Pesantren-Based Higher Education Institutions: The Format of Modern Islamic Education

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ARTICLE INFO	ABSTRACT
	This study aimed to describe and formulate the format of *pesantren*-based higher education institutions on the aspects of the scientific structure and management at the University of Nurul Jadid Probolinggo and the University of Ibrahimy Situbondo. The data were collected through observation, interviews, and review of documents. Data analysis was performed by reducing data, presenting data, and drawing conclusions. The validity of the data used member check, source, and triangulation method. The results of the study revealed that the *pesantren*-based higher education institutions had characteristics in scientific integration, such as students had to stay in the boarding school, studied the *kitab kuning* and join *Madrasah Diniyah*, and took special compulsory subjects. In the management aspect, the recruitment of educators was based on skills and qualifications, as well as the ability to recite the Qur'an. In terms of higher education policy, the Rector has the highest position but still consults the boarding school caretakers regarding the policies that will be carried out.

How to Cite:

INTRODUCTION

Islamic education is now faced with the challenges of modern human life. Thus, it should be directed to the changing needs of modern society. A new paradigm is needed to face new demands. If the new challenges are faced by using the old paradigm, then all efforts undertaken will meet failure (Tilaar, 1998). Therefore, Islamic education should be designed to meet the challenges of the changing times, either on the side of the concept, curriculum, and the quality of human resources, institutions, and organizations. Then, it could be relevant to community changes.

Bell (1976) said that modern society emerged after the industrial era (post-industrial society). Meanwhile, Tofler (1976) defined an information society as the third stage of civilization development that has made human life technologically easier and also many paradoxes in their life. In the Islamic education field, the more information and knowledge, the greater the ability is to make positive changes. But the opposite is true, more and more information has led to everything uncontrolled. Sardar (1988) stated that the information age is not a blessing at all. In Western society, it has caused a large number of problems, of which there is no solution except a blunt solution. In the community itself, for example, there has been the privatization of television; people have begun to feel its negative excesses in the education field (Fadjar, 1995). To overcome this phenomenon requires individuals or humans who can compete and respond to modernization but still adhere to Islamic values.

Higher education institution has an important role in nation-building. It is a mean to produce educated and intellectual people to organize the nation's life in a better direction (Abbas, 2009). The more educated people are produced by higher education institutions, the more hope that the improvement in the quality of people's lives can develop more quickly. Therefore, the acceleration of development in a country is closely related to the role and development of higher education institutions in that country.

The rapid development of higher education institutions in this country shows that the interest of the Indonesian people to improve the quality of their knowledge is getting higher. The needs of the community continue to expand educational services, including higher education. In 2018, the number of Islamic universities in Indonesia grew rapidly to 58 State Islamic Universities. While Private Islamic Universities were 643 universities (Kemenag, 2020). Moreover, the majority of private Islamic universities are managed by *pesantren*.

Pesantren, the oldest Islamic institution in the archipelago, is alleged as an educational institution with Indonesian characteristics and authenticity. It has been proven to provide a variety of contributions to the development of this nation by providing higher education services. This is partly based on the demand of people who want their higher education still thick with the nuance of *pesantren*. The ideal *pesantren* has various kinds of educational institutions with attention to quality, not shifting the special characteristics of the *pesantren*, and it is still relevant to the needs of society and the times (Rahim, 2001).

Higher education institutions and *pesantren* are two educational traditions that have many differences. Higher education institution is modern and emphasizes more liberal education. Meanwhile, *pesantren* is traditional and emphasizes conservative attitudes because it is centered on the figure of the Kiai, and so on. The dichotomy dualism perceptions may not be highly accurate since many *pesantren* have made changes both structurally and culturally.

The existence of Islamic higher education institutions (PTKI *Pesantren*) is often underestimated, as a second choice, and not qualified. The term "*pesantren* enters the

campus" is a reflection that *pesantren* is not an educational institution which is closed to religious education only (exclusively). Also, the term dismisses the notion that *pesantren* is fringe institutions that is of little interest to the public. In fact, PTKI *Pesantren* has various advantages that other universities do not have. One of them is the integration of learning by instilling *pesantren* values that produce intellectual graduates who are smart and obedient to religious values. The emergence of many *pesantren* with claims of modern *pesantren* or the establishment of higher education institutions in the *pesantren* complex is an important indicator that *pesantren* does not always show static development. From its independence, *pesantren* have more advantages.

Pesantren was the first institution that organized Islamic education, long before Indonesia's independence. It can be seen from the contributions of *pesantren* in independence of Indonesia. Even, it has already existed and known by public before independence of Indonesia. When the war won independence, *pesantren* became the military training base for its students. This condition shows that *pesantren* also provides the students with the knowledge needed to answer the challenges of the times, not only Islamic religious knowledge that teaches issues of worship only. Besides, *pesantren* is often involved as partners in the development of rural communities (people-centered development perspective). It is an alternative development model that has been introduced by Korten (1990). He said that *pesantren* was considered to be closer and to know the ins and outs of the people at the lower levels (Korten, 1990).

