Integrated Boarding Systems University: An Effective Formula for Creating a Good Man

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Abstract

This article aims to explain the educational structure at UNIDA Gontor as a Boarding system University. This system is considered both appropriate and effective as a solution to the problem of the Westernization of Islamic education and as an effort to realize the Islamization of knowledge. This study employs a qualitative research design. To address the subject matter, the researcher uses a philosophical approach and an analytical descriptive method. The study concludes that the integration of the university and pesantren educational systems expands the essence and scope of the curriculum. The essence of the curriculum encompasses not only academic education with a range of courses but also non-academic education shaped by the pesantren system, designed beyond classroom activities. Furthermore, the integration of these two curricula in practice involves various activities, including formal, informal, and non-formal education, all of which are structured to instill an Islamic worldview. This holistic system is envisioned as a means of revivalism and the reformulation of a unique new system for the resurgence of Islamic universities, serving as a medium for the emergence of the *insān al-kāmil* (the complete human), in alignment with the true objectives of Islamic education.

Keywords: *UNIDA Gontor, Pesantren, Boarding System University, Islamic Worldview, Curriculum, Academic, Non-Academic, Good Man.*

INTRODUCTION

In concept, the vision of a modern Islamic university needed in this era can address various epistemological challenges the West poses.[1] As explained in the previous chapter, the core issue faced by the Muslim community is the problem of knowledge, articulated by the West in various higher education institutions across the Islamic world.[2]

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[1] See; Wan Mohd Noer Wan Daud, *Islamisasi Ilmu-Ilmu Kontemporer dan Peran Universitas Islam dalam Konteks Dewesternisasi dan Dekolonisasi,* translated by; INSISTS, with real chapter: Islamization of Contemporary Knowledge and the Role of the University in the Context of De-Westernization and Decolonization, (Bogor: UIKA & CASIS-UTM, 2013), p. 41

[2] Read more in; Syed M. Naquib Al-Attas, *Islām and Secularism*, (Ta'dib International: Kuala Lumpur, Sixth Impression, 2022), p. 97

In response to this problem, the University, as a source of development and a reflection of a nation's quality and civilization, must adopt a critical stance wit a spirit of dynamic stability.[3] Therefore, it is proposed that establishing a genuinely Islamic university should be designed based on the structure and conception of what constitutes knowledge, with objectives and educational targets different from those of secular modern universities.[4] Thus, the emphasis of a university in Islam is not a reflection of elitist thinking based on socio-economic conditions but rather a true interpretation of divine wisdom that makes adult education the primary goal of the mission of all Prophets.[5]

Addressing this issue, the university, as the most architectonic and strategic institution for educating individuals and reforming society,[6] should inherently serve as the center of scientific activity where the cultivation of knowledge (*'ilm*), faith (*īmān*), and practice (*'amal*) is articulated in the best possible way. In this context, the researcher proposes the integration of the university and modern pesantren systems, commonly referred to as the 'Boarding System University,' as an appropriate solution. This educational system represents a new approach and a synergy of educational frameworks, envisioned to serve as a medium for the revival of Islamic higher education. In this context, the integration of modern university and pesantren systems seeks to offer a new approach distinct from traditional Islamic university systems and modern university systems, which are often deemed conservative and dichotomous. This integration represents an intellectual movement that neither opposes tradition nor imitates the rationalistic trends of Western academia that often undermine tradition. Instead, it serves as an intensification of the authentic tradition of Islamic thought, focusing on the reconceptualization of *farḍu 'ayn* sciences while simultaneously applying them to *farḍu kifāyah* sciences.[7]

To articulate the effectiveness of this educational system, this paper seeks to explain the educational system of UNIDA Gontor as a pioneer of the Boarding System University system in Indonesia. Officially established as a university in 2014, UNIDA Gontor is, in essence, the culmination of a 56-year journey to realize the mandate of the founders of Pondok Modern Gontor, which was initiated in 1926.[8] Therefore, the

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[3] Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas; An Exposition Of The Original Concept of Islamization,* (Kuala Lumpur: ISTAC, 1998), p. 169

[4] Wan Mohd Nor Wan Daud, *The Educational Philosophy…*, p. 172-173

[5] See; Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam*, (Kuala Lumpur: ISTAC, 1991), p. 39-40; Wan Mohd Nor Wan Daud, *The Educational Philosophy…*, p. 169

[6] The architecture and strategic significance of higher education institutions have gained recognition, and their position has strengthened in line with the processes of globalization and knowledge-based economy. In fact, some scholars have acknowledged that universities play a crucial role in the reform of a nation and civilization.See; Rajani Naidoo, Higher Education: A Powerhouse for Development in Neo-Liberal Age?" in *Geographies of knowledge, Geometries of Power: Framing the Future of Higher Education*, (London, UK: Routledge, 2008), p. 248-261; Clerk Kerr, The Frantic Rush to Remain Contemporary" in *Deadalus: Journal of the American Academy of Arts and Sciences*, Vol. 94, No. 4, Fall 1964, p. 1051; Lihat juga; Wan Mohd Nor Wan Daud, *Masyarakat Islam Hadhari: Suatu Tinjauan Epistemologi dan Kependidikan ke Arah Penyatuan Pemikiran Bangsa*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2006), p. 19-23; Wan Mohd Nor Wan Daud, *Islamisasi Ilmu-Ilmu Kontemporer…*, p. 6-10

