

Pesantren Education as Indonesia's Indigenous Heritage: Nurturing Moral Education in the Digital Era

Cahyono
cahyono@unpas.ac.id
Universitas Pasundan

Loso Judijanto
losojudijantobumn@gmail.com
IPOSS Jakarta, Indonesia

Erik Saut Hatoguan Hutahaean
erik.saut@dsn.ubharajaya.ac.id
Universitas Bhayangkara Jakarta Raya

Ulfatun Wahidatun Nisa
ulfatunnisa130@unida.gontor.ac.id
CIOS (Center For Islamic And Occidental Studies)
Universitas Darussalam Gontor;

Mulyadi
mulyadi091265@gmail.com
Institut Al Azhar Menganti Gresik

Hosaini
hosaini2612@gmail.com
Universitas Bondowoso

Received February 15 2024, Accepted June 08 2024

Abstract

Pesantren as Indonesia's original educational institution has proven to produce experts in their fields for hundreds of years. The current modern higher education system often does not prioritise the formation of ideal human beings, but is more focused on the formation of material-oriented

individuals who lack spiritual values. This problem demands serious efforts in strengthening the peace and tranquillity of life, both through escorting and developing human resources, as well as through a revolution in the performance of educators and the higher education system as a whole. This research aims to see how Pesantren Education as Indonesia's Indigenous Heritage: Nurturing Moral Education in the Digital Era and its Human Resources have the capability to manage and survive in the current digital era. This research method is qualitative and quantitative, where the author uses literature studies and case studies that take place at Pondok Modern Darussalam Gontor, which is a representation of pesantren that have superior universities in Indonesia. The results of this study are In this model, character education, career development and performance improvement of Islamic human resources, Islamic human resource development, and Pondok Modern Darussalam Gontor become an important part of the programmes offered. In addition, the programme also includes values such as Qurrota A'yun, Islamic human resource development, sincerity, independence, modernity, leadership and success in the Islamic context, boarding school, simplicity, and culture and structure. Gontor endeavours to create a learning environment that conforms to the principles of the Islamic learning model for human resource development and Islamic values become the main guideline in human resource management, while career development based on Islamic law is also prioritised to form quality Islamic human resources. Aspects of Islamic professionalism are also emphasised to ensure the integration of Islamic values in professional actions and behaviour.

Keyword: Pesantren, Human Resources, Moral, Education

A. Background of Pesantren Education in Indonesia

If we look at the modern higher education system, the realisation of the current education model is not focused on the formation of ideal human beings, but only focuses on the formation of material-oriented human beings, empty souls and reflecting the raging personal lives. Globally speaking, several crises such as the mass shooting

phenomenon in Parkland, Florida,¹²³ Most adolescents, early adults and young people experience mental instability, social difficulties, lack of Islamic solidarity, which ultimately leads to alarming acts of violence.⁴ This problem provides unmitigated homework, such as the projection of tranquillity and peace of life needs to be breathed again, either in terms of overseeing and growing human resource development, or a comprehensive revolution in the performance of educators and structural education systems for all higher education stakeholders.

This is also related to the development of human resources, not separated from the analysis of the history of Islamic civilisation and the multidimensionality of humans and the variety of influences they have. Ibn Khaldun in his *Muqaddimah* states that humans basically have intellectual, cognitive, emotional, behavioural and skill capacities that influence their personal lives and their obligation to worship God with these potentials..⁵

Meanwhile, in the context of Islamic education, pesantren-based higher education is a central place in the formation and development of competitive and superior human resources. In-depth exploration of the praxis of developing Islamic human resources in the scope of the Campus area inevitably contributes to the steps of Islamisation of Resource Management Science, because of the mechanism and movement of an ideology that starts from an Islamic scientific foundation based on concepts and matters of

¹ Jonathan M dan Metzel T. MacLeish Kenneth, "Mental Illnes, Mass Shotings, and Politic of American Arms. *Am.J.Public Health.*" 9, no. February (2015): 6, <https://doi.org/doi:10.2105/AJPH.2014.302242>.

² Jewkes, Juliane Corboz, dan Wahid Siddiq, "What works to prevent violence against children in Afghanistan? Findings of an interrupted time series evaluation of a school-based peace education and community social norms change intervention in ." 14, no. 8 (t.t.): 14, <https://doi.org/10.1371/journal.pone.0220614>. 2019.