The 19th century until the 20th century was a century where globalization began to enter the Islamic world in the Middle East through religion-intellectual channels. This religion-intellectual path is slowly changing towards a socio-economic and even socio-cultural condition with the characteristics of the Western treasury (Azra, 1999) Seeing these cultural changes, Islamic education faces new challenges that arise because of the cultural contacts of various nations and countries on the material and spiritual aspects (Muhtarom, 2005). To overcome this condition, Islamic education needs to prepare and create individuals who have a spirit of nationalism and Islamism in a balanced manner.

Changes that occur in modern times are not something that must be avoided but must be dealt with by providing solutions and smart attitudes so as not to be affected by the negative effects arising from modernization (Machali & Musthofa, 2004). The intelligent attitude refers to be smart in determining strategies and methods. An institution can maintain a transcendent traditionalism that continues to strive to master science and technology according to the needs and developments of the times.

Along with the times and changes in various aspects, *pesantren* as an educational institution cannot escape from the weaknesses that allow it to eliminate individual creativity to face the changing times. *Pesantren* persists with a Salafi pattern (Salafiyah), tend to be rigid in the face of the problems that arise. Contextualization is needed for *pesantren* to solve various problems without having to eliminate the original character, namely the attitude of Islamism. On the other hand, rationality and skills which are the advantages of higher education are often only able to produce intelligent humans, but lacking in ethics and morality. Instead, *pesantren* is an institution that has an advantage in terms of morality, but they are often seen as less capable of creating individual weak intellectually.

Higher education can combine Islamic and institutional traditions. It potentially gives graduates who can understand the modern sciences imbued with sciences distinctively Islamic. In other words, it can create intellectual scholars. Considering the problems,

graduates of Islamic Religious Higher Education are expected to have two equal abilities, namely religion and professional scholarship.

Research conducted by Halil (2016) showed that the concept of management innovation is basic management that combines the positive dimensions of public universities and *pesantren*. Students of *pesantren* and higher education institutions are close ties and support each other in one system and arrangement. Even if it is possible, the functions of *pesantren* and higher education institutions need to be fused into one. By combining two types of positive dimensions of educational institutions model, it is expected that it will produce graduates who professionally master science and technology, and deepen religious knowledge and practice it properly and correctly. Graduates also have intellectual, emotional, and spiritual intelligence. Besides, this study is different from Halil's research. This study not only focuses on the scientific aspect but also on the management aspects of the higher education institution.

The establishment of Nurul Jadid Paiton University and Ibrahimy Situbondo University is a commitment to provide higher education services to the community. University of Nurul Jadid Paiton Probolinggo (UNUJA) has an educational format capable of integrating religious, technology, business, and humanitarian sciences by the vision and mission of the Nurul Jadid Paiton Probolinggo Foundation. This can be seen from the formulation of the vision of the university, which is to become a superior, innovative, and civilized university in the development of science, technology, and arts-based on Islamic values and teachings, entrepreneurial spirit, and has an Indonesian perspective (Jadid, 2020).

Besides, UNUJA Paiton, there is also a modern university established under the Foundation of Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo, namely University of Ibrahimy Situbondo. As a higher education institution, it cannot be separated from the vision, mission, and objectives of holding the *pesantren*. Therefore, to be equipped with scientific competencies according to the study program, every graduate of Ibrahimy University is also required to have three *pesantren* competencies: (1) have the ability to read the al-Qur'an well, (2) understand the *kitab kuning* according to the type and level of expertise, and (3) have *ahklakulkarimah*. This can be seen from the vision of university, which is to become a leading Islamic university in producing Muslim generation scholars who have the principle of *khaira ummah ahlussunnah waljama'ah* (Ibrahimy, 2020).

The characteristics of the two *pesantren*-based higher education institutions are one of the efforts to format higher education institutions that can integrate moral and intellectual dimensions. Two dimensions generally reflect the ideal *pesantren*-based higher education format, namely the scientific dimension and the management dimension (Soebahar, 2011). The scientific dimension is marked by the integration of science and technology and religious sciences. This is done to eliminate the dualistic-dichotomy between the general sciences and the basics in the Qur'an. It is a unity, all of which is Allah's knowledge. Whereas in the management aspect, *pesantren* often adhere to "sincere" management, this must begin to be combined with professional management that values more professional placement in the job description according to their profession. Implementation of good university management will produce quality outputs, vice versa.

This study aims to find a format of Islamic education that can create individuals who have good intellect and also good morality. Thus, graduates produced by this *pesantren*-based higher education institution can filter out the negative impacts that arise due to the changing times that are rapidly developing. Changing times not accompanied by good moral qualities in a person will cause imbalances in living life. This is what will raise

several problems in the future. Creating a balanced individual between intellectual and moral aspects is a strategic step to respond to the challenges of changing times. In addition to the scientific integration aspect, this study also aims to explore how the management of higher education institutions that are in *pesantren* foundations.

