant issues are also at the heart of the student mindset and morality crises in the pesantren-based university setting (Sarnoto, 2022). First, education is no longer being directed objectively. Students no longer learn how to conduct themselves morally and according to moral principles at Islamic religious universities; instead, they receive criticism for their good acts. In other words, there is a pervasive permissiveness of values or morals in the campus environment that, due to a lack of concern, nearly goes on almost without correction and control. Second, this crisis raises serious problems not only about the rise in immoral crimes but also about the decline in the effectiveness and efficiency of universities based on pesantren in producing students and graduates who have a competitive advantage, have reliable competitiveness, and are resilient in the difficult era of globalization (Kawakip, 2020).

As one of the “pillars” of the *tridarma* of higher education, research community service plays a crucial role in producing religious universities rooted in pesantren with trustworthy, competent, and capable output. In comparison to the “secular” approach, using science and technology with a spiritual perspective is supported by pesantren-based religious universities (Maimunah et al., 2021). Nevertheless, it does not imply that religious universities with pesantren campuses will put community service initiatives into place immediately. If research techniques and volunteer work aren’t balanced with the application of science and technology in a society that is corrupted by materialistic, hedonistic, and capitalistic lives, it may backfire. Using the incorrect approach can lead to dependence on outside parties (universities) rather than empowering the community (Saleh & Mujahiddin, 2020).

The Al-Qodiri Islamic Institute Jember, which is located in the Al-Qodiri Islamic Boarding School Jember, and the Syarifuddin Islamic Institute Lumajang, which is located in the Kyai Syarifuddin Lumajang Islamic Boarding School, are the two pesantren-based religious universities that this study is interested in examining. This study is critical because it looks at how these two pesantren-based universities handle their operations in light of the digital world’s advancement in management and learning, among other things. Given that the two pesantren were already established and had a significant student body compared to other religious institutions and pesantren, it was decided to locate the two religious colleges there. In other words, it is assumed that these two pesantren are conscious of the significance of running pesantren-based religious universities successfully and responsibly. These two universities are, therefore, acknowledged by many local, regional, and national organizations and are ranked relatively highly.

## 2. Literature Review

Pesantren is considered an agent of delivery because of the respectable strength of his network among other religious authorities (Umam, 2023). A common occurrence is that after students have finished studying spiritual science at a pesantren, the majority of them return to their home regions to start new pesantren and draw in new students to make the new pesantren similar to their old alma mater pesantren. The Pesantren then developed into a diaspora that traveled far and wide (Van Bruinessen, 2004). These phenomena greatly and significantly strengthen the network between Indonesia’s Islamic boarding schools.

As filters for information entering the community, pesantren is also known as cultural brokers. They create and spread practices and values regarded as valuable and alter or even eliminate practices and values deemed to be at odds with their own (Geertz, 1960). Additionally, rather than merely sifting through information, pesantren have, in a sense, been able to act as change agents themselves (Horikoshi, 1987). Abdurrahman Mas’ud asserts that Islamic boarding schools serve at

least two primary purposes: first, they serve as centers of excellence for forming religious thinkers, and second, they serve as agents of community leadership development. The Islamic boarding school's original purpose was to develop generations of scholars from the lowest, medium, and upper classes and from rural and urban areas (Isbah, 2020). Islamic boarding schools have produced graduates interested in all facets of society and even national leaders during the second function (Mas'ud, 2004).

If pesantren development in Indonesia is looked at more closely, it has become more functional. While still maintaining its original purpose as a center for studying religious science, it was initially only an educational facility. Some pesantren increasingly give attention to social issues, such as treating juvenile offenders, drug addicts, people with mental illnesses, and similar matters (Machsun, 2020). Additionally, some pesantren serve as hubs for the development of the local community by teaching life skills to the pesantren's human resources through activities like student cooperatives, sewing lessons for students, workshop courses, agriculture, bilingual speech practice, calligraphy instruction, and other endeavors (Samsu et al., 2021).