³ Farah Januati dan Marjan Miharja, "Fenomena Kriminalitas Remaja di Kota Depok," *Palar. Pakuan Law Review* Vol 5, no. No 2 (2019): 17, <https://doi.org/DOI: 10.33751/palar.v5i2.1191>.

⁴ Nur Fauzi Radliatul Fatah dan Ulfatun Wahidatun Nisa, "Dimensi Sosial dalam Hudud," *Journal of Islamic and Occidental Studies* 1, no. 1 (28 Juni 2023): 37, <https://doi.org/10.21111/jios.v1i1.4>.

⁵ Salah ben Tahar Machouce, "an Islamic View of Human Development, Special Reference to Abdul Rahman Ibn Khaldun," *EJBM- Special Issue: Islamic Management and business*, 2014, Vol.2, no. No.2 (t.t.): 9.

praxis with the internalisation of Islamic values and is relational.⁶ The contribution given from pesantren-based universities has competitiveness, fighting power, adaptability and durability that is not inferior to other public and private universities. Competitiveness in the world of higher education is getting bigger when the era of globalisation requires the campus to develop, improve, restructure and manage the management of the potential resources they have.⁷

Significance of Pesantren as Indonesia's indigenous heritage

In the context of pesantren, human resource development is also the key to the implementation of teaching, learning and active relationships.⁸ The educational goals to be created such as forming a noble character, good personality, constructive intra-personal and extra-personal relationships, and useful life situations are important aspects of educational issues that should be achieved.⁹ This is none other than to arouse the enthusiasm of students to achieve the goals they want to achieve, because each child has his own motivation in realising his goals.¹⁰

Philosophical problems in human resource development and Islamic boarding schools are an issue that cannot be separated from this research. In the author's opinion, there are three fundamental problems that explain the need for Islamisation of HR development science today. The three things are worldview problems, ontological problems and epistemological problems.¹¹ The Western worldview,

⁶ Dinar Dewi Kania, Wendi Zarman, dan Teten Romly, "Value Education in The Perspective of Western and Islamic Knowledge," *At-Ta'dib* 12, no. 2 (29 Desember 2017): 1, <https://doi.org/10.21111/at-tadib.v12i2.1194>.

⁷ Raden Mas Prasetyo, Et.Al. *Strategi Pengembangan Sumber Daya Manusia Di 5 Perguruan Tinggi Dalam Menghadapai Persaingan Global, Studi Pada 5 Universitas Di Semarang*. [Http://Eprints.Undip.Ac.Id/51485/1/Artikel_Raden_Mas_Prasetyo.Pdf](http://Eprints.Undip.Ac.Id/51485/1/Artikel_Raden_Mas_Prasetyo.Pdf)

⁸ Muhammad Mokafi, *Pengembangan Sumber Daya Manusia (Studi Tentang Pemikiran Pendidikan dalam mengembangkan SDM Menurut Mohammad Iqbal)*, Tesis Magister S2 (Proram Pascasarjana UIN Sunan Ampel, Surabaya, 2017).

⁹ Soritua Ahmad Ramdani Harahap, "Pembangunan Ekonomi Islam Melalui Peran Sumber Daya Manusia" 6, no. 1 (2021).

¹⁰ Chase Nordenger, Goal, "Setting practices that support a learning culture.," *Sage*, Phi Delta Kappan, 96, no. 1 (2019), <https://journals.sagepub.com/doi/10.1177/0031721719871558>.

¹¹ Fuad Mas'ud, *Manajemen bisnis berbasis Pandangan Hidup Islam, Islamic Worldview Based Business Management*, (Semarang: UNDIP Press, 2018), 30.

which is human-centred and far from religious values, is suspected to be the reason why the praxis of human resource development today is so exploitative and full of materialist values..¹²

Furthermore, ontological problems lead to the interpretation of the reality of human nature as the main factor in the discourse of human resource development.¹³ In Western human resource development, humans are only seen as workers, labourers, servants, a sophisticated form of modern slavery..¹⁴

An equally important problem is the epistemological problem, namely the acquisition of Western-style human resource development science obtained through sensory assumptions, empirical experience and worldly tendencies of absolute knowledge sources (divine knowledge).¹⁵

Importance of moral education in the digital era

In the development of human resources, the utilisation of facilities, the use of infrastructure, organisational performance, and managerial capabilities require ideal human figures or *Insān Kāmil* with all their potential possessions as *Khalīfātullāh fi al-Ardh*.¹⁶ The organisation and the necessity to always transform in the Pesantren context requires humans who are fully competent, insightful, knowledgeable and strong-minded, not having dependence on the trivial things around them..¹⁷

When looking at the current HR scientific paradigm, HR development in universities leaves several philosophical and

¹² Alparslan Açikgenç, "The Emergence of Scientific Tradition in Islam," dalam *Science and Technology in the Islamic World*, ed. oleh S.M. Razaullah Ansari, vol. 64, De Diversis Artibus (Turnhout: Brepols Publishers, 2002), 7–22, <https://doi.org/10.1484/M.DDA-EB.4.00497>.