[7] See; Hamid Fahmy Zarkasyi et.al, Pengantar Penerjemah in Wan Mohd Noer Wan Daud, *Filsafat dan Praktik Pendidikan Islam*, *Syed Muhammad Naquib Al-Attas,* (Bandung: Mizan, 2003), p. 28-30

[8] Hamid Fahmy Zarkasyi, et.al., *Pekan Perkenalan Khutbatul-l-'Arsy Universitas Darussalam Gontor*, (Ponorogo: UNIDA Gontor Press, 2021), p. 51

emergence of UNIDA Gontor in the 21st century, with its identity as a Pesantren-based University, serves as a medium for revivalism and the reformulation of a unique new system, unlike any found in other higher education institutions. Furthermore, numerous university presidents, both nationally and internationally, have expressed recognition and hope for UNIDA Gontor's potential. Prof. Dr. Imam Suprayogo, former Rector of UIN Malang, stated: *"If Pondok Modern Darussalam Gontor, established in the early 20th century, provided a solution to the stagnation of the pesantren education system, what will Pondok Modern Gontor contribute in the 21st century amidst the stagnation of the higher education system in Indonesia? UNIDA is the answer."*[9]

METHOD/MATERIAL

This type of research is qualitative research with a case study approach. In analyzing the research object, the Researcher employs an interactive analysis model that involves three stages of data flow analysis, consisting of data condensation, data presentation, conclusion drawing, and data verification. Throughout this process, the Researcher engages various elements in managing the data, namely reading, memoing, and coding the data; describing, classifying, interpreting data, and visualizing it in narratives and tables.

University and Good Man

In agreement with al-Attas, the concept of a truly Islamic university is not one that blindly imitates the secular Western model, which reflects a secular state and secular human beings. Instead, it aims to produce a complete human being (*insān kāmil*) or a universal man (*al-insān al-kullī*).[10] A Muslim scholar is not a specialist in one field of knowledge but possesses a universal perspective and authority in multiple branches of knowledge. Therefore, an Islamic university differs from a Western university's form, concept, structure, and epistemology. Al-Attas's statement in this regard is very clear.

> "An Islamic university be established whose structure is different from a Western University; whose conception of what constitutes knowledge is different from what Western philosophers set forth as knowledge; whose aims and aspirations. The purpose of higher education in Islam is… to produce the complete man, or the universal man… A muslim scholar is a man who is not a specialist in any one branch of knowledge but is universal

[9] Hamid Fahmy Zarkasyi, *Dari Pondok Modern Menuju Universitas Bersistim Pondok Modern*, in the Public Lecture of Khutbatu 'l 'Arsy at UNIDA Gontor on Sunday, July 11, 2021.

[10] Syed M. Naquib Al-Attas, *Islām and Secularism*, p. 154; Muhammad Syaiful Islam, Islamic Education Thought Syed Naquib al-Attas, in *al-Fadlan Journal of Islamic Education and Teaching*, Vol. 2, No. 1, 2024. https://doi.org/10.61166/fadlan.v2i1.39.

in his outlook and is authoritative in several branches of related knowledge."[11]

The recommendations above indicate that forming an Islamic University capable of producing individuals with Islamic knowledge requires scholarly efforts that are not easy. The concept of a 'perfect human' reflected in the aspects of the University as intended is not just any human but the best human as exemplified by the Prophet Muhammad, peace be upon him.[12] Therefore, a University should reflect the figure of Prophet Muhammad in terms of knowledge and righteous deeds, and its function is to cultivate cultured Muslim men and women by emulating him as closely as possible in terms of quality according to their abilities and potentials.[13] This normative position is based on the Quranic statement that the Prophet is the best model for the Muslim community (*uswah ḥasanah*)[14] and is rooted in his knowledge and exemplary piety towards Allah, making him the most honorable.[15]

The goal of the University in reflecting the perfect human, as mentioned above, indicates that an educated person is a good and righteous person (*a good man*).[16] Therefore, the University's goal is related to the broader educational objectives in Islam: creating good individuals. As al-Attas stated:

> "The purpose for seeking knowledge in Islam is to inculcate goodness
> or justice in man as man and individual self. The aim of education in
> Islam is therefore to produce a good man… the fundamental element
> inherent in the Islamic concept of education is the inculcation of
> adab…"[17]

The term *'a good man'* means that an educated person possesses adab in its full inclusive sense, "encompassing both the spiritual and material aspects of a person's life and striving to instill the quality of goodness they have received."[18] A person with adab (*insān adabī*) is someone who sincerely acknowledges their responsibility to Allah, understands and fulfills their obligations to themselves and others in society through justice, and continuously seeks to improve every aspect of themselves to attain

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[11] Syed Muhammad Naquib Al-Attas, Letter to the Islamic Secretariat, dated 15 May 1973, p. 1–2; cited from Wan Mohd Nor Wan Daud, *The Educational Philosophy…*, p. 172-173