Even some pesantren have a narrower concentration on economic activities, so they become trade-marks of the pesantren in question. Examples include creating maritime boarding schools, agricultural boarding schools, and so forth (Masrifah, 2020). This demonstrates that pesantren provide their students with a variety of skills in addition to religious knowledge so that they can later, after completing their studies there, act as agents of social change, such as becoming pioneers of economic activity, at least for their own families (Haedari & Hanif, 2006). The digital transformation in Pesantren will be seen in this conceptual framework's context. Suppose Pesantren is a learning system focusing on subjects other than religion. In that case, it signifies that Pesantren has broadened its focus by becoming more knowledgeable in matters unrelated to religion (Künkler & Lerner, 2016).

### **3. Methodology**

#### *3.1 Research Design*

This study used field research for data collection, requiring an on-site information search. An ethical approach takes a phenomenological stance, refusing to present theories and conceptualizations that are only recommendations. From this conception, a description of the situation under study can be generated and the meaning contained in the observation (Creswell & Clark, 2017). In other words, this research includes qualitative research that emphasizes the analysis of deductive and inductive collection processes and the analysis of phenomena that occur using scientific logic. This study was conducted to investigate an approach or symptom related to the management challenges of Islamic religious universities based on Islamic boarding schools.

#### *3.2 Data Collection and Techniques*

The source of this study is focused on primary data related to the governance of religious universities based on Islamic Boarding Schools. Preliminary data are taken from observations in the field and direct interviews with parties relevant to the topic of study. The key informants in this study were six people, including three managerial elements at IAI Al-Qodiri and three from IAI Syarifuddin. In addition, secondary data from books, journal articles, and other data supporting the expansion of information are used.

#### *3.3 Data Credibility*

To ensure that the data collected has met credible and trustworthy principles, researchers take several steps: extension of observations, increased persistence, triangulation, and member check. This process is carried out to ensure that the data collected is valid and reliable, following the needs of the

research conducted.

### 3.4 Data Analysis

The data collected and declared credible were then analyzed following the concept provided by Miels and Huberman. Activities in data analysis are carried out interactively, including data collection, reduction, data display, and conclusion drawing (Miles et al., 2014).

## 4. Results And Discussion

### 4.1 Pesantren Education in Literature

The pesantren education model is an indigenous culture in Indonesia (Wati & Suriani, 2019). The pesantren education model was found and known in Indonesian history even long before Islam entered the archipelago, as practiced by Hindu monks. The model of pesantren education in Java at that time was called *pawiyatan*. In Aceh, it was called *meunasah*, *rangrang* or *dayah*. And in Minangkabau, it was called *surau*, (Daulay, 2001). During the “cultural polemic” (debate in the formulation of national cultural identity) in 1930, Soetomo recommended that the principles of the pesantren education system be used as the basis for national education development. As explained by Dawam Rahardjo, Sutomo stated five reasons. *First*, Soetomo was interested in his cottage system because, with that system, educators could make demands and supervision directly. Here, he emphasizes the aspect of the influence of the cottage system in the educational process. *Second*, he saw the familiarity of the relationship between *santri* and Kiai so that the latter could provide living knowledge. *Third*, he saw that pesantren could produce people who could enter all independent jobs. *Fourth*, he was attracted by the Kiai’s simple way of life but full of fun and joy in enlightening our poor nation. *Fifth*, pesantren is a cheap education system organized to spread the nation’s intelligence (Rahardjo, 1985). Although this opinion was, at the time, opposed by Sutan Destiny Alisjahbana, it can be underlined that pesantren are an inseparable part of the process of forming Indonesian cultural identity (Zainuddin, 1970).