¹³ Selanjutnya, Penulis Akan Meningkatkan *Human Resource Development* Menjadi HRD.

¹⁴ Robert Caruana dkk., "Modern Slavery in Business: The Sad and Sorry State of a Non-Field," *Business & Society* 60, no. 2 (Februari 2021): 251–87, <https://doi.org/10.1177/0007650320930417>.

¹⁵ Nur Hadi Ihsan dkk., "Hubungan Agama dan Sains: Telaah Kritis Sejarah Filsafat Sains Islam dan Modern," *Intizar* 27, no. 2 (30 November 2021): 97–111, <https://doi.org/10.19109/intizar.v27i2.9527>.

¹⁶ Syed Muhammad Naquib Al-Attas, "Islam and Secularism," 1993, 88.

¹⁷ Mariarosa Dalla Costa, *Women and the Subversion of the Community* (Bristol: Falling Wall Press, 2000).

cultural issues. Theoretically, the wrong perception of human beings and the influence of westernisation of management science in the scope of universities contribute to maintaining the stigma of a campus that lives for the existence of a corporate-style and profit-oriented campus.¹⁸ The extension of bad theories gives rise to the existence of similar praxis that appears normal, but negates a thorough reading of humanity in campus management. A similar statement was made by Nor Wan Daud that the secular humanism paradigm in reading the reality of academics on campus is the main problem of the formation of the mechanism and performance of modern universities today. As for the term modern colonisation (modern slavery).¹⁹ and corporation slaves camouflaged in formal academic activities and spread evenly on campus. The philosophical foundation of Western human resource development relies solely on empirical epistemology and rational methodology, the main characteristics of the study are sensory, materialistic, objective and quantitative and do not study and discuss metaphysical phenomena and religious experiences. Likewise, the Western scientific tradition that is hegemonic by the paradigm of dualism, materialism, and empiricism denies the metaphysical aspect which in Islam is a unity in seeing the complexity of human personality. In the end, the goal in Human Resources (HR) is undermined by pragmatism thinking and creates a mindset that is direct, instant, chaotic and competitive but meaningless.

In the practice of Islamic human resource empowerment, training and development is a process of transformation from human beings who have not been trained due to limited abilities to human beings who can provide benefits.²⁰ In Islam, the process of transformation that is undertaken is none other than to establish the purpose of an organisation's ideals, so that a plan of work programmes

¹⁸ Adian Husaini, *Mengapa Barat Menjadi Sekuler-Liberal* (Ponorogo: CIOS, 2007).

¹⁹ John Isbister, *Promises Not Kept, Poverty And The Betrayal Of Third World Development*, Reviewed Work By W.D. Lakhsmán, *Dalam Labour, Capital, And Society*, Vol.37, No.1/2, Celebrating 25 Years Of LCS, 2004. P.308-311.

²⁰ Mackenzie, *Lectures on Humansm* (New York: MacMillan, 1907).

and the main purpose of the scheme of work to be carried out will emerge. In universities, development practices that can be applied in academic or extracurricular activities can ensure the development of a person's potential within the university. The *raison d'être* of man according to al-Attas is his spiritual growth and development which makes his rational soul the controller of his animalism.²¹ Likewise, the ultimate goal of a university is the highest development of the spirituality of its students and staff..²²

Furthermore, the intellectual-spiritual aspects must be prioritised over the physical and financial aspects of all university activities and goals. Every faculty and department within the university must share the vision, mission and goals of the university and therefore they must be actualised. All targets, goals and programmes should not always be defined in terms of administrative effectiveness and economic efficiency, but administrative and economic elements are the means for the development of the spiritual-intellectual stage of the students. This principle of integral human unity according to Islam, as expressed by al-Attas, is a soul that has achieved true knowledge of the core issues in science..²³ Therefore, the mechanism of community-university unity and the organisation of knowledge is certainly not based on a myth of equality, but on a hierarchy according to levels of spiritual and moral attainment and educational ability. Pesantrens are not to be sacrificed in favour of economic efficiency and bureaucratic supremacy. The organisation and role of faculties within the university, research, admissions, even course offerings and timings, seminars, and a range of formal and non-formal activities should reflect this as closely as possible. With the analysis of the conceptual and praxis problems above, the author

²¹ Syed Muhammad Naquib Al-Attas, *Prolegomena to The Metaphysics of Islam: an Exposition of The Fundamental Element of The Worldview of Islam* (Kuala Lumpur: ISTAC, 1995), 147.