[12] Syed M. Naquib Al-Attas, *Islām and Secularism*, p. 155

[13] Syed M. Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, (Kuala Lumpur: ISTAC, 1991), p. 39-40; the Ikhwān as-Ṣafā (flourished in 373 Hijrah) in their epistles (*Rasā'il*) repeatedly stressed the stages of spiritual education, in progressive order: refinent (*tahdzīb*), purification (*taṭhīr*), completion (*tatmīm*) and perfection (*takmīl*). See; Abdul Latif Tibawi, *Arabic and Islamic Themes: Historical, Educational and Literary Studies*, (London: Luzac &Co., 1974), p. 185, cited from Wan Mohd Nor Wan Daud, *The Educational Philosophy…*, p. 179

[14] Qs. Al-Aḥzāb (33): 21

[15] Qs. Al-Ḥujurāt (49): 13

[16] Wan Mohd Nor Wan Daud, *Islamisasi Ilmu-Ilmu Kontemporer…*, p. 64

[17] See; Syed Muhammad Naquib al-Attas, *Islam and Secularism,* (Kuala Lumpur: ISTAC, 1993), p. 148; Syed M. Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, (Kuala Lumpur: ISTAC, 1991), p. 25; Wan Mohd Nor Wan Daud, *The Educational Philosophy…*, p. 151

[18] See; Syed M. Naquib Al-Attas, *Aims and Objectives of Islamic Education*, (London/Jeddah: Hodder & Stoughton/King Abdul Aziz University, 1979), p. 1; Syed M. Naquib Al-Attas, *The Concept of Education in Islam…*, p. 23

perfection as a person with adab (*insān adabī*).[19] Therefore, the University must endeavor to instill *adab* by making *ta'dīb* the foundation of its educational system.

The creative reintroduction of the concept of *ta'dīb* as a comprehensive Islamic educational framework in an integrated and systematic manner is essential. This is not only because it emerges as a novel approach in the contemporary Muslim world but, more importantly, because it offers an authentic, holistic, and integrated concept while providing a robust framework for educational thought and practice, particularly at the university level. Among contemporary Muslim thinkers, in addition to al-Attas, M. Fethullah Ghulen consistently emphasizes the centrality of *adab* and the holistic development of human personality as the primary objectives of higher education. In alignment with this, UNIDA Gontor as Boarding system University strives to continue and realize these efforts through its distinctive curriculum. This approach ensures that the concept and practice of education, which focus on instilling an Islamic worldview, become a much-anticipated effort by the Muslim community in addressing the challenges of modernity.

Boarding System University

In the modern era, where societal life no longer guarantees positive education, the boarding school education system is becoming increasingly crucial. This is because, in a boarding school, teaching and learning activities can be designed according to the intended objectives. In the context of the development of Islamic civilization, particularly in the significant project of Islamizing contemporary knowledge, the student boarding school system serves as an appropriate facility. Therefore, in accordance with the mandate of the 1958 Endowment, Darussalam Gontor University is designed in alignment with the integration or Islamization project, namely a university with a full boarding school system or a Pesantren University.[20] Through this boarding school system, the inculcation of the Islamic worldview is emphasized, including a focus on moral development (*akhlāq*), as in Islam, morality is a product of the combination of thought (*'ilm*), belief (*īmān*), and action (*'amal*).

In concept, the term *'pondok'* originates from the Arabic word *'fundūq,'* which means a dormitory or a place of residence for students. Meanwhile, the term 'Pesantren' is derived from the term *'santri,'* with the addition of the prefix "pe" and the suffix "an," resulting in *'pe-santri-an'* or pesantren. Therefore, the term pesantren indicates a place where santri reside for educational purposes.[21] In line with the meaning and purpose of a boarding school, UNIDA Gontor, as a Pesantren University, mandates that all students reside in the dormitory or boarding school twenty four

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[19] Syed M. Naquib Al-Attas, *Risalah untuk Kaum Muslimin*, (Kuala Lumpur: ISTAC, Cet. 1, 2001), p. 39
[20] See; Hamid Fahmy Zarkasyi et.al., *Pekan Perkenalan Khutbatu l 'Arsy*, (Ponorogo: UNIDA Gontor Press, Cet. 1, 2020), p. 14-15
[21] See; Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiai*, (Jakarta: LP3ES, 1985), p. 18

hours a day under the guidance of the Rector or Kyai and the supervision of senior students.[22]

A Boarding System University refers to a higher education institution that adopts the lifestyle and values of a pesantren. As defined by K.H. Imam Zarkasyi, a pesantren is an Islamic educational institution that centers its activities around a mosque, provides dormitories for its students, positions the *Kiai* (Islamic scholar) as its central figure, and focuses primarily on Islamic education and teachings.[23] When linked to centers of education, a university with a pesantren system encompasses not only the three traditional centers of education (*Tri-Pusat Pendidikan*) but also a fourth, forming what is referred to as *Catur Pusat Pendidikan*. These four centers are the mosque, classroom, dormitory, and campus life.[24] All aspects of this holistic educational system are managed under the leadership of the Rector, who serves as both a *Kiai* (Islamic scholar) and the central figure, supported by lecturers and staff. Thus, the interaction of the entire campus community in various academic and pesantren activities can take place optimally. In pesantren-related activities, students are directly guided by staff and lecturers, who serve as role models. Consequently, Islamic values at a Pesantren University are not merely taught but are instilled and practiced directly within the campus environment, both inside and outside the classroom.