#### 4.1.1 Pesantren Concept

Pesantren comes from Sanskrit, which acquires its form and understanding in Indonesian. The origin of the word *sant* = good person (Ik) spliced *tra* = helpful. *Santra* means good people who like to help. Pesantren means a place to nurture people to be good (Ali Buto & Hafifuddin, 2020). Dhofier compared the notion of pesantren put forward by several experts. According to him, that pesantren comes from the word *santri*, with the prefix *pe-* in front and the suffix *-an* means the students’ residence. Johns asserts that the word “santri”, which means “recitation teacher”, is Tamil. Berg contends that the phrase is derived from the term *shastri*, which in India refers to a scholar of Hindu scriptures or someone familiar with Hinduism’s holy writings (Dhofier, 1982). The Cirebon chronicle mentions that *santri* comes from the word *chantrik*, which means one studying for a teacher. Then the word was absorbed in Javanese into “*santri*”. The addition of the prefix *pe* and the suffix *a* becomes a new form of the expression “*pesantrian*” or “*pesantren*” which means a place where students stay and study (*mathlab*) (Siradj et al., 1999). In this sense, Mahfudz emphasized that a person cannot be considered a pesantren citizen just because he attended co-curricular education organized by the institution. The title *santri* is given if they join the institution’s community in teaching and learning activities their whole life (Sahal Mahfudz, 1999).

As an educational institution, pesantren developed since the early days of Islam in Indonesia. Such institutions existed long before the arrival of Islam. In its time, it was an educational institution for Hinduism and Buddhism. Islam transformed the institutional idea and then gave content according to the purpose of Islamic development (Horikoshi, 1987). Likewise, the term pesantren, the

term *langgar* in Java, *surau* in Minangkabau, *rangrang* in Aceh is not of Arabic origin but a term found in India (Steenbrink, 2015). By highlighting the value of morals in communal life, Daulay defines *pesantren* as an Indonesian Islamic educational institution to explore Islamic religious knowledge and use it as a guide for daily life, also known as *tafaqquh fi al din* (Daulay, 2001). Abdurrahman Wahid suggests that *pesantren* is a unique life, as can be inferred from its outward image, a complex with a location generally separated from the surrounding energy. In the complex stood several buildings: the residence of the nanny (in Java called *Kiai*, in Sunda *ajengan*, and Madura *nun* or *bendara*, abbreviated *ra*); a *surau* or mosque; places of instruction are given (*madrasah*); and dormitories where *pesantren* students (*santri*) live. Various views on *pesantren* have concluded that *pesantren* are Indonesian Islamic educational institutions with a dormitory system, with the central figure of *Kiai* studying Islamic religious sciences as a life consciousness based on religious morals, with the mosque as the center point of his psychology (Isbah, 2020).

#### 4.1.2 Categorization of Pesantren

Amin Haedari classifies *pesantren* into three groups: *salaf* (classical), modern, and combination. The division is usually based on teaching materials and methods. The content is classified as *salaf* if it employs classical literature and the *sorogan* or *bandongan* approach. The material is categorized as a modern *pesantren* if it uses the topic model used in general education and the teaching methodology. Arabic and English language proficiency are typically stressed in modern *pesantren* in class and daily interactions between residents. Combination *pesantren* are those that use two models (Haedari, 2007). The latest data compiled by the Directorate of Diniyah Education and Islamic Boarding Schools of the Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia shows that until 2022, there are approximately 30,494 Islamic boarding schools spread throughout Indonesia (Bagian Data, 2022). The number of *pesantren* is categorized as *salaf* (classical), *modern* (khalafiyah), and *combination* *pesantren* (Suharto & Fatmawati, 2022).