²² Amir Reza Kusuma dan Didin Ahmad Manca, "Pendekatan Kecerdasan Emosional Dalam Pembelajaran Daring Bahasa Arab," *Jurnal Pengabdian Masyarakat Bestari* 1, no. 3 (6 Juli 2022): 115–22, <https://doi.org/10.55927/jpmb.v1i3.653>.

²³ Muhammad Ari Firdausi Abdul Rohman, Amir Reza Kusuma, "The Essence of 'Aql as Kamāl Al-Awwal in the view of Ibnu Sinā and its Relation to Education," *Jurnal Dialogia* 20, no. 1 (2022): 176–205, <https://doi.org/DOI: 10.21154/dialogia.v20i1.3533>.

will examine the conceptualisation of Islamic Management, Islamic education and its influence on the formation of Islamic education today, with a pesantren-based campus as a case study during the research process.²⁴

The existence of HR as an important contributor to activities on campus is highlighted by researchers. Their involvement illustrates a solid organisational work mechanism. In the realm of campus education, students' daily lives cannot be separated from Islamic insights and the spirit of diversity through learning methods both conceptually and praxis. Furthermore, the study of human resource development in terms of theology, management ontology, philosophical discourse and methodological axiology is a central element that cannot be ruled out. The study of the growth mechanism of campus organisations and human involvement in HR development is nothing but an exploration of the concept of humans as the best of creation (*ahsanu taqwām*),²⁵ ruler on earth (*khalifatullāh*)²⁶, a collection of people of reason (*ūlul al-Bāb*), and a form of actualising the care of nature by maximising the potential in human beings.²⁷ (*Insān al-Kāmil*).²⁸ Phenomena in campus activities such as learning activities (*amaliyyah ta'limiyyah*), supervision of activities (*amaliyah murāqabah*), internalisation of comprehensive manners (*ta'dīb and tarbiyah*), integrated task direction (*tawjihāt wa al-Irsyādāt*), and various other activities are the main scope in the study of human resource development and its biopsychosocial implications on campus..²⁹ HR studies are required to rely on

²⁴ Nirhamna Hanif Fadillah, Amir Reza Kusuma, dan Najib Rahman Rajab al-Lakhm, "The Concept of Science in Islamic Tradition: Analytical Studies of Syed Naquib Al-Attas on Knowledge," *Tasfiyah: Jurnal Pemikiran Islam* 7, no. 1 (27 Februari 2023): 25–62, <https://doi.org/10.21111/tasfiyah.v7i1.8456>.

²⁵ QS : At-Tin: 5

²⁶ QS : Al-Baqarah: 30

²⁷ Nur Hadi Ihsan dkk., "WORLDVIEW SEBAGAI LANDASAN SAINS DAN FILSAFAT: PERSPEKTIF BARAT DAN ISLAM," t.t., 31, <https://doi.org/DOI: 10.28944/reflektika.v17i1.445>.

²⁸ QS: Al-Anfal 2-4

²⁹ Sebagai Kampus Dengan Slogan Islamisasi Ilmu Pengetahuan Kontemporer, Hal Yang Tak kalah Penting Dilakukan Oleh UNIDA ialah Mengawal Nilai Keislaman Dan Tentu Saja Berlandaskan Konsep Pondok Pesantren. SDM Di Dalam Kampus Menjadi Penggerak Utama Dalam Gerak Islamisasi Ilmu Pengetahuan Ini, Serupa Dengan Pondok Pesantren Dengan

anthropo-physical and metaphysical theories of the harmony of human physical and spiritual forms, the balance (equilibrium) that must be considered from HR managers (managers), and people who are managed (employees) and become the basis for achieving HR development in the campus area.

