



## Uniting Tradition and Modernity: Scientific Paradigms of Pesantren-Based Universities

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### Abstract

This study investigates the process of internalizing pesantren values in the implementation of Islamic higher education at Universitas Sains Al-Qur'an (UNSIQ) Wonosobo. Data were collected through in-depth interviews, participant observation, and document analysis. The findings reveal that UNSIQ's scientific paradigm is rooted in the values of *Ablus Sunnah wal Jamaah* and *Pesantren* principles, such as the *Panca Jiwa Pesantren*. This paradigm emphasizes the integration of knowledge and religion, rejects the dichotomy between the worldly and the hereafter, and directs knowledge toward achieving *syar'i* (Sharia-compliant) goals. The internalization of *Pesantren* values at UNSIQ includes principles such as *al-Amanah* (trustworthiness), *al-Tawadlu'* (humility), *al-Istiqamah* (steadfastness), *al-Uswah al-Hasanah* (good role model), *al-Tawashshuth* (moderation), *at-Tasamuh* (tolerance), *at-Tawazun* (balance), *simplicity*, *al-Barakah* (blessing), and *Tawasul Ilmi* (knowledge-seeking). Efforts to internalize these values are carried out through both academic and non-academic activities. As a result, UNSIQ aims to produce graduates who are not only intellectually capable but also possess spiritual resilience and noble character. This study contributes to the development of an Islamic higher education model that integrates pesantren values and aligns with societal needs.

**Keywords:** Islamic Higher Education, Islamic Boarding School Values, Scientific Paradigm, Internalization of Values.

### Abstrak

Penelitian ini mengeksplorasi bagaimana nilai-nilai pesantren diinternalisasikan dalam penyelenggaraan pendidikan tinggi Islam di Universitas Sains Al-Qur'an (UNSIQ) Wonosobo. Data penelitian diperoleh melalui wawancara mendalam, observasi partisipatif, dan analisis dokumentasi. Temuan menunjukkan bahwa paradigma keilmuan UNSIQ didasarkan pada nilai-nilai *Ablus Sunnah wal Jamaah* serta prinsip-prinsip pesantren, seperti *Panca Jiwa Pesantren*. Paradigma ini mendorong sinergi antara ilmu dan agama, menolak pemisahan dunia-akhirat, serta menempatkan ilmu sebagai sarana untuk mencapai tujuan *syar'i*. Internalisasi nilai-nilai pesantren di UNSIQ mencakup prinsip-prinsip seperti *al-Amanah*, *al-Tawadlu'*, *al-Istiqamah*, *al-Uswah al-Hasanah*, *al-Tawashshuth*, *at-Tasamuh*, *at-Tawazun*, kesederhanaan, *al-Barakah*, dan *Tawasul Ilmi*. Proses internalisasi dilakukan melalui berbagai kegiatan akademik dan non-akademik. Dampak dari pendekatan ini adalah upaya UNSIQ untuk menghasilkan lulusan yang tidak hanya berprestasi secara intelektual, tetapi juga memiliki kekuatan spiritual dan karakter yang baik. Studi ini memberikan kontribusi bagi pengembangan model pendidikan tinggi Islam yang mengintegrasikan nilai-nilai pesantren dan sejalan dengan kebutuhan masyarakat.

**Kata Kunci:** Pendidikan Tinggi Islam, Nilai-nilai Pesantren, Paradigma Keilmuan, Internalisasi Nilai.

## INTRODUCTION

Islamic Boarding Schools, as Indonesia's oldest form of Islamic education, hold a significant role in society and greatly contribute to national development.<sup>1</sup> Studies from both historical and contemporary sources indicate that these schools serve not only as educational institutions<sup>2</sup> but also as centres for the dissemination of Islamic principles and the development of national character.<sup>3</sup> Over time, Islamic boarding schools have adapted to societal changes while preserving their core values and traditions.<sup>4</sup> One manifestation of this adaptation is the establishment of Islamic universities grounded in boarding school principles.<sup>5</sup> Universitas Sains Al-Qur'an Wonosobo is an example of an institution that strives to integrate boarding school values within its higher education framework. However, observations and interviews reveal existing challenges in fully internalizing these values at UNSIQ, such as limited quality human resources, inadequate facilities, and a curriculum that has not yet fully aligned with the boarding school values. Additionally, a gap remains between the role of Islamic boarding schools in producing religious scholars and their broader contribution to Islamic higher education.