#### 4.1.3 Characteristics of Salaf Pesantren Education

Roles and responsibilities change at Islamic boarding schools in response to societal circumstances. Indirectly, this change led to plurality in the *pesantren* educational system (Arifinsyah et al., 2019). Finding *pesantren* who are precisely like other *pesantren* is difficult because of most *pesantren* education systems. However, if we look closely, *pesantren* still develops some characteristics. Sumardi said that the Islamic boarding school had developed its existing education system following the times but still pays attention to its features, namely: (1) the existence of a close relationship between students and *Kiai* or *ustadz*, (2) student obedience to *Kiai*, (3) frugal and simple life, (4) the spirit of help, (5) an atmosphere of brotherhood and mutual help among students, prominent discipline education, and (6) the courage to suffer/sacrifice to achieve the goal, (Sumardi, 1980). In line with this, Dhofier mentioned five essential components of *pesantren* cottages, mosques, *santri*, teaching classical books, and *Kiai* (Dhofier, 1982). Thus, the characteristics of *pesantren* education can be traced from the entire education system: objectives, models, levels of education, teaching materials and methods, functions, educational principles, educational facilities, the lives of *Kiai* and students, and evaluation.

##### 1. Objectives of Pesantren Education

There has not been found a definitive formulation of educational goals in *pesantren* because each *pesantren* has a different goal setting, even though the spirit is the same, namely to achieve happiness in the world and the hereafter and increase worship to Allah SWT (Rijalullah et al., 2022). According to Mastuhu, the goal of *pesantren* education is to foster the development of a superb Muslim personality, precisely one that respects and fears God, is honorable and beneficial to society by serving as a public servant (by adhering to the Prophet's sunnah), is independent, accessible, and firm in nature, and is capable of promoting religion or upholding Islam in society (*izzul Islami wal*



*muslimin*) (Mastuhu, 1994). This formulation illustrates that moral and character development and the spirit of devotion are the primary targets to be achieved by pesantren. In other words, pesantren education wants to achieve a complete *santri* person (*insan kamil*) (Sufirmansyah & Badriyah, 2022).

## 2. Pesantren Function

Some figures mention the function of this educational institution called pesantren. Mastuhu explained that pesantren function as educational institutions, social institutions, and religious broadcasters (Mastuhu, 1994). Azyumardi, in contrast, identified three components of pesantren: (1) the dissemination and transfer of Islamic sciences, (2) the preservation of Islamic traditions, and (3) the generation of scholars (Azyumardi, 1997). As an educational institution, today's pesantren not only provide religious education but have also begun to metamorphose like general education institutions, namely organizing formal education (madrasah, schools, and colleges)—material of a religious nature. As a social institution, pesantren serve various social activities such as accommodating children from all walks of life Muslims, regardless of their socioeconomic status (Fakhrurrazi et al., 2021)

Meanwhile, Kiai receives guests from the general public from the surrounding and distant communities daily. Those who come to visit have different motives: Staying in touch, consulting, asking for advice, asking for prayers, seeking treatment, and some asking for diplomas to antidote to disruptions in life. As an Islamic religious broadcaster, pesantren mosques are often used for *majlis taklim* (recitation), spiritual discussions, etc. In addition, Kiai and senior students preach in addition to teaching in the city and outside the city, even in the hinterland areas (Dhofier, 1982; Madjid, 1999).

About the social function of pesantren, Abdullah stated that pesantren are inseparable from the community that surrounds them (Abdullah, 1987). The most straightforward role is the service of "religious service" to the surrounding community when the *talqin* must be recited, or the prayer of congratulations must be said. Pesantren provides a forum for socializing children. Pesantren is a place for teenagers from far enough locations to undergo a "rite of passage" from a teenage situation to an adult atmosphere (Azyumardi, 1997). Pesantren is also a place to recite, study books, and intensify worship. During the development of Islam in Indonesia, pesantren were the center of religious thought (Hafidz, 2021). In addition, pesantren are a source of support and leaders of mass organizations and political parties. Even during the colonial period, pesantren served as a "training ground" for freedom fighters (Susanto & Abadi, 2016). The things mentioned above illustrate the uniqueness and characteristics of the function of pesantren that are difficult to find in other educational institutions.