Role of Pesantren in preserving Indonesian cultural identity

First, HR Management Oriented to Islamic Worldview. It can be seen that lecturers in pesantren have diverse backgrounds and views on Islamisation in the learning process. Although there are differences of opinion about the depth of the Islamisation discussion, this does not hinder their performance in teaching and contributing to Gontor. Some lecturers may focus more on practical rather than theoretical aspects in the application of Islamic values in education. Secondly, the Importance of the 3 Components: Knowledge, Faith, Charity. One of the things emphasised in human resource management at Gontor is the importance of understanding that Islamisation takes time and involves three main components: knowledge, faith, and charity. This shows that the Islamic worldview-based approach at Gontor includes aspects of education, belief, and practice. This process requires patience and consistency in integrating Islamic values into education.

Third, Lecturers' Commitment and Devotion. pesantren appreciate lecturers who have high commitment and devotion to education despite facing limited conditions and facilities. These lecturers are willing to serve late into the night, which reflects their commitment to Islamic values and the vision of human resource development in pesantren..³⁰

Paradigma Ilmu Agama 100% Dan Ilmu Umum 100%, Membuat UNIDA Menghadirkan Rekrutasi Segala Aktifitas Ilmiah Dan Non Ilmiah Beserta Nilai-Nilai Kepesantrenan Yang Diinternalsiasikan Ke Dalam Diri Para Peserta Pendidikan. Anton Ismunanto, *Hamid Fahmy Zarkasy, Biografi Intelektual, Pemikiran Pendidikan, Dan Pengajaran Worldview Islam Di Perguruan Tinggi* (Yogyakarta: Yayasan Bentala Tamaddun Nuasantara, 2021) P. 241

³⁰ Dilnawas A. Siddiqui., "Human Resources Development : A Muslim World Perspective," *The America Journal of Islamic Social Science*. Vol.4, no. No.2 (1987).

Fourth, Challenges in HR Management and Recruitment. The data also revealed some challenges in HR management and recruitment in Gontor. There are cases where lecturers decide to resign, sometimes for family reasons or personal factors. This challenge reflects the need for good HR management and effective recruitment planning to maintain the continuity of teaching and lecturers' contributions..³¹

Core values and teachings in University based Pesantren education

Pesantren is a boarding school located within Pondok Modern Darussalam Gontor (Gontor), which has been recognized as one of the leading Islamic educational institutions in Indonesia. The statement recognizes Gontor's success as a foundation to reflect on and understand the key elements that contribute to the success of this institution. While it does not elaborate on what is meant by success, it does suggest that there is an attempt to explore and understand these success factors. This reflects a realization that Gontor's history and experience can be an inspiration for Unida's journey ahead..³²

Then, the statement also reflects doubts regarding Unida's excellence. This is reflected in the question asked, "what is Unida's excellence?" This question reflects the need to identify the factors that make Unida special and how it can differentiate itself in the context of education and human resource development. In this context, the statement reflects an attempt to understand and formulate the value proposition that will support the achievement of Unida's excellence..³³

³¹ Mohammad Latief dkk., "Framework Richard Walzer Terhadap Filsafat Islam Dalam Bukunya; Greek Into Arabic Essay On Islamic Philosophy" 7, no. 1 (t.t.): 14, <https://doi.org/DOI:10.15575/jaqfi.v7i1.12095>.

³² Mohammad Muslih, Heru Wahyudi, dan Amir Reza Kusuma, "Integrasi Ilmu dan Agama menurut Syed Muhammad Naquib al-Attas dan Ian G Barbour," *Jurnal Penelitian Medan Agama* 13, no. 1 (2022): 21-35, <http://jurnal.uinsu.ac.id/index.php/medag/>.

³³ Mohammad Hatta Fahamsyah, "Spiritual Marketing Gontor dalam Mempertahankan Positioning," *TSAQAFAH* 16, no. 1 (18 Mei 2020): 147, <https://doi.org/10.21111/tsaqafah.v16i1.4337>.

Impact of digital technology on Indonesian society

The vision of the pesantren as a “World Class University” is also emphasized in the statement. This reflects Unida’s passion to become a globally recognized university. By attaining national university status, the pesantren has achieved an important milestone, and is now pursuing the achievement of world-class university status. This reflects the commitment to improving the quality and relevance of the education offered by the pesantren. s

The vision of the pesantren, which is based on highly competitive pesantren and campuses, reflects the determination to unite two important elements in the context of Islamic education. The statement refers to the ideals desired by the Prophet Shallallahu alaihi wasallam and continued by the Kyai, who placed two main elements in Islamic education, namely “tazkiyatun Nafsi” and the pursuit of knowledge that is beneficial in the world and the hereafter.