In daily life, a Boarding System University adheres firmly to the values, ideals, philosophy, and spirit of the pesantren. The core values that permeate life on the campus are encapsulated in the *Panca Jiwa* (Five Spirits): sincerity, simplicity, self-reliance, Islamic brotherhood (*ukhuwwah Islāmiyyah*), and freedom.[25] These five elements are not taught in the classroom but are practiced in the day-to-day campus life. The vision and aspirations of a Pesantren University aim to produce ideal graduates by adhering to the pesantren motto: noble character, physical health, broad knowledge, and independent thinking. Beyond that, a deep understanding of the philosophy and values of the pesantren is expected to produce graduates who are generalists across various fields and competencies, aligning with the fifteen competencies outlined by the *World Economic Forum* in 2020.[26]

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[22] See; Dihyatun Masqon, Dynamic of Pondok Pesantren as Indegenous Islamic Education Centre In Indonesia, in the *Tsaqafah: Jurnal Pemikiran Islam*, Vol. 7, No. 1, 2011, p. 157. https://doi.org/10.21111/tsaqafah.v7i1.114; Tim BAA, *Panduan UNIDA Gontor 2020-2021*, (Ponorogo: UNIDA Gontor Press, Cet.1, 2020), p. 257; Muhammad Akrimul Hakim, Increasing the Excellence of Pesantren in Digital Era: The Study of Management Information System Development at Pondok Modern Darussalam Gontor, in *Tsaqafah: Jurnal Peradaban Islam*, Vol. 18, No. 1, 2022. https://doi.org/10.21111/tsaqafah.v18i2.7073

[23] Imam Zarkasyi, Speech at the Half-Century Celebration of Pondok Modern Darussalam Gontor and the Inauguration of Gontor Grand Mosque, (Gontor: Unpublished Text of Speech, 1976) cited in Hamid Fahmy Zarkasyi, Modern Pondok Pesantren; Maintaining Tradition in Modern System, in *Tsaqafah: Jurnal Peradaban Islam,* Vol. 11, No. 2, (Ponorogo: UNIDA Gontor, 2015), p. 234

[24] See; Hamid Fahmy Zarkasyi et.al., *Pekan Perkenalan Khutbatu l 'Arsy*, (Ponorogo: UNIDA Gontor Press, Cet. 1, 2020), p. 71

[25] Lisda Nurul dan Elly Malihah, Membangun Pendidikan Karakter Santri Melalui Jiwa Pondok Pesantren, in *Jurnal Pendidikan Agama Islam al-Thariqah*, Vol. 5, No. 2, 2020.

[26] Hamid Fahmy Zarkasyi et.al., *Pekan Perkenalan Khutbatu l 'Arsy*, (Ponorogo: UNIDA Gontor Press, Cet. 1, 2020), p. 70-83

Strategy and Curriculum Design

The primary aspect to understand before explaining the curriculum design is the essence of the curriculum itself. In line with KH. Imam Zarkasyi's perspective, the essence of the curriculum in a Modern Pesantren encompasses all educational activities, both inside and outside the classroom.[27] Such a curriculum is not found in the traditional madrasa or pesantren systems but represents an integration of both.

Based on the definition of curriculum above, the curriculum of a Boarding System University is designed with a unique educational system. This uniqueness lies in the integration of the university and pesantren systems. Due to this integration, the essence of the curriculum takes on a broader meaning. It encompasses not only the academic curriculum outlined in syllabi with various courses but also the pesantren curriculum, which is designed for non-academic activities outside formal lectures. This combination of curricula further incorporates a range of activities, including formal, informal, and non-formal education, all of which are designed to instill an Islamic worldview.[28]

As an effort to instill an Islamic worldview both academically and non-academically, a Pesantren University establishes an institution responsible for managing these two elements. In the case of UNIDA Gontor, as a Pesantren-based University, it has established two directorates. First, for the academic curriculum, UNIDA Gontor created the Directorate of Islamization of Knowledge. This institution is tasked with the following responsibilities: developing mandatory courses on the Islamic worldview and Islamization for all study programs, preparing and publishing textbooks for these mandatory courses, aligning the vision, mission, and objectives of all faculty programs with the university's vision and mission, socializing the Directorate's programs to lecturers and students, and so on.[29] This institution is also supported by various other study centers, such as the Qur'anic Studies Center, Sirah Studies Center, Centre for Islamic and Occidental Studies (CIOS), Centre for Islamic Economic Studies (CIES), and others. Although not all of these study centers produce work directly required by the Directorate of Islamization for curriculum enrichment, they collectively contribute to instilling an Islamic worldview beyond the mandatory curriculum set by the Directorate of Islamization.

Secondly, for the non-academic curriculum, UNIDA Gontor has established the Directorate of Pesantren Affairs. This institution is designed to nurture students

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[27] The speech by the Rector of UNIDA Gontor, Prof. Dr. Hamid Fahmy Zarkasyi, with the theme "From Modern Islamic Boarding School to a University with the Modern Boarding School System" in the *Public Lecture Khutbatu' l 'Arsy*, was delivered on Monday, June 27, 2022, in the 4th-floor Integrated Building Auditorium. Also see; Hamid Fahmy Zarkasyi, Modern Pondok Pesantren: Maintaining Tradition in Modern System, in the *Tsaqafah: Jurnal Pemikiran Islam*, Vol. 11, No. 2, 2015, p. 238. https://doi.org/10.21111/tsaqafah.v11i2.267

[28] The speech by the Rector of UNIDA Gontor, Prof. Dr. Hamid Fahmy Zarkasyi, with the theme "From Modern Islamic Boarding School to a University with the Modern Boarding School System" in the *Public Lecture Khutbatu' l 'Arsy*, was delivered on Monday, June 27, 2022, in the 4th-floor Integrated Building Auditorium.