This study seeks to address the existing gap by conducting an in-depth exploration of how Islamic boarding school values are internalized within Islamic higher education at Universitas Sains Al-Qur'an Wonosobo. By blending the strengths of Islamic boarding schools in character-building with the knowledge development aspect of higher education, this research aims to establish an Islamic higher education model that excels and remains relevant to societal needs. Additionally, this study aspires to serve as a reference for other Islamic higher education institutions that incorporate boarding school values into their educational practices.<sup>6</sup> The primary goal is to thoroughly examine the internalization process of boarding

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<sup>1</sup> Haidar Putra Daulay and Tobroni Tobroni, 'Islamic Education In Indonesia: A Historical Analysis Of Development And Dynamics', *British Journal of Education* 5, no. 13 (December 2017): 109–26, <http://www.eajournals.org/journals/british-journal-of-education-bje/>.

<sup>2</sup> Abdul Malik, 'New Variants of Ultra-Conservative Islamic Schools in Indonesia: A Study on Islamic School Endeavor with Islamic Group Movement', *Power and Education* 16, no. 1 (1 March 2024): 14–28, <https://doi.org/10.1177/17577438231163042>; Zainal Abidin, 'Tradisi Pendidikan Pesantren Dalam Mengembangkan Jiwa Kepemimpinan Profetik', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 84–97, <https://doi.org/10.31538/munaddhomah.v5i1.773>; Mahrus As'ad, 'Implementing Life Skill Education in an Environment-Based Pesantren', *Jurnal Pendidikan Islam* 8, no. 1 (30 June 2022): 15–24, <https://doi.org/10.15575/jpi.v8i1.18253>.

<sup>3</sup> Irwan Abdullah et al., 'Beyond School Reach: Character Education in Three Schools in Yogyakarta, Indonesia', *Journal of Educational and Social Research* 9 (2019); Mursal Aziz et al., 'Tahfidzul Qur'an Curriculum Media Innovation in Islamic Boarding Schools', *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (2 April 2024): 235–49, <https://doi.org/10.31538/tijie.v5i2.970>; Muhammad Nawawi Fathullah et al., 'Management of Digital Literacy-Based Work Practice Training in The Boarding School Environment', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (23 January 2023): 1–11, <https://doi.org/10.31538/munaddhomah.v4i1.230>.

<sup>4</sup> Fachruddin Majeri Mangunjaya and Jeanne Elizabeth McKay, 'Reviving an Islamic Approach for Environmental Conservation in Indonesia', *Worldviews: Global Religions, Culture, and Ecology* 16, no. 3 (2012): 286–305.

<sup>5</sup> Ali Mas'ud, Ah Zakki Fuad, and Achmad Zaini, 'Evolution and Orientation of Islamic Education in Indonesia and Malaysia', *Journal of Indonesian Islam* 13, no. 1 (June 2019): 21–49, <http://juis.uinsby.ac.id/index.php/JIIs/article/view/625>; Muhammad Iqbal Juliansyahzen et al., 'Between Sharia, Gender, and Science in the Construction of "Iddah: The Response of Banyumas" Ulama', *El-Mashlahab* 14, no. 1 (30 June 2024): 189–210, <https://doi.org/10.23971/el-mashlahab.v14i1.7917>.

<sup>6</sup> Mukhamad Ilyasin, 'Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum', *Dinamika Ilmu* 20, no. 1 (2020): 13–22, <https://eric.ed.gov/?id=EJ1258119>.

school values within UNSIQ's Islamic higher education framework and to identify the factors that either support or hinder this integration. Furthermore, this study aims to create a model of Islamic higher education that seamlessly integrates boarding school principles, providing a guide for the advancement of Islamic higher education in Indonesia, particularly for institutions rooted in the Islamic boarding school tradition.

The element of novelty in this research lies in the approach used, namely combining the strengths of Islamic boarding schools in forming character with higher education in developing knowledge.<sup>7</sup> Apart from that, this research is also different from previous research, which focuses more on aspects of the curriculum<sup>8</sup> or learning methods,<sup>9</sup> whereas this research covers a broader aspect, namely the internalization of Islamic boarding school values in the entire process of implementing Islamic higher education, starting from the curriculum, learning methods, and assessment system, to forming a campus environment that reflects Islamic boarding school values.