Based on the description above, University of Nurul Jadid Paiton Probolinggo and University of Ibrahimy Sukorejo Situbondo continue to develop and can answer challenges in the modern era by sticking to the values of Islamic teachings. They also try to improve their performance through the management and scientific structure of higher education to produce graduates as expected by the founders and society, namely graduates who can synergize science and noble morals by capturing opportunities that are needed by society. The choice of research site was based on the consideration that both universities were under the Foundation of Pesantren Nurul Jadid and Pesantren Salafiyah Syafi'iyah. Moreover, they have a vision and mission that combines worldly interests with issues of spirituality and morals. It is one indicator that both sites has been developed to repair the challenging times and sticking to moral values and teachings of Islam. Therefore, the researcher was interested in conducting research related to the scientific structure and management of *pesantren*-based higher education institutions at University of Nurul Jadid Paiton Probolinggo and University of Ibrahimy Sukorejo Situbondo.

LITERATURE REVIEW

Scientific Integration in a Pesantren-based Higher Education Institution

Pesantren is known as the oldest Islamic educational institutions in Indonesia. The existence of *pesantren* was at the age of the arrival of Islam itself, especially in Java. Even so, the role of *pesantren* is not widely read by some groups considering that *pesantren* tend to be exclusive and traditional. Therefore, the next challenge is getting more complete considering the competition towards the globalization era is increasing (Bali, 2017).

The idea of Islamic scientific integration among Islamic education thinkers in Indonesia is still messy. It should be formulated in a typology of typical thinking, structured, and systematic. Even the transformation of several IAIN/STAIN into UIN is seen as not yet describing the map of Islamic scientific thought in Indonesia and the Islamic world in general, both classical and contemporary period. That is why various ideas of scientific integration, including crystallization in the form of the transformation of IAIN/STAIN into UIN, are important to build a typology or thought about Islamic scientific integration.

The initial emergence of the scientific integration idea was motivated by the dualism or scientific dichotomy between the general sciences and the religious sciences. The dichotomy of science can be seen in the dichotomy of educational institutions between general and religious education. They have taken place since this nation recognizes the modern education system (Holmes, 1987). The dichotomy of Islamic scholarship has broad implications for education aspects in the Muslim community, both concerning the way people view science and education, educational institutions, educational curricula, and the psychology of people in general.

Meanwhile, in the world of Islamic education appear two phenomena: First, teaching the textual-normative Islamic religion commonly apart from the development of social sciences, economics, law, humanities, and religious studies. Second, natural science education (science and technology) is "forced" to integrate the normative-textual Islamic religious sciences by attaching verses to the findings and successes of science and technology, but regardless of the development of social sciences and humanities.

According to Suprayogo (2014), through various discussions or seminars, it is necessary to explore and find a new format or way of looking at the integration of the two types of knowledge, namely religious knowledge and scientific knowledge. One truth is absolute because sourced from the All-Knowing. Another is a scientific finding whose truth is relative since the result of human findings from research activities. It is also brainpower that can be re-verified at any time.

The new scientific paradigm unites, not just combine. God's revelation and the human mind findings will not diminish the role of God (secularism) or isolate humans so that they are alienated from themselves, community, and the surrounding. Compiling and formulating the concept of scientific integration is certainly not easy. Moreover, several Islamic universities made the various efforts, especially in Indonesia. They included several Islamic study programs that claimed to be part of the scientific integration process.

This is due to the dualism or scientific dichotomy between the general sciences and the religious sciences. This then has broad implications for aspects of education in the Muslim community, both concerning the way people perceive science and education, educational institutions, educational curricula, and the psychology of the people in general. The modes of scientific integration can be in the form of IFIAS, ASASI, Islamic Worldview, Islamic Knowledge Structure, Bucaillism Model, Classical Philosophy-Based Scientific Integration, Sufism-Based Scientific Integration, Fiqh-Based Scientific Integration, Ijmali Group Model, Aligarh Group Model (Abdullah, 2006).

Pesantren-based Higher Education Management

Related to educational management, there are some expert views about activity areas become the domain of educational management. Education management can be categorized into three domains. First, material administration is an activity that relates to material fields or objects such as administration at higher education, financial administration, building, facilities of the higher education, and so on. Second, personal administration includes personal lecturer administration and employee of higher education, and student administration. Third, curriculum administration such as teacher teaching assignment, an annual syllabus or teaching plan, daily and weekly preparation and so on (Flippo, 1984).

Educational management cannot be separated from curriculum management. Curriculum management is the main substance of educational management in higher education. The basic principle of curriculum management is teaching-learning process can run well, with the benchmarks of goal achievement by the students and encouraging the lecturers to develop and polish learning strategy continuously. The stage of curriculum management in higher education is done through four stages: planning, organizing and coordination, execution, and controlling.