[29] See; Tim DIIP, *Pedoman Implementasi Islamisasi Ilmu Pengetahuan UNIDA Gontor*, (Ponorogo: DIIP UNIDA Gontor, 2022), p. 65-66; Tim DIIP, *Islamisasi Ilmu Pengetahuan: Konsep, Roadmap, Panduan dan Aplikasi*, (Ponorogo: DIIP, 2014), p. 31

outside of class hours. This guidance includes various educational and counseling activities that collectively aim to instil discipline and strengthen morality, mentality, and students' soft skills.[30] In managing various non-academic activities, the Directorate of Pesantren also oversees the student organization, the Student Council. The Student Council is then responsible for coordinating various non-academic activities of students through various dormitory activities, Department Student Associations, and Student Activity Units.

Based on the brief explanation above, the curriculum at UNIDA Gontor reflects a holistic education system. The graduation of students is determined not only by academic achievements but also by their overall learning outcomes throughout the curriculum, both academically and non-academically. Therefore, the achievement of UNIDA Gontor graduates is not limited to the Cumulative Grade Point Average (GPA) but also includes the Boarding Achievement Index (BAI).[31] As will be demonstrated later, the indicators of student graduation, both in terms of GPA and BAI, overall lead to the inculcation of three fundamental elements of the Islamic worldview: thought (ʾilm), belief (īmān), and action (ʾamal). The curriculum design drawings at UNIDA Gontor can be illustrated as follows.

Figure 1

The Illustration figure of Curriculum Design

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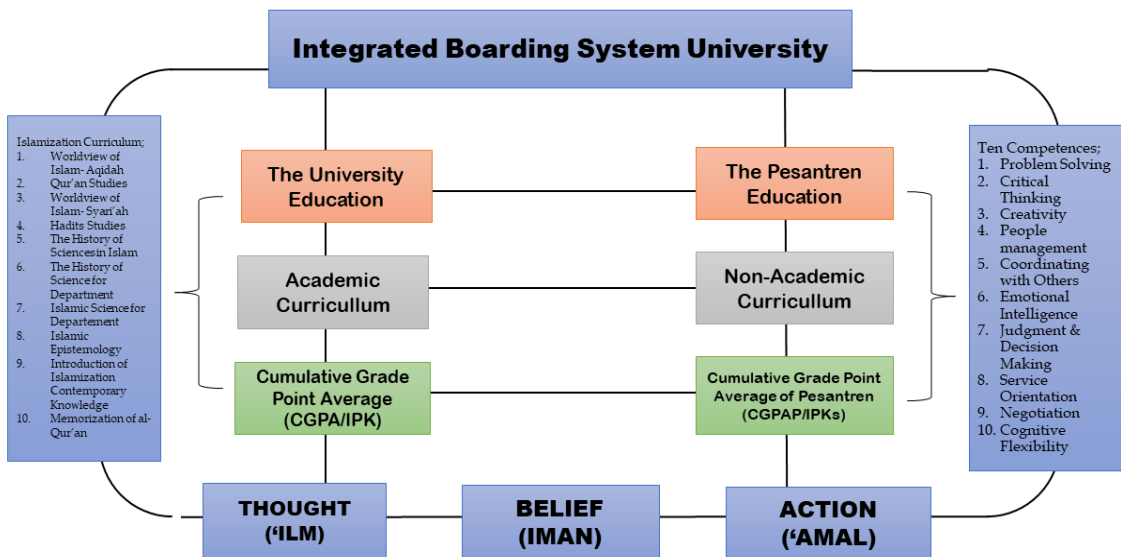
[30] See; Tim BAA, *Panduan Universitas; UNIDA Gontor 2020-2021*, (Ponorogo: UNIDA Gontor Press, 2020), p. 256

[31] Read more; Hamid Fahmy Zarkasyi, et.al., Value Management in Pesantren-Based University (Grounded Research on AKPAM System o UNIDA Gontor), in *Qalamuna: Jurnal Pendidikan, Sosial, dan Agama*, Vol. 15, No. 2, 2023.

To realize the above curriculum design, UNIDA Gontor further establishes a structured learning system, both academically and non-academically. These two structures can be detailed as follows.

The Structure of Academic Curriculum Learning

In Islam, the structure of knowledge and educational curriculum should depict the essence of humanity and its reality.[32] Naturally, the essence of human beings is dual in nature, where the physical aspect is more related to their knowledge of physical and technical sciences, or *farḍu kifāyah*. Meanwhile, the spiritual state, as encompassed in the terms *rūh, nafs, qalb,* and *ʾaql*, is more precisely related to core knowledge or *farḍu ʾayn*.[33] Each of these aspects undoubtedly has different levels. However, the above categorization cannot be considered dualistic because it lacks the same validity or equivalent exclusivity.