Through an in-depth study and analysis of the internalization of Islamic boarding school values within Islamic higher education at Universitas Sains Al-Qur'an Wonosobo, this research aims to contribute to developing an exemplary Islamic higher education model that aligns with societal needs. This study also aspires to serve as a benchmark for other Islamic higher education institutions, particularly those rooted in boarding school traditions, in incorporating these values into their teaching and educational processes. By doing so, a synergy between Islamic boarding school education and higher education can be fostered, ultimately producing graduates who are not only intellectually skilled but also possess strong character and integrity consistent with both Islamic and Indonesian values.

Moreover, this research aims to provide recommendations to government and policymakers for enhancing the quality and relevance of Islamic higher education in Indonesia. By establishing an Islamic higher education model that integrates boarding school values, this study hopes to address challenges within Islamic higher education, such as low graduate quality, curriculum relevance to job market needs, and other pressing issues that have hindered its development in Indonesia.

## METHOD

This research adopts a qualitative method with a case study approach, referring to Creswell's understanding that allows in-depth exploration of a phenomenon in a specific context.<sup>10</sup> The focus of the research is on the internalisation of pesantren values at Universitas Sains Al-Qur'an (UNSIQ) Wonosobo, Central Java, which was chosen for its unique

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<sup>7</sup> Basri Basri et al., 'Dating Practices: A Moral Negotiation in Pesantren', *Jurnal Ilmiah Peuradeun* 12, no. 2 (30 May 2024): 671–94, <https://doi.org/10.26811/peuradeun.v12i2.1167>; Difa Ilwa Dilia, Rony Rony, and Anis Trianawati, 'Pengaruh Ta'zir Terhadap Akhlak Santri Putri Pondok Pesantren', *At-Tadzkiir: Islamic Education Journal* 1, no. 1 (2022): 1–12, <https://doi.org/10.59373/attadzkiir.v1i1.1>.

<sup>8</sup> Suyadi et al., 'Academic Reform and Sustainability of Islamic Higher Education in Indonesia', *International Journal of Educational Development* 89 (1 March 2022): 102534, <https://doi.org/10.1016/j.ijedudev.2021.102534>; As'ad, 'Implementing Life Skill Education in an Environment-Based Pesantren'.

<sup>9</sup> Binti Khoiriyah, 'Model Integrasi Keilmuan Pesantren pada Pendidikan Tinggi Keagamaan Islam di Indonesia' (masters, Institut PTIQ Jakarta, 2021), <https://repository.ptiq.ac.id/id/eprint/16/>.

<sup>10</sup> John W. Creswell, 'Steps in Conducting a Scholarly Mixed Methods Study', accessed 22 September 2024, <https://digitalcommons.unl.edu/dberspeakers/48>.

characteristics as a higher education institution that integrates pesantren values. The research lasted for six months, from January to June 2024, providing sufficient time for comprehensive data collection.

Data collection was conducted through three main methods: in-depth interviews, participant observation, and document analysis.<sup>11</sup> Interviews were conducted with 15 key informants selected through purposive sampling techniques, including university leaders, lecturers, students, and alumni, with a duration of 30-60 minutes per session using semi-structured interview guidelines. Participant observation was conducted over 20 working days, involving researchers in various campus activities to observe the learning process, extracurricular activities, and social interactions. Document analysis included a review of official university documents, curriculum, and learning materials relevant to the research theme.<sup>12</sup>

Data analysis followed the interactive model of Miles, Huberman, and Saldana consisting of data condensation, data presentation, and conclusion drawing.<sup>13</sup> This process involved sorting and organising data from various sources, presenting it in the form of matrices and diagrams for pattern identification, and interpreting the findings verified with raw data and related literature. To ensure the credibility of the research, triangulation of sources and methods was conducted, as well as member checking with key informants. This approach enables an in-depth and contextual understanding of the internalisation process of pesantren values in higher education, with UNSIQ Wonosobo as a representative case study.