To run good and efficient management, it is required personnel management well and efficiently. There are four basic principles of personnel management, namely: (1) in developing higher education, human resource is the most valuable component; (2) human resources will play an optimal role if managed properly, to support institutional goal; (3) culture and the organization athigher education, and managerial behavior would influence goal of development and achievement at higher education, and (4) the principle of personnel management at higher education is the people can work together and support each other to achieve the goal at higher education.

Regarding higher education management in *pesantren*, management applied is the combination of total quality management (TQM) for higher education and *pesantren*

management based on sincerity for its dormitory. TQM model is modern management that widely applied in developed countries while *pesantren* management is working based on the belief of manifestation of worship to God (Halil, 2016).

The concept of management innovation is basical management that combines the positive dimensions of public higher education and *pesantren*. Both of *pesantren* and higher education, there is a close bond and support each other in one system and arrangement. Even it has been possible, the functions of *pesantren* and higher education need to be turned into one. With the model of combining positive dimensions of the two types of educational institutions, it is expected to produce professional graduates in science and technology fields, to learn about religion as well as practice it properly and correctly and to produce students who have the intellectual, emotiona,l and spiritual intelligence.

METHOD

A qualitative descriptive research was used as a method. Qualitative research is research that intends to understand what phenomena are experienced by subjects and describe in the form of words by utilizing various scientific methods (Moleong, 2014). The qualitative approach was chosen because the purpose of this research was to describe the empirical reality clearly and the phenomenon that occurred completely. The presence of researcher in this research acted as a planner, implementers, digger, data collector, analyzer, and interpreter of data as well as reporting of research data. The type of research used in this research was a case study design with multiple case studies at University of Nurul Jadid Paiton Probolinggo and University of Ibrahimy Sukorejo Situbondo.

Besides, multiple case studies were used because qualitative research can be used to develop a theory that was lifted from some similar background researches. Then, it can produce a theory transferred to situations commonly. This research was conducted at two research sites, University of Nurul Jadid Paiton Probolinggo located on Jl. KH. Zaini Mun'im Karanganyar Paiton Probolinggo and University of IbrahimySukorejoSitubondo located on Jl. KHR. Syamsul Arifin Sukorejo Banyuputih Situbondo. The selection of the two research sites was based on the consideration that the two research sites were universities that stand under Foundation of Presantren Nurul Jadid and Foundation of Pesantren Salafiyah Syafi'iyah. Moreover,, both research sites are universities that have a vision and mission combining secular interests with spirituality and moral issues. One of indicator that both research sites is constantly progressing to improve answering the challenges of the age to the moral values and teaching of Islam.

The informants in this research were the leaders of universities (Rector and Vice Rector), lecturers, staff, and students. The informants from Nurul Jadid Paiton University were Mr. Abd. Hamid Wahid (Rector), Mr. Hambali (Vice Rector I), and Mr. Tirmidi (Head of Quality Assurance Institution). Meanwhile, informants from Ibrahimy University wereMr. A. Yasid (Rector of UNIB Sukorejo), Mr. Minhaji (Vice Rector I), and Mr. Mudzakir Abdul Fattah (Head of Higher Education).

In this research, the researcher used observation, interview and documentation to obtain data related to lecture technique and dormitory condition.The informants in this study were the leaders of the university (Rector, Vice Rector), lecturers, staffs and students. The data obtained from interview technique were the scientific structure and management of higher education atUniversity of NurulJadidPaitonProbolinggo and University of IbrahimySukorejoSitubondoas research site. The data obtained from documentation technique were curriculum document and the management structure used in both universities.

Data analysis is a process of systematically finding and organizing the interview, field records, and other materials that have been collected by researcher. The research used data analysis of Miles and Huberman interactive model. According to Miles & Huberman (1994), data analysis on an interactive model is a repetitive and continuous effort. Data analysis of interactive model in qualitative research can be done through four activities that occurs together, namely, data collection, data reduction, data display, and conclusion.

The researcher used multiple cases because it was one of qualitative research that can be used to develop theories raised from several similar research backgrounds. In addition, it can be produced a theory transferred to a broader situation and more generally scoped. In general, there are four activities after getting the data in the research; to formulate a proposition based on the first site and then the second site of finding, to compare and combine the temporary theoretical finding of both research sites, and to formulate a theoretical conclusion based on the final finding of both research sites (Yin, 1987).

To find a level of reliability can be achieved by extending participation, peer discussion, member checking, and triangulation (Lincoln, 1985) In this research, trust degree testing used source and method of triangulation technique, as well as using member check. Triangulation technique is divided into four kinds, namely triangulation, technique, time, and theory (Moleong, 2014). Triangular source and triangulation technique were used in this research. The validity technique of the data was chosen because of using member check so that researchers could confirm whether the data submitted in accordance with the meaning referred to by the informant. Then, triangulation was chosen because researcher could obtain more accurate data by comparing the amount of information provided by some informants.