A correct understanding and application of *farḍu ʾayn* and *farḍu kifāyah* in university-level education are crucial and represent the best approach for instilling the universal elements of intellectual and spiritual principles of Islam.[34] Emphasizing these categorizations aligns with the human duty to seek knowledge and develop good *adab*. It is also in line with the understanding of the nature of knowledge in Islam, as explained in the previous chapter that knowledge is limitless. However, on the other hand, there must be limits to the truth for each object of knowledge, so anything less or beyond those limits constitutes an error and falsehood.[35] The limitation of truth for knowledge in connection with education of this kind can inspire a learner to generate a significant and broad perspective, particularly an understanding of virtues (*ḥikmah*), self-control *(ʾiffah)*, courage (*syajāʾah*), and justice (*ʾadl*) guided by religion.[36]

In the case of education at UNIDA Gontor, the understanding and application of the categories of *farḍuʾ ayn* and *farḍu kifāyah* have been instilled and taught since the middle to upper levels of education, specifically in *Kulliyat Muʾallimīn al-Islāmiyyah* (KMI).[37] However, at that level, the inculcation of a worldview based on the structure of knowledge has not yet reached a scientific stage. That is because the scientific structure of knowledge is only instilled at the higher education level, namely at the University. Therefore, at the university level, the teaching of farḍuʾ ayn sciences, which include knowledge related to faith and individual obligations, is continued and enhanced in the form of concepts. Compulsory materials such as *ʾAqīdah, Tawḥīd*, or *Uṣūluddīn* at the KMI level are developed into mandatory subjects at the higher

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[32] See; Syed Muhammad Naquib al-Attas, *Islam and Secularism,* (Kuala Lumpur: ISTAC, 1993), p. 152

[33] See; Syed M. Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, (Kuala Lumpur: ISTAC, 1991), p. 40-43; Syed Muhammad Naquib al-Attas, *Islam and Secularism,* p. 149-152

[34] Read more; Sujiat Zubaidi Shaleh, et.al., On Iman Ghazālī's Farḍ 'Ayn and Farḍ Kifāyah: An Epistemologucal Approach, in the *Jurnal Ushuluddin*, Vol. 3, No. 1, Januari-June 2022. http://dx.doi.org/10.24014/jush.v30i1.14661

[35] See; Syed Muhammad Naquib Al-Attas, *Islam and the Philosophy of Science*, (Kuala Lumpur: ISTAC, 1989), p. 29

[36] See; Syed Muhammad Naquib Al-Attas, *Prolegomena to The Metaphysics of Islam An Exposition of The Fundamental Element Worldview of Islam*, (Kuala Lumpur: ISTAC, 1995), p. 92, 94-104

[37] See; Hamid Fahmy Zarkasyi, Sejarah UPPS dan PS dalam *Dokumen Laporan Evaluasi Diri Akreditasi Program Doktor Aqidah dan Filsafat Islam Doktor*, (Ponorogo: Pascasarjana UNIDA Gontor, 2020), p. 14

education level, such as *Kalām*, where concepts about God, humanity, the world, ethics, and religion are studied in-depth. As will be explained later, these materials are taught at UNIDA Gontor and serve as the foundation for the study of other disciplines or *'ilm farḍū kifāyah*. Here, sensory, rational, and intuitive sources of knowledge are integrated into a holistic way of thinking. Integral means not thinking in a dualistic manner: objective and subjective, idealistic and realistic. In this way, the dichotomy between religious and general knowledge, which has deeply infiltrated Islamic education curricula due to the secularization of thought, can be gradually eliminated.[38]

At UNIDA Gontor, the emphasis on students' mastery of *'ilm farḍu 'ayn* is tailored to their respective levels of intelligence and knowledge. For example, the *'ilm farḍu 'ayn* for a Sharia Faculty student is not the same as the *'ilm farḍu 'ayn* for a Science and Technology Faculty student. However, if each student masters the *'ilm farḍu 'ayn* according to their field, then on the epistemological plane, this *'ilm farḍu 'ayn* will ultimately unify various disciplines that fall under *'ilm farḍū kifāyah*, such as the humanities, natural sciences, history, civilization, language, and so on.[39] Furthermore, understanding related to these two categories of knowledge is instilled through courses tailored to the faculties and various branches of study that have been established.

As an effort to balance *'ilm farḍu 'ayn* and *farḍū kifāyah* across various religious and general study programs, UNIDA Gontor requires all students to take Islamic worldview courses every semester. The structure of these courses is as follows:

(1) The first and second semesters cover fundamental concepts in Islam, such as the concepts of God, Prophets, Revelation, Knowledge, Islam, Faith (*Īmān*), Excellence (*Iḥsān*), humanity, values, good and evil, right and wrong, and so on.

(2) In the third and fourth semesters, for general study programs (such as science and technology, humanities, health sciences, and others), the courses focus on introducing Islamic disciplines, including Qur'anic Studies (*Ilm al-Qur'ān*), Tafsir Studies (*'Ilm al-Tafsīr*), Hadith Studies (*Ilm al-Hadith*), Jurisprudence (*'Ilm al-Fiqh*), Inheritance Law (*'Ilm al-Mawārith*), Islamic Economics (*'Ilm al-Iqtiṣad*), Theology (*'Ilm al-Kalam*, which includes *Tawḥīd, 'Aqīdah, and Uṣūluddīn*), Philosophy (*Falsafah*), and Islamic Spirituality (*'Ilm al-Taṣawwuf*).