## 3. Model and Level of Pesantren Education

The pesantren education model was originally non-classical education. This educational model is often stated as the *pesantrenan* education model. Further developments in the pesantren education model began to adopt the classical model, as practiced in the madrasah education model. Azra stated that the classical education model or madrasah in pesantren was a response to the emergence of reforming Islamic education brought by reformists since the early 20th century (Azyumardi, 1997). Pesantren took a stance of rejecting the religious beliefs and assumptions of reformists. But make several accommodations and "adjustments" that can support the continuity of the pesantren and benefit students, such as a tiering system, a more explicit curriculum, and a classical system (Rohman & Muhtamiroh, 2022). Even though pesantren has carried out the tiering and classical techniques, the pesantren (non-classical) education system is still maintained. The pesantren education model includes classical (madrasah) and non-classical education models with different tiering systems.

The level of education in the Islamic boarding school model is not as limited as in the classical model. The increase in the group of students is marked by *khatam* and the changing of books after the completion of study. When a student has mastered one or several books and passed the *imtahan* tested by Kiai, move to another book (Azyumardi, 1997). So, the level of education is not marked by moving up the grade but by the mastery of books that have been set from the lowest to the highest. In Aceh, the pesantren education level (*meunasah*, *ranggang*, or *dayah*) is more systematic, namely: *meunasah* for the elementary level, *ranggang* for the junior secondary level, *balee* for upper secondary

level, and *dayah manyang* for high level. Each class is successively taught by *Teungku Meunasah*, *Teungku* in *Rangkang*, *Teungku* in *Balee*, and *Teungku Chik* (Ali Buto & Hafifuddin, 2020; Sabirin et al., 2022). Dhofier made the organizational structure of pesantren education as an illustration of the uniqueness of the pesantren education level, which starts from the lowest level (*Ula*), namely teaching reading the Qur'an, elementary books, then more systematic learning of certain studies at pesantren institutions (Dhofier, 1982). Introduction to problems or basic things is learned at that level. The most essential things in Islam are about faith and the basics of worship, such as ablution, prayer, and the like.

Then at the next level (*wustha*), there began to be the development or enrichment of material. The highest structure (pesantren *ulya*, high level) usually represents the height of the book studied. It has even begun to use deep analysis and logic. For example, to learn *nahwu shoraf*, then at the *Ula* level, the text is *matan jurumiyah*. Later, at the intermediate level (*wustha*), the development is deepened with the book of *Imriti*. At the peak, at the level of *Ulya*, the height taught the book of Alfiyah Ibn Malik, better known as the book of *Alfiyah* only. But each pesantren has a different curriculum. Some pesantren teach the book of *Alfiyah* still at the *Wustho* level. The students must practice because *Ulya* has studied weighty books at the station and no longer clashes with tool science. Among the students, some explore specifically one branch of knowledge, such as the science of hadith or tafsir. A student, to obtain a particular specialization of knowledge, in addition to visiting a "big Kiai," must also choose a certain pesantren, according to the field of the pesantren. For example, to get a *Fath al-Wahab* and *Mahalli* diploma, a student needs to go to the Kiai Kholil Lasem Islamic boarding school in Central Java; for *Jami' al Jawami'* and *Alfiah* ibn Malik to the Kiai Ma'sum Lasem boarding school; for Tafsir Baidhawi recites to Kiai Baidhawi also in Lasem; for Hadith Bukhari and Muslim need to repeat to Kiai Hashim Ash'ari; to get a diploma *al-Asybah wa al-Nadza'ir* and *Jawhar Maknun* recited to the pesantren Termas Pacitan (Kafrawi, 1978).