FINDINGS

Pesantren-based Higher Education

Scientific Integration at UNUJA

Based on interviews and observation, the researcher found data about scientific integration at UNUJA in the following table.

Table 1. Theme and Code Scientific Integration at UNUJA

Theme	Code
Basic of scientific integration	The *santri* trilogies are: (1) pay attention to the obligations of *fardhu 'ain*; (2) do not commit gross sin; and (3) be kind to God. While, the content of *panca* students awareness are: (1) religious awareness; (2) scientific awareness (3) societal awareness; (4) National and state awareness; and (5) Organized awareness.
Implementation of scientific integration	Curriculum or all courses are in semester 1 and semester 2, namely: (1) Aswaja / ke-nu-an; (2) pesantren; (3) Arabic 1 (Qira'ah); (4) English 1 (Reading); (5) Arabic II (kitabah); and (6) English II (writing), (7) Fiqh, and (8) *AkhlakTasawuf*. The activity must be followed by all students, not only students who are still in junior high school but also students who stay at *pesantren* and they must study of Riyadlussholihin *kitab kuning* in the morning at 05.30 and in the evening at 15.30.

Based on the theme and table code above, it can be explained as follows:

Basic of scientific integration

The basis of scientific integration is a reference for higher education to implement general and religious scientific integration. Based on the interview data, it found that in carrying out scientific integration, UNUJA had a basic of scientific integration called the *santri* trilogies and *panca* students' awareness. This is as conveyed by the Rector of UNUJA:

> *"What I mean in term of scientific integration is a combination of religious and general sciences, ecological science, and others. UNUJA certainly does that, because UNUJA is in pesantren area, UNUJA still balances the science of the hereafter and the world, namely by combining between the two sciences. Here are two things that we refer to as the santri trilogies and panca students' awareness, as our reference in presenting the balance between science and religion, how to provide intelligent students, to have a good deed and to obey in carrying out religious guidelines"* (Abd. Hamid Wahid, personal interview, October 24, 2019).

This was also made clear by Vice Rector I, he said: *"that UNUJA as a higher education based pesantren, in the implementation of its learning, it still uses the KKNI-based curriculum which is integrated with the characteristics of UNUJA and the Pesantren Nurul Jadid has a mastery and implementation of the santri trilogies and panca students' awareness of the students"* (Hambali, personal interview, October 24, 2019).

The data from the interviews were in line with the results of observation and documentation that the *santri* trilogies and *panca* students' awareness were used as a reference for carrying out scientific integration at UNUJA, it was seen that the *santri* trilogies and *panca* students awareness were socialized through the writings prepared at UNUJA. This shows that the the *santri* trilogies and *panca* students awareness are used as a guide in scientific integrity so that every academic community needs to understand the meaning of the the *santri* trilogies and *panca* students' awareness.

Implementation of scientific integration

After determining the basic principles of scientific integration contained in the *santri* trilogies and *panca* students'awareness, it is necessary to implement the implementation of these two bases. In line with the implementation of scientific integration, the following statement from Head of the Quality Guarantee Institute:

> *"The integration of science at UNUJA is managed by the curriculum integration institution (LIK), where the principles of the santri trilogies and panca students' awareness are embodied. So, in order to implement the santri trilogies and panca students' awareness, all make a policy that eight sub-districts are required to be taken by all students except. All courses are in semester 1 and semester 2, namely: (1) Aswaja/Ke-nu-an; (2) Pesantrenan; (3) Arabic 1 (Qira'ah); (4) English 1 (Reading); (5) Arabic II (Kitabah); (6) English II (writing), (7) Fiqh, and (8) AkhlakTasawuf. If they do not pass the course then they have to repeat it, because the course is also a requirement to take part in KKN (Real Work Lecture) and PPL"* (Field Experience Practice) (Tirmidi, personal Interview, October 24, 2019).

The explanation of Mr. Timid was also corroborated by a student. He said:

> *"I am here as a fourth-semester student, indeed this is where all the students, I am the Islamic religious faculty, must attend. In midwifery faculty, these subjects must also be followed and must pass. There are also additional students who live in the pesantren, they are obliged to study the Riyadlussholihin kitab kuning every 05.30 a.m. and 15.30 p.m. "* (Muhammad Hamdan, personal interview, October 24, 2019*).*

The results of the interviews above are in accordance with the results of observations and documented studies conducted by researchers that in the eight-subject UNUJA curriculum documents are included in the compulsory subjects in semester I and II. Observations made directly by the research also revealed that the study of the *Riyadlussholihin* book was carried out at the University of Nurul Jadid and must be followed by all individuals who have the status of being students or learner.

Scientific Integration at UNIB

Based on data from interviews and observations, it was found data about scientific integration at UNIB which is described in the following table.