## RESULTS AND DISCUSSION

### Finding

#### Scientific Paradigm of Universitas Sains Al-Qur'an [UNSIQ] Wonosobo

The results of this research explain in depth the scientific paradigm adopted and implemented at the Al-Qur'an Science University (UNSIQ) Wonosobo, an Islamic boarding school-based university. Data was obtained through in-depth interviews with university leaders, lecturers, and students, participatory observation over a fairly long time regarding various academic and non-academic activities in the campus environment, as well as documentation studies of written sources such as guidebooks, curricula, websites, scientific journals, research reports, and activity reports related to the scientific paradigm of Universitas Sains Al-Qur'an Wonosobo.

An in-depth interview with the Chancellor of Universitas Sains Al-Qur'an Wonosobo revealed that the university's scientific paradigm is deeply rooted in the values and teachings of Ahlus Sunnah wal Jamaah, the predominant religious understanding within Indonesia's Muslim community. In this tradition, the sacred texts—the Qur'an, Sahih Hadith, and Ahsan Sahabat—are regarded as the highest, most authoritative sources of knowledge. However, interpreting these texts is seen as a flexible and contextually responsive process, adapting to human needs and contemporary developments. The Chancellor explained, "*At Universitas Sains Al-Qur'an*

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<sup>11</sup> Lexy J. Moeloeng, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2017).

<sup>12</sup> Sugiyono, *Metode Penelitian Pendidikan: (Pendekatan Kuantitatif, Kualitatif Dan R & D)*. (Bandung: Alfabeta, 2017).

<sup>13</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook. 3rd* (Thousand Oaks, CA: Sage, 2014).

*Wonosobo, our scientific paradigm avoids the dichotomy between science and action, theory and practice. We aim to integrate them into a harmonious, complementary whole. We also avoid epistemological extremes, neither disregarding reason nor neglecting revelation."*

Furthermore, he explained that the scientific paradigm of the Universitas Sains Al-Qur'an Wonosobo is not based on an ontological separation between worldly life and the afterlife, and does not separate individual piety from social piety. Universitas Sains Al-Qur'an Wonosobo views the two as an inseparable unity in order to achieve happiness and safety in life in this world and the hereafter. According to the Chancellor of the Universitas Sains Al-Qur'an Wonosobo: *"We also do not place religious values only in the private realm. Religious values must be actualized and practiced in all aspects of life, both individual and social."*

In-depth observations carried out over many months show that the scientific paradigm of the Universitas Sains Al-Qur'an Wonosobo is manifested in a model of scientific study and development that avoids the dualism of scientific bases, the universalism of knowledge, and the religion-science dichotomy. The study model at the Universitas Sains Al-Qur'an Wonosobo is not oriented towards answering issues of dualism, universalism, and tension between the truth of texts, social-humanities sciences, and natural sciences. However, the objectives of all research activities, studies, scientific exploration, learning, and community service at Universitas Sains Al-Qur'an Wonosobo are always closely related to "what is considered important" and "what is considered noble" according to Islamic boarding school values.

In an in-depth interview, the Vice Chancellor for Academic Affairs emphasized that the scientific approach and intellectual development at Universitas Sains Al-Qur'an Wonosobo are purposefully directed toward noble, Islamic principles, rather than simply exploring knowledge for its own sake. These guiding goals aim to eliminate ignorance and backwardness through scientific enlightenment and transformation, promote happiness and well-being in both this life and the hereafter, uphold *amar ma'ruf nahi munkar* (encouraging good and preventing wrong), and ultimately seek the pleasure of Allah SWT. The Vice-Chancellor further explained, "Our scientific paradigm is not only to fulfil intellectual curiosity but also to serve as a path toward meaningful humanitarian goals that benefit all humankind."

Documentation studies carried out on various written sources such as guidebooks, curricula, websites, scientific journals, research reports, and activity reports, found that the scientific paradigm of the Universitas Sains Al-Qur'an Wonosobo originates from Islamic boarding school values called "*Panca Jiva Pesantren*", namely sincerity, simplicity, independence, *ukhuwah Islamiyah*, and responsible freedom. Apart from that, there are also other core Islamic boarding school values such as honesty (*al-Amanah*), humility (*al-Tawadldlu'*), discipline (*al-Istiqamah*), example (*al-Uswah al-Hasanah*), moderation (*al-Tawashshuth*), tolerance (*at-Tasamuh*), balance (*