(3) In the third and fourth semesters, for Islamic study programs (such as Theology, Islamic Education, Sharī'ah, and others), the courses focus on introducing disciplines in science and humanities, such as Physics, Computer Science, Communication Studies, International Relations, Business Economics

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[38] Hamid Fahmy Zarkasyi, *Implementasi Worldview Islam: Pengalaman UNIDA Gontor*. This paper was presented at the National Working Meeting of the Association of Indonesian Higher Education Managers (APPERTI) at YARSI University, Jakarta, on March 23, 2019, p. 12

[39] See; Hamid Fahmy Zarkasyi, Implementasi Worldview Islam…, p. 12

and Management, Political Science, Pedagogy, and other fields relevant to the needs of each study program.

(4) The fifth semester covers the philosophy of general and Islamic knowledge.

(5) The sixth semester focuses on the history of science in Islam (agree with the nomenclature of each study program). For instance, in the International Relations program, *Siyāsah Shar'iyyah* (Islamic Political Science) is taught; in the Pharmacy program, the History of Islamic Chemistry (*'Ilm al-Kīmiyā'*) is covered; and in the Economics program, the History of Islamic Economics is included, and so on.

(6) The seventh semester introduces the Islamization of Contemporary Knowledge.[40]

The Structure of Non-Academic Curriculum Learning

In addition to academic activities, the cultivation of Islamic worldview is also actualized through various non-academic activities designed within the Pesantren curriculum.[41] These activities encompass various forms of informal and non-formal education, including spiritual, physical, intellectual, moral, mental, and character development, as well as arts, social engagement, leadership, skills training, and more. All of these collectively manifest as practical applications in daily life. This aligns with the statement of K.H. Imam Zarkasyi, who emphasized that upholding Islamic values in Pesantren education is insufficient through words and writing alone; it must also involve actions, or *learning by doing*.[42] To realize this educational goal, UNIDA Gontor assigns students responsibilities outside of lecture hours to independently manage activities under the framework of the Student Organization.

In addition, the intensive cultivation of an Islamic worldview is also carried out through the dormitory system. Within this system, the emphasis is placed on instilling morals (*akhlāq*), as in Islam, morality is the result of the integration of knowledge, faith, and action. Therefore, this boarding system university functions effectively as a place for: (1) The cultivation of Islamic values and spirit, such as sincerity, Islamic brotherhood (*ukhuwwah Islāmiyyah*), simplicity, role modeling (*uswaḥ*), creativity, and so on; (2) The instillation of fundamental concepts about Islam, particularly in the context of knowledge (*'ilm*), faith (*īmān*), and action (*'amal*); (3) The cultivation of a culture of knowledge. Through the pesantren education system, UNIDA Gontor enforces the following regulations:

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[40] The speech was delivered by the Rector of UNIDA Gontor, Prof. Dr. Hamid Fahmy Zarkasyi, during the *Curriculum Meeting of the Directorate of Islamization of Knowledge* in the Rector's Meeting Room at UNIDA Gontor on October 9, 2021.

[41] Interview with the Rector of UNIDA Gontor, Prof. Dr. Hamid Fahmy Zarkasyi, on June 10, 2023, at the Postgraduate Building of UNIDA Gontor; Interview with the Vice Rector of UNIDA Gontor; Dr. Setiawan Bin Lahuri, on May 31, 2023, at the Office of Vice Rector II, Integrated Building, 1st Floor, UNIDA Gontor.

[42] See; Hamid Fahmy Zarkasyi, Modern Pondok Pesantren: Maintaining Tradition in Modern System, in *Tsaqafah: Jurnal Peradaban Islam*, Vol. 11, No. 2, 2015, p. 240

(1) Students are required to reside in the dormitory with the obligation to perform congregational prayers five times a day and adhere to other dormitory disciplines;

(2) Students are required to participate in a regular program of reading the Qur'an, and at a certain level, this may be elevated to memorizing the Qur'an;

(3) Students are obligated to participate in study programs (*ḥalaqah*) on Islamic sciences according to the disciplines in their respective faculties;

(4) Students are equipped with the ability to understand the Arabic language to read classical Islamic texts;

(5) Students are equipped with the skills of discussion, writing scholarly works, public speaking, leading prayers five times a day, and delivering Friday sermons.[43]

The technical implementation of all these activities is organized as follows:

(1) In the dormitory, one or more figures designated from the Faculty of Islamic Studies are appointed to serve as supervisors and reference points for all matters related to Pesantren students, particularly in the field of Islamic knowledge.

(2) In the dormitory, a Dormitory Manager (*Mudabbir*) is appointed by sixth-semester students, inaugurated by the Directorate of Pesantren Affairs, to manage and organize dormitory activities.[44]

(3) In the dormitory, the composition of students from the Faculty of Islamic Studies and the Faculty of Science and Humanities is arranged in such a way that students from the Faculty of Islamic Studies can act as facilitators for students from the Faculty of Science and Humanities.