Need for traditional solutions to address contemporary moral dilemmas

Islamization is an important part of developing the character of the students at Gontor. Through character education and Islamic human resource development based on Islamic values, ³⁴Gontor strives to create a generation of Muslims who are able to practice Islamic teachings in every aspect of their lives..³⁵

Sincerity is the foundation in achieving Qurrota A’yun, developing character, following Islamic human resource education and training, and shaping the culture and structure in Gontor. Sincerity is a value upheld in this pesantren, where students are taught to strive and learn not only for their own sake, but also for the welfare of the pesantren family and Muslims as a whole..³⁶

³⁴ Ulfatun Wahidatun Nisa, “Islamization Of Knowledge And Its Challenge,” Dalam *Proceeding Of International Conference On Education, Society And Humanity* (International Conference On Education, Society And Humanity, Probolinggo: UNUJA, 2023), 2.

³⁵ Ihwan Mahmudi, Didin Ahmad Manca, dan Amir Reza Kusuma, “Literature Review: Arabic Language Education in the Digital Age,” t.t., 14.

³⁶ Eko Asmanto, “Revitalisasi Spiritualitas Ekologi Perspektif Pendidikan Islam,” *TSAQAFAH* 11, no. 2 (30 November 2015): 333, <https://doi.org/10.21111/tsaqafah.v11i2.272>.

Independence is a value that is closely related to Islamic human resource development at Pondok Modern Darussalam Gontor. Through this development program, santri are taught to be independent in facing the challenges of life and learn to become independent individuals in seeking knowledge and self-development. The Islamic learning model for human resource development is one of the ways adopted by Gontor to encourage the independence of santri in preparing themselves as qualified future leaders.

Modernity is also an important concern in career development and improving the performance of Islamic human resources in Gontor. This pesantren realizes that the success of quality Islamic human resources cannot be separated from adaptation to the times and technological advances. Therefore, Gontor tries to always follow the trend of the times and presents programs that are in accordance with the demands of modern times. Islamic human resource development and Islamic learning models are the means to achieve this goal.

Leadership and success in an Islamic context are the values that form the basis of Gontor's programs. Discipline, world economy, ukhuwah Islamiyah, akpam, lecturer certification, pondok pesantren Darussalam gontor, character education, and five souls are part of Gontor's efforts to form quality future leaders. Through an approach based on Islamic values and success in an Islamic context, Gontor strives to create leaders who can make a positive contribution to society and Muslims..³⁷

Simplicity is a value upheld in the career development and performance improvement of Islamic human resources in Gontor. The programs adopted by Gontor are designed with simplicity in mind, so that students can learn and develop in an environment full of Islamic values without losing the values of simplicity and interconnectedness.

In the context of Islamic human resource development, management is important to achieve development and empowerment

³⁷ Kholili Hasib, "Filsafat Ilmu dan Problem Metodologi Pendidikan Islam," *At-Ta'dib* 9, no. 2 (26 Januari 2016), <https://doi.org/10.21111/at-tadib.v9i2.318>.

goals. It also goes hand in hand with achieving prosperity and high accreditation for Islamic educational institutions. Research and knowledge building are also key elements for advancing Islamic Human Resource Development.

Success in achieving these goals involves a variety of accomplished and intellectually competent parties. Educational institutions, including universities and pesantren, play an important role in shaping quality Islamic human resources. Mentors and good teaching are key in shaping a superior and devoted young generation.

Islamic boarding school is a value that is upheld in Islamic Human Resource Development, with prominent pesantren such as Pondok Pesantren Darussalam having a significant role in producing Islamic human resources who are spiritual. Excellence and simplicity are the values that are upheld in Islamic Human Resource Development.³⁸

Conclusion

The Islamic learning model for human resource development is one of the strategies adopted by pesantren to achieve the objectives of Islamic human resource education and training. In this model, character education, career development and performance improvement of Islamic human resources, Islamic human resource development, and Pondok modern darussalam gontor become an important part of the programs offered. In addition, the program also includes values such as Qurrota A'yun, Islamic human resource development, sincerity, independence, modernity, leadership and success in the Islamic context, boarding school, simplicity, and culture and structure. Gontor strives to create a learning environment that is in accordance with the principles of the Islamic learning model for human resource development.

Panca jiwa becomes the foundation in career development and performance improvement of Islamic boarding school human resources. These programs cover aspects of Islamic human resource

³⁸ Nur Komariyah, "Pondok Pesantren Sebagai Role Model Pendidikan Berbasis Full Day School," *Hikmah: Jurnal Pendidikan Islam* 5, no. 2 (2016): 221–40.

development, integration-interconnection, sincerity, and leadership and success in the Islamic context. Through the Panca jiwa-based approach, Gontor strives to shape the santri into qualified individuals who are able to achieve success in various aspects of life.