Table 2. Theme and Code About Scientific Integration at UNIB

Theme	Code
Basic of science integration	The vision and mission of UNIB which contains a balance between *pesantren* and general science by taking into account global and international engineering.
	Vision
	"To become a higher education of *pesantren* who excels in the integration and interconnection of science and competitive at the Asian level".
	Mission
	a. Carrying out education through the learning process and developing the potential of students so that they become graduates who excel in scientific integration and interconnection according to Islamic values;
	b. Developing research to seek, discover, and disseminate knowledge and technology according to local wisdom and Islamic values;
	c. Carrying out community service to increase empowerment and strengthening scientific values for the interests of religion, society and the nation; Increase regional, national, and international cooperation with various parties in the development of science and technology

| Implementation of scientific integration | a. | There are students who have to take all students, both students who choose religious studies and students who choose general study programs. |
| | b. | As a requirement for student graduation, namely (1) compulsory pass, namely the Book of *Fathul Qorib*, if you have not passed *Fathul Qorib*, students are not allowed to take the thesis examination (munaqosah); (2) passing the provisions of reading al-Qur'an, which at least can be proven by being the prayer leader; (3) having character; and (4) living in a dormitory, following the *pesantren* regulations, meaning that every student who takes education at UNIB is required to attend Pesantren Salafiyah Syafi'iyah. |

Based on theme and code above, it can explained as followed:

Basic science integration

Basic science integration is a fundamental reference for higher education to integrate science and religion. Based on the result of interview, UNIB has basic science integration which is written on vision and mission of university. This is as uttered by UNIB's Rector as follows:

> *"Even though we are familiar with classes pesantren, but we still integrate science and religion. Because the knowledgeis still useful until hereafter. I have to say that integrating knowledge is a must in order we can get a balanced life. So, UNIB support the students both science and religion based on the vision and mission of university"* (A. Yasid, personal interview, October 30, 2019).

This is in line with Vice Rector I. He stated, *"Based on the policy of leader and pesantren, making policy should be reflected on the vision and mission of university to reach the right direction. Based on the vision and mission, UNIB integrates the science"* (Minhaji, personal interview, October 30, 2019).

The result of interview above is in line with the result of observation and documentation in terms of vision and mission could be seen from every corner of UNIB. UNIB's vision is "Becoming the best *pesantren*-based higher education in integration, interconnection of knowledge and competitiveness in ASIA" and UNIB's mission is not only religion oriented but also research, civil service, and collaboration.

The implementation of science integration

The implementation of science integration should be based on vision and mission on university. In relation with this implementation, the head of Higher Education said:

> *Integrating religion and science is a must, because we live to prepare for hereafter. UNIB is under the Foundation of Pesantren Salafiyah Syafi'iyah which has special characteristic for the graduation. Students must beable: 1) to read FathulQorib book, 2) to recite Qur'an, 3). to have good attitude, and 4) stay at boarding school"* (Mudzakir Abdul Fattah, personal interview, October 30, 2019).

In addition to Mr. Fattah, Hasan is one of university students stated that all students are required to stay at boarding school. *"We also learn Fathul Qorib book. It also becomes*

the graduation requirement. And we also join Tahsin reciting Qur'an" (Hasan, personal interview, October 24, 2019).

The result of the interview above was based on the result of discussion by researchers at the *pesantren's* students who study about *Fathul Qorib*. This subject is given to both internal and external students of Ibrahimy University.

Pesantren-based Higher Education Management

UNUJA's Management

The result of interview and observation at UNUJA found that the data that was related to higher education management, such; recruitment, policy and information system were presented in the table 3.

Tabel 3. *Pesantren*-based Higher Education Management at UNUJA

Theme	Code
The recruitment of lecturers and staff	Lecturers and staff were recruited based on seniority and became *Pesantren's* administrators. Working experiences and the background study were prioritized at UNUJA.
Policy decision	UNUJA is under the Foundation of Pesantren Nurul Jadid management, as a result, the policy decision related to funding, management, and administration must be based on the foundation policy.
Information system	Information system could be accessed by both UNUJA and *pesantren* Nurul Jadid students. But, the private data were not available to keep the data.

Based on the theme and code above, it could be explained that:

The recruitment of lecturers and staff

The recruitment of lecturers and staff is very important for the continuity of higher education. Here was the statement of the Head of Quality Assurance Institution:

"The recruitment of lecturers and staff at UNUJA was prioritized for the alumni of UNUJA or pesantren Nurul Jadid who was already senior. However, we still considered the background of education, they could work based on his or her expertise and they could show the best performance" (Tirmidi, personal Interview, October 24, 2019).

In addition to Mr. Tirmidi's statement, Mr. Hambali said: *"For the recruitment of lecturers and staff, we will see from many aspects, if the human resource has good qualification, we will prioritize Nurul Jadid's or UNUJA's alumni. It is used to merely appreciate the alumni who have stay at boarding school"* (Hambali, personal Interview, October 24, 2019).