(4) In the dormitory, a curriculum is developed for studies that need to be mandatory for students during their stay, especially in the fields of Arabic language, Qur'anic studies, and Islamic sciences (with an emphasis on important concepts).[45]

(5) Students are allowed to manage their dormitory life; therefore, a separate student organization is established within the dormitory system to oversee all student activities outside of classes.

(6) Additionally, the dormitory provides facilities such as a student kitchen/canteen, a discussion (*ḥalaqah*) room, a library, a computer room, a publication room, and the Pesantren student council offices, among others.

Moreover, the environment created and imbued with the values of Pesantren makes the dormitory life system more effective and conducive. As exemplified in the UNIDA Gontor dormitory setting, the interconnectedness among students, administrators, and lecturers is woven based on familial bonds and mutual concern (*ta'āwun),* serving as a vital means to strengthen the Islamic brotherhood (*ukhuwwah*

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[43] See; Hamid Fahmy Zarkasyi, *Implementasi Worldview Islam…*, p. 14

[44] See; Tim DKP, *Dokumen Standar Operating Procedures (SOP) tentang Pergantian Pengurus Asrama*, (Ponorogo: UNIDA Gontor, 2017).

[45] See; Hamid Fahmy Zarkasyi, Implementasi Worldview Islam…, p. 14

Islāmiyyah) among students.[46] In essence, all activities and the atmosphere of dormitory life are integral to the inculcation of the Islamic worldview.

As for the efforts to instill discipline among students in carrying out the routine dormitory life, the Dormitory Manager, under the guidance of the Directorate of Pesantren Affairs, organizes the dormitory's daily activities in a structured manner. As will be demonstrated shortly, all dormitory activities are integrated with other central educational activities, such as mosque activities, study programs, and campus-wide programs. An overview of the daily dormitory activities for students can be seen in the table below.[47]

Table 1

The Dormitory Daily Activity Program

Day Tuesday	Time	Place
Qiyāmullayl	02:30 a.m.-end	Dormitory
Recitation of Hadith Arbaīn an-Nawawī	After Ṣubh Prayer	Mosque
Language Activities	05:30 a.m.-end	Dormitory
Tahfīdz al-Qur'ān	After Maghrib and Subḥ Prayer	Mosque
Imāmah and Tau'iyyah Dīniyyah	After Dzuhur Prayer	Mosque
Imāmah dan Tau'iyyah Dīniyyah	After Maghrib Prayer	Mosque
Jam'ah Subḥ Prayer	05:30 p.m.-end	Dormitory
Tau'iyyah Dīniyyah with Dormitory Supervisor	After Maghrib Prayer	Dormitory
Tilāwah Al-Qur'ān	After Maghrib Prayer	Mosque
Gymnastics	06.15 a.m-end	Field
Ṣāimīn	03.00 a.m-end	Dormitory

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[46] Interview with Vice Rector; Dr. Setiawan Bin Lahuri, Lc at the Office of Vice Rector II, Integrated Building, 1st Floor, UNIDA Gontor, May 3, 2023.

[47] The details of the daily activities are quoted from interviews with several relevant parties, namely: an interview with the lecturer from the Directorate of Pesantren Affairs, Deki Ridho Adi Anggara, on October 29, 2023, at the Office of the Directorate of Pesantren Affairs, 2nd Floor, Integrated Building, UNIDA Gontor; an interview with the staff of the Directorate of Pesantren Affairs, Ammar Aminuddin, on October 31, 2023, in the Lobby of the Integrated Building, 1st Floor, UNIDA Gontor; and an interview with the Head of the Dormitory Management, Alfian Nugraha Rauf, on October 31, 2023, in the Lobby of the Integrated Building, 1st Floor, UNIDA Gontor.

		Front of
Studies of al-Fiqh wa Usuluhu (for non-pesantren student)	After 'Isya Prayer	DKP Room
Study of the Book of Bidayatul Mujtahid	After Ṣubh Prayer	Dormitory

There are still many aspects that need to be regulated in the life of students in the pesantren. However, the most important thing is that student life in the pesantren must be able to create an environment that supports learning, socializing, organizing, and worshiping activities. In addition, pesantren values such as Islamic brotherhood (*ukhuwah Islamiyah*), sincerity, simplicity, and independence must continuously be instilled in pesantren students within an academic atmosphere.

CONCLUSION

All the explanations above demonstrate that the educational structure at UNIDA Gontor, as a university with a pesantren-based system, provides an effective medium for instilling an Islamic worldview. Interestingly, the integrated curriculum design, both academic and non-academic, is oriented toward righteous deeds (*'amal ṣāliḥ*). When linked to the concept of the hierarchy of the Islamic worldview, the entire education system at UNIDA Gontor not only serves as a platform for instilling the worldview but also for developing it—from knowledge (*'ilm*) to conviction (*īman*), which is manifested through action (*'amal*). If all aspects of these actions are carried out with the accompaniment of true faith (*īman*) and knowledge (*'ilm*), they can shape students into individuals who are not only believers (*mu'min*) but also doers of good (*muḥsin*), guided and safeguarded by their knowledge. This is why a university with a pesantren-based system presents a significant opportunity for the emergence of civilized individuals or good man, aligning with the true purpose of Islamic education.

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