In the development of Islamic Human Resource Development, there are several elements that are not interrelated but still have an important role. One of them is the application of Islamic values in HR management, where Islamic values become guidelines in carrying out the human resource development process. In addition, career development based on Islamic law is also an important factor in shaping quality and competitive Islamic human resources. The aspect of Islamic professionalism is also emphasized to ensure that each individual can integrate Islamic values in their professional actions and behaviors.

The principle of fair and wise leadership is also a relevant element in Islamic Human Resource Development. Leadership that is based on Islamic principles is expected to create a harmonious work environment and encourage the growth of individuals and the organization as a whole.

Reference

- Abdul Rohman, Amir Reza Kusuma, Muhammad Ari Firdausi. "The Essence of 'Aql as Kamāl Al-Awwal in the view of Ibnu Sīnā and its Relation to Education." *Jurnal Dialogia* 20, no. 1 (2022): 176–205. <https://doi.org/DOI: 10.21154/dialogia.v20i1.3533>.
- Açikgenç, Alparslan. "The Emergence of Scientific Tradition in Islam." Dalam *Science and Technology in the Islamic World*, disunting oleh S.M. Razaullah Ansari, 64:7–22. De Diversis Artibus. Turnhout: Brepols Publishers, 2002. <https://doi.org/10.1484/M.DDA-EB.4.00497>.
- Al-Attas, Syed Muhammad Naquib. "Islam and Seculasim," 1993, 134.
- — —. *Prolegomena to The Metaphysics of Islam: an Exposition of The Fundamental Element of The Worldview of Islam*. Kuala Lumpur: ISTAC, 1995.

- Amir Reza Kusuma dan Didin Ahmad Manca. "Pendekatan Kecerdasan Emosional Dalam Pembelajaran Daring Bahasa Arab." *Jurnal Pengabdian Masyarakat Bestari* 1, no. 3 (6 Juli 2022): 115–22. <https://doi.org/10.55927/jpmb.v1i3.653>.
- Asmanto, Eko. "Revitalisasi Spiritualitas Ekologi Perspektif Pendidikan Islam." *TSAQAFAH* 11, no. 2 (30 November 2015): 333. <https://doi.org/10.21111/tsaqafah.v11i2.272>.
- Caruana, Robert, Andrew Crane, Stefan Gold, dan Genevieve LeBaron. "Modern Slavery in Business: The Sad and Sorry State of a Non-Field." *Business & Society* 60, no. 2 (Februari 2021): 251–87. <https://doi.org/10.1177/0007650320930417>.
- Chase Nordenger, Goal. "Setting practices that support a learning culture." *Sage*, Phi Delta Kappan, 96, no. 1 (2019). <https://journals.sagepub.com/doi/10.1177/0031721719871558>.
- Costa, Mariarosa Dalla. *Women and the Subversion of the Community*. Bristol: Falling Wall Press, 2000.
- Dilnawas A. Siddiqui. "Human Resources Development : A Muslim World Perspective." *The America Journal of Islamic Social Science*. Vol.4, no. No.2 (1987).
- Fadillah, Nirhamna Hanif, Amir Reza Kusuma, dan Najib Rahman Rajab al-Lakhm. "The Concept of Science in Islamic Tradition: Analytical Studies of Syed Naquib Al-Attas on Knowledge." *Tasfiah: Jurnal Pemikiran Islam* 7, no. 1 (27 Februari 2023): 25–62. <https://doi.org/10.21111/tasfiah.v7i1.8456>.
- Fahamsyah, Mohammad Hatta. "Spiritual Marketing Gontor dalam Mempertahankan Positioning." *TSAQAFAH* 16, no. 1 (18 Mei 2020): 147. <https://doi.org/10.21111/tsaqafah.v16i1.4337>.
- Farah Januati, dan Marjan Miharja. "Fenomena Kriminalitas Remaja di Kota Depok." *Palar. Pakuan Law Review* Vol 5, no. No 2 (2019). <https://doi.org/DOI: 10.33751/palar.v5i2.1191>.
- Fatah, Nur Fauzi Radliatul, dan Ulfatun Wahidatun Nisa. "Dimensi Sosial dalam Hudud." *Journal of Islamic and Occidental Studies* 1, no. 1 (28 Juni 2023): 17–40. <https://doi.org/10.21111/jios.v1i1.4>.
- Harahap, Soritua Ahmad Ramdani. "Pembangunan Ekonomi Islam Melalui Peran Sumber Daya Manusia" 6, no. 1 (2021).