#### 4. Principles of Pesantren Education

Following its comprehensive function and holistic approach, pesantren have fundamental principles in carrying out their education. According to Mastuhu, there are at least twelve principles that are firmly held by pesantren, namely: (1) theocentric; (2) volunteering in devotion; (3) guided freedom; (4) self-reliance; (5) collectivity; (6) organize joint activities; (7) wisdom; (8) simplicity; (9) pesantren is a place to seek knowledge and serve; (10) studying in pesantren is not to seek a diploma; (11) practicing religious teachings; (12) Kiai's blessing, meaning that all actions done by every pesantren citizen are very dependent on the willingness and prayer of Kiai, (Mastuhu, 1994).

The above educational principles are universal values of truth and are the same as the noble values of life in general. With these values, pesantren always creates peace, comfort, and harmony. Pesantren life is colored by asceticism combined with the willingness to do all the Kiai orders to obtain blessings. This blessing is believed to give *an altar* to a student's soul, which will later shape his life attitude (Rohman & Muhtamiroh, 2022). Asceticism applied by pesantren is an ideal projection of choice for general life patterns that are hit by crisis, which eventually grows pesantren as a cultural unit that stands apart from social life and, at the same time, becomes part of community life. This dual role can be said to be the main characteristic of pesantren as one of the subcultures.

#### 4.1.4 Values Developed in Pesantren

Some other definitions interpret values with different opinions. According to Jarrar, quoting Baier, how people define value depends on their scientific point of view (Jarrar, 2013). A sociologist interprets values as a person's wants, needs, and pleasures to sanctions and pressure from society. A psychologist sees value as a behavioral propensity from psychological symptoms, including wants, motives, and desires. Allport defines value as the beliefs that make a person act based on his choice (Allport, 1937). Kupperman states value is the normative standard by which people influence their choices among alternative ways of oppression (Kupperman, 1991). This definition emphasizes norms as external factors that influence human behavior.



The generally accepted definition, in the sense of not having pressure on a particular point of view, is the definition put forward by Bertens that value is the address of a word “yes” (*value is the address of a yes*). If translated in contextual language, value is meant as something indicated by the word “yes.” The term “yes” can include the psychological value of an individual’s beliefs and normative benchmark values (Bertens, 2016). In addition to these three definitions, there is a complete definition, which Broudy expresses that value is the conception (implied or expressed of the nature of distinguishing individuals or group traits) of what is desired, which influences the choice of means, intermediate goals and the ultimate goal of action. Broudy reveals six critical implications related to values, namely: (1) values are constructs involving cognitive processes (logical and rational) and catechetic techniques (attraction and rejection according to the heart). (2) Values always function potentially but are always meaningless when verbalized. (3) Regarding culture, values are expressed uniquely by individuals or groups. (4) Since a particular will may or may not be valuable, it is necessary to believe that value is essentially equated rather than desirable, defined by the need for personality and socio-cultural systems to achieve order or to value others in life. (5) the choice between alternative values is made in the context of the availability of intermediate goals (means) and ends, and (6) the value exists, it is a fact of nature, people, and culture, and at the same time it is a conscious norm, (Hoor & Broudy, 1955). According to Shomad, it is based on a set of central values that are constantly developing. These values are: (1) How to view life as worship, including pure religious rites and enthusiasm for community service; (2) Deep love and respect for community service. And (3) the ability to make sacrifices for the benefit of the supporting community (Shomad, 2004).