Policy decision

A higher education institution has a system. It could relate with the policy decision to determine a policy. Here is Mr. Hamid's statement: *"How to make a decision, generally we will have meeting with university principle, after that we will communicate with Nurul Jadid administrators. The result of discussion will determine what decision will be taken and apply at UNUJA"* (Abd. Hamid Wahid, personal Interview, October 24, 2019).

It is similar with Mr. Hambali's opinion related to policy decision at UNUJA. *"The policies that applied at UNUJA is the result of our internal discussion. So, it deals with*

Nurul Jadid administrators in order to admit the decision or not" (Hambali, personal interview, October 24, 2019)

Information system

UNUJA was supported with internet connection to support the activities at a higher education. In terms of learning activities and administration ,Mr. Tirmidi mentioned: *"To support the spread of information and communication we are facilitated with internet connection, because if we count on printed information, it will take longer time. But, some data need password to access to keep the data"* (Tirmidi, personal Interview, October 24, 2020).

It is also supported by Aisyah (an UNUJA's student) stated: *"Surely we are facilitated with internet to access the information and communication at university, there is public and private information. We need password to enter the private information in the beginning of study"* (Personal interview, October 24, 2019).

The Management of UNIB

The result of the interview and observation found about the management of UNIB. The data is presented in table 4.

Table 4. Theme and Code for the Management of UNIB

Theme	Code
1. The recruitment of lecturers and staff	The recruitment of lecturers and staff prioritized the alumni who had contributions to *pesantren* and supported by religion competency (good in reciting Al-Qur'an) and other skills. The lecturer's candidate should hold master degree, Al-Qur'an recitation, and *Aswaja* knowledge.
2. Policy decision	A Rector is a top principle at UNIB. But this university is still under the name of *pesantren*. The Rector should consult with internal Pesantren Salafiyah Syafi'iah to make a decision especially it is in terms of funding.
3. Information system	The use of internet to access information can be accessed by students if it is publicly informed. But for the private content, information, and data the students must have password. It means that UNIB's students could only access the data. The internet facility was only available during lecturing.

Based on theme and code above, it could be explained that:

The recruitment of lecturers and staff

The recruitment of lecturers and staff is very essential for the continuity of a higher education institution. Mr. Fattah stated that the recruitment at UNIV prioritized the alumni. But we still determined the ability in reciting Al-Qur'an, Magister degree, and *Aswaja* knowledge (Mudzakir Abdul Fattah, personal interview, October 30, 2019).

In addition to Mr. Fattah, Mr. Minhaji stated that the way we recruited was by determining the qualification, such as; master degree, reciting Al-Qur'an, and religion as well as *Aswaja* knowledge (Minhaji, personal interview, October 30, 2019).

Policy decision

A higher education is the institution which has systems to decide something. Mr. Yasid uttered that how to make a decision, generally we will have meeting with university principle. The result of the meeting will be discussed with internal *pesantren.* Then, the result of discussion will be determined as a policy decision at UNIB (A. Yasid, personal interview, October 30, 2019). Mr. Minhaji added that the policy that applied at UNIB is the result of discussion. Every element was involved such as university principles and internal of Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo. The result will determine whether the policy should be implement or not (Minhaji, personal communication, October 30, 2019).

Information system

UNIB was facilitated with internet connection to support the academic activities and administration. Mr. Tirmidi argued that:

> *To support the spread of information internet connection we used, because we could not only count on the announcement board. It can be stated that it took a long time to spread it. The students could access the data including private one as long as they have the password to keep the data* (Tirmidi, personal interview, October, 30 2020).

Furthermore, Aisyah (a university student) asserted it is true that we have given internet facility to get the information about the university. We can access both public and private information by using password. However, using internet at boarding house is prohibited (Aisyah, personal communication, October 30, 2019).

DISCUSSION

Pesantren-based higher education is under an Islamic boarding school which the instruction could not be separated from the characteristics of *pesantren* itself. For example; UNUJA and UNIB have special characteristics namely *Aswaja's* teachings. As result, the students of any study programs must complete *Aswaja's*subjects and the graduated students of these universities have *Aswaja's*characteristic.

This is in line with Dhofir (1987) in his research about *pesantren's* tradition found that *pesantren* has tradition which is more unique than other schools. The tradition is passed down from generation to generation to keep the continuity of *pesantren.*

Pesantren is Islamic institution which has historical values in religion social movement. In Indonesian context, that institution is dynamic and up to date discourse (Daulay, 2001). *Pesantren* became an Islamic education identity in Indonesia.