- Hasib, Kholili. "Filsafat Ilmu dan Problem Metodologi Pendidikan Islam." *At-Ta'dib* 9, no. 2 (26 Januari 2016). <https://doi.org/10.21111/at-tadib.v9i2.318>.
- Husaini, Adian. *Mengapa Barat Menjadi Sekuler-Liberal*. Ponorogo: CIOS, 2007.
- Ihsan, Nur Hadi, Khasib Amrullah, Usmanul Khakim, dan Hadi Fatkhurrizka. "Hubungan Agama dan Sains: Telaah Kritis Sejarah Filsafat Sains Islam dan Modern." *Intizar* 27, no. 2 (30 November 2021): 97–111. <https://doi.org/10.19109/intizar.v27i2.9527>.
- Ihsan, Nur Hadi, Amir Reza Kusuma, Djaya Aji Bima Sakti, dan Alif Rahmadi. "Worldview Sebagai Landasan Sains Dan Filsafat: Perspektif Barat Dan Islam," t.t., 31. <https://doi.org/DOI:10.28944/reflektika.v17i1.445>.
- Jewkes, Juliane Corboz, dan Wahid Siddiq. "What works to prevent violence against children in Afghanistan? Findings of an interrupted time series evaluation of a school-based peace education and community social norms change intervention in ." 14, no. 8 (t.t.). <https://doi.org/10.1371/journal.pone.0220614>. 2019.
- Jonathan M, dan Metzel T. MacLeish Kenneth. "Mental Illnes, Mass Shotings, and Politic of American Arms. Am.J.Public Health." 9, no. February (2015). <https://doi.org/doi:10.2105/AJPH.2014.302242>.
- Kania, Dinar Dewi, Wendi Zarman, dan Teten Romly. "Value Education in The Perspective of Western and Islamic Knowledge." *At-Ta'dib* 12, no. 2 (29 Desember 2017): 1. <https://doi.org/10.21111/at-tadib.v12i2.1194>.
- Komariyah, Nur. "Pondok Pesantren Sebagai Role Model Pendidikan Berbasis Full Day School." *Hikmah: Jurnal Pendidikan Islam* 5, no. 2 (2016): 221–40.
- Latief, Mohammad, Cep Gilang Fikri Ash-Shufi, Amir Reza Kusuma, dan Fajrin Dzul Fadhlil. "Framework Richard Walzer Terhadap Filsafat Islam Dalam Bukunya; Greek Into Arabic Essay On Islamic Philosophy" 7, no. 1 (t.t.): 14. <https://doi.org/DOI>

:10.15575/jaqfi.v7i1.12095.

Mackenzie. *Lectures on Humansm*. New York: MacMillan, 1907.

Mahmudi, Ihwan, Didin Ahmad Manca, dan Amir Reza Kusuma. "Literature Review: Arabic Language Education in the Digital Age," t.t., 14.

Mas'ud, Fuad. *Manajemen bisnis berbasis Pandangan Hidup Islam, Islamic Worldview Based Business Management*,. Semarang: UNDIP Press, 2018.

Mohammad Muslih, Heru Wahyudi, dan Amir Reza Kusuma. "Integrasi Ilmu dan Agama menurut Syed Muhammad Naquib al-Attas dan Ian G Barbour." *Jurnal Penelitian Medan Agama* 13, no. 1 (2022): 21–35. <http://jurnal.uinsu.ac.id/index.php/medag/>.

Mokafi, Muhammad. *Pengembangan Sumber Daya Manusia (Studi Tentang Pemikiran Pendidikan dalam mengembangkan SDM Menurut Mohammad Iqbal)*. Tesis Magister S2. Proram Pascasarjana UIN Sunan Ampel, Surabaya, 2017.

Tahar Machouce, Salahben. "an Islamic View of Human Development, Special Reference to Abdul Rahman Ibn Khaldun." *EJBM-Special Issue: Islamic Management and business*, 2014, Vol.2, no. No.2 (t.t.).

Ulfatun Wahidatun Nisa. "Islamization Of Knowledge And Its Challenge." Dalam *Proceeding Of International Conference On Education, Society And Humanity*. Probolinggo: UNUJA, 2023.