#### 4.2 Profile of Al-Qodiri Islamic Institute

The history of IAI Al-Qodiri began with the establishment of STAI Al-Qodiri in Jember in 2003. Its existence is the idea of the caregivers of the Al-Qodiri Islamic Boarding School Jember KH. Achmad Muzakki Shah at the request of the community and Pondok Pesantren student guardians. Al-Qodiri Jember. to facilitate graduates of MA Al-Qodiri Jember and other equivalent institutions located around Pondok Pesantren Al-Qodiri Jember, and also to improve Human Resources (HR) in Pondok Pesantren Al-Qodiri Jember. Nanny and Founder of Pondok Pesantren Al-Qodiri Jember i.e. KH. Achmad Muzakki Shah saw the need for revamping and perfecting graduates of formal institutions under the auspices of the Al-Qodiri Foundation. He hopes that IAI Al-Qodiri Jember will become a leading IAI that can produce intellectuals and scholars’ graduates. IAI Al-Qodiri student input comes from MA. Al-Qodiri Jember, under the auspices of the Al-Qodiri Foundation, also from various regions, especially the Sons and Daughters of the Jama’ah Manaqib Al-Qodiri spread throughout Indonesia, especially in Jember Regency. In 2019, STAI Al-Qodiri Jember changed its status to IAI Al-Qodiri Jember based on the Decree of the Minister of Religious Affairs Number 314 of 2019 concerning Permission to Change the form of Al-Qodiri Islamic College Jember to Al-Qodiri Jember Islamic Institute. This policy facilitates quality improvement through institutional transformation.

IAI Al-Qodiri Jember, when inaugurated, had three faculties: Faculty of Tarbiyah, Da’wah, and Faculty of Shari’ah. The status transfer is a new historical momentum for IAI Al-Qodiri Jember and the academic community. Thus, this transition is a mandate that must be carried out responsibly and is the right momentum for IAI Al-Qodiri Jember to act as an institution for Islamic research and development and an agent of social change.

Until 2023, IAI Al-Qodiri Jember has seven study programs consisting of Sharia Economics, Islamic Family Law (*Ahwal Al Syakhshiyah*), Islamic Communication and Broadcasting, Islamic Religious Education, Arabic Language Education, Early Childhood Islamic Education, and Islamic Religious Education (postgraduate). Some of the positive potentials possessed by IAI Al-Qodiri Jember include the potential for strategic geographical location, located in the city center that facilitates transportation access, also under the Al-Qodiri Jember Foundation, which has *madrasah aliyah* (high school) institutions and vocational high schools as student input, because it is adjacent

to surrounding higher education institutions. Thus, future development is possible and has open opportunities.

Since the transfer of status, IAI Al-Qodiri Jember continues to be in demand by prospective students from the Jember Regency and other provinces in Indonesia, and the number of enthusiasts is increasingly significant. Now, IAI Al-Qodiri Jember pursues almost all fields of science or science that have a close relationship with the core sciences of Islam and supporting sciences. IAI Al-Qodiri Jember puts itself in a strong and creative position to develop the correct fields of study. IAI Al-Qodiri Jember must be able to display academic excellence in Islamic studies, integration of knowledge, sciences, and local wisdom as one of the barometers of Islamic studies, research, and community service to improve the welfare and intelligence of the community.

IAI Al-Qodiri Jember is a Private Islamic religious Higher Education institution under the auspices of the Al-Qodiri Jember Foundation that constantly maintains the sustainability of institutional growth amid the dynamics and challenges of changing environments and times. Therefore, a Strategic Plan is needed. This strategic plan is a grand strategy from IAI Al-Qodiri Jember towards World Class Islamic University in 2038.

#### 4.3 Profile of Syarifuddin Islamic Institute

IAI Syarifuddin Lumajang is an Islamic religious higher education institution under the Kyai Syarifuddin Islamic Boarding School Foundation. Initially, the Syarifuddin Islamic Institute (IAI-Syarifuddin) was originally the Syarifuddin Tarbiyah College (STIT-Syarifuddin). This change is based on the Ministry of Religious Affairs Decree of the Republic of Indonesia No. Dj. II / 07/2005 concerning the approval of the establishment of STIT Syarifuddin and the permit to implement the Islamic Religious Education study program dated 18 February 2005.