The integration of a higher education and *Pesantren* has developed to be an argumentation lately. The basic integration of *pesantren* and higher education which was *pesantren* model responded higher education. In the contrary, a higher education responded *pesantren.* Even though, some higher educations have given facilities such as dormitories for university students, but it was not managed like a *pesantren.*

Besides having religion and *Aswaja*subjects, the university students of UNUJA and UNIB must stay at dormitory. When the students study at UNIB, they must stay at dormitory until they finish their study. However, UNUJA students are allowed not stay at dormitory. It means they can decide to stay in *pesantren* or not. After that, simplicity is also a characteristic of *pesantren.* The students were arranged well in the dormitory. Even

they have to share room with many students; this will not demotivate the students' enthusiasm to learn classic books.

The study of classic books becomes the characteristic of *pesantren* that has been integrated with UNUJA and UNIB. UNUJA requires all university students to join *diniyah* for the students who stay at boarding school. They learned *Riyadlussholihin* book. Meanwhile, UNIB's students are required to master and understand *Fathul Qorib* book as a requirement to join undergraduate thesis exam (munaqosah).

Digging Islamic culture treasure through classic books is one of essential elements of *pesantren's* existence and these activities make *pesantren* different with other institution. *pesantren*is as Islamic traditional education which is undeniable to have a role of transmission and dissemination of Islamic knowledge center, it is especially Islamic teachings. For that reason, *kitab kuning* teaching has become characteristic at *pesantren*. When the university students graduated from *pesantren*, it will be their character. The university students would be able to understand and apply the discussion of the books (Ghazali, 2001).

The existence of *pesantren*-based higher education brushed aside dichotomy education between religion and general science. For instance, UNUJA and UNIB have religion and general science study program. UNUJA has health faculty, while UNIB has science and technology faculty, besides other religion faculties. This showed that these two universities tried to erase education dichotomy. The non-existence of education dichotomy could be seen from the vision and mission of these two universities.

The future of *pesantren* would be determined by management factor. A new *pesantren* can grow faster if it is managed professionally. By the same management, a big *pesantren* can be bigger and bigger. In the contrary, if the management is bad, *pesantren* will collapse (Masyhud & Khusnurridlo, 2003). As higher education that is under *pesantren* foundation, UNUJA and UNIB need qualified management. The essence of management is on making decision. As a leader or Rector, He or She must be brave to make a decision. It included a dilemmatic decision, even though the decision is wrong. This bravery is what we call as executive power. The power of a leader is reflected in decision.

Based on the data obtained from the research sites revealed that UNUJA and UNIB's top leader is mandated on a rector in corporation with *pesantren*. In terms of trilogies and students' five awareness in vision and mission of higher education is Nurul Jadid manager's decision. This decision model is identically with administrative and classic models.

Classic decision model could be seen from a leader or an administrator in formulating higher education characteristics through trilogies and students' five awareness can be identified as instruction model to reach the definite purposes (Roth & Mullen, 1990).

Dealing with the recruitment management of lecturers and staff at UNUJA and UNIB must be based on some criteria which related to religion. Lecturers and staff candidate should show good ability in their field and also should be able to read Qur'an accurately and fluently. Besides, these two universities also prioritize to ones who have stay at *pesantren* and have qualification needed.

Recruitment management is used to look for and put the human resources based on the need and expertise by fulfilling the required qualification (Siagian, 1995). Recruitment sources can be from internal or external of institution. Another important aspect is *pesantren*-based higher education should have good information management. A higher

education provides academic information for the academic people and citizen. Especially at UNUJA and UNIB, information system can be accessed by all users, especially students and citizen. However, some data could not be access by every people except for the one who hold the password to access the data.

Basically the effort of *pesantren*-based curriculum with formal education is a modern concept which is to prepare students to face future global challenges because the survival of the fittest can stand. For that reason, *pesantren*-based higher education can fulfill the need of future challenges. The existence of *pesantren*-based higher education can create best both academics and practices that maintain *pesantren'*s cultures. *Pesantren* is identic with autonomy and best attituted which accompany knowledge, because knowledge rises both autonym and attitude. Knowledge without attitude is not balanced and this is the fundamental of *pesantren*'s teachings.

CONCLUSION

Pesantren-based higher education could not be separated from the *pesantren*'s characteristics. The integration between social and religion knowledge at UNUJA and UNIB is applied by the policy, where the students must stay at boarding school. The study of *kitab kuning* and *Madrasah diniyah* is given for university students, and Islamic subjects provided for every study program at these two universities.

The aspect of management at *pesantren*-based higher education showed differences than general higher education. For instance, the recruitment of lecturers at UNUJA and UNIB should fulfill the qualification of lecturers' candidate as well as they must be able to read the holy Qur'an fluently and correctly. Besides, in terms of higher education policy, A Rector is as a top leader at a university must consult with the manager of *pesantren*, the Islamic boarding school teachersand staff. For example the Rector will propose a program that deals with funding. Then, the recruitment system used career system which enable the lecturers and staff to develop their skills based on the ability and expertise for the promotion.

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