Along with the increasingly rapid development, STITS changed to STAIS on 26 April 2010 based on the Decree of the Director General of Islamic Education Number Dj. I / 200 / 2010, by opening two departments, namely, the Tarbiyah Department with the Islamic Religious Education study program and the Sharia Department with the Sharia Economics study program. Until 2023, IAI Syarifuddin has eight Study Programs consisting of: Sharia Accounting, Islamic Guidance and Counseling, Sharia Economics, Islamic Communication and Broadcasting, Da'wah Management, Islamic Religious Education, Madrasah Ibtidaiyah Teacher Education, and Islamic Religious Education.

IAI Syarifuddin Lumajang is the only private Islamic higher education institution in Lumajang Regency that is characterized by the culture and tradition of Pesantren following the guidance of Islam *Ahlussunnah wal-jama'ah* and the noble values of the Indonesian nation. Therefore, at least for two reasons, STAI Syarifuddin always intensely develops and realizes strategic programs. First, because of its existence, IAI Syarifuddin always competes with several private universities in Lumajang by prioritizing quality improvement or quality. Second, the development of IAI Syarifuddin is the mandate of the founders that must be realized by all citizens of the academic community, especially the leadership of IAI Syarifuddin. More than that, geographically, IAI Syarifuddin can be called "the center of Islamic development from the East door."

#### 4.4 Independence Scheme for Management of Religious Universities

IAI Al-Qodiri Jember develops a credible, accountable, responsible, independent, and fair governance and institutional cooperation system (Arifin, 2022). Civil service and institutional management are directed to run effectively through system mechanisms and quality standards to maintain and accommodate all elements, functions, and roles, starting at the level of study programs, UPT, institutions, faculties, and rectorates. Civil service governance is supported by organizational culture and the enforcement of rules, procedures for selecting leaders, lecturer ethics, student ethics, education staff ethics, reward and sanction systems, and service guidelines and procedures (Serpa & Sá, 2022). Cooperation is carried out in developing the potential of resources initiated by IAI Al-

Qodiri. It is directed to accelerate institutional progress, primarily through the academic field and human resource development. Human resources are the locomotive of institutional driving in various aspects that rely on the science of study programs owned by IAI Al-Qodiri. Implementing governance, and cooperation is structured to build a healthy system that meets the principles of credibility, transparency, accountability, responsibility, and fairness (Rosyid et al., 2021). While IAI Syarifuddin manages universities with an autonomous system, it is not bound by the direction of pesantren caregivers or foundations (Satuyar Mufid, 2022). Likewise, IAI Al-Qodiri, which has independence in its management, is not attached to the leadership of universities or foundations (Hanisy, 2022).

## 5. Conclusion

The governance of Islamic religious universities based on pesantren at IAI Al-Qodiri and IAI Syarifuddin runs with a well-structured system and management. IAI Al-Qodiri carries out higher education governance by referring to universities' Statutes and academic documents. Meanwhile, IAI Syarifuddin carries out the authority of religious universities by referring to the parent management of universities. The independence scheme for controlling pesantren-based religious universities at IAI Al-Qodiri can be seen from the independence that is not tied to the leaders of Islamic boarding schools or Foundation administrators. Likewise, IAI Syarifuddin, who has freedom, is not connected to the leaders of Islamic boarding schools or Foundation administrators. This frees the academic independence of these two pesantren-based religious universities. The ideal pattern of autonomy in the management of these two pesantren-based religious universities lies in the courage of the academic managers of universities not to be shackled by the power of pesantren caregivers and Foundation administrators.

This study states clearly that, with good governance, pesantren-based universities can show their existence amid global developments. Therefore, the managers of Islamic religious higher education do not need to hesitate to develop their education because it is unique. However, this study is still limited to the scope of Islamic higher education based on pesantren in East Java, Indonesia. Of course, the object of pesantren-based education in other regions is also interesting to study. It will undoubtedly produce findings that may be different, for example, in the scope of pesantren-based primary education. Researchers interested in pesantren-based education can study with various approaches, levels, and across pesantren in Indonesia and other countries adopting the same system. Thus, a comprehensive role model will be found in developing pesantren-based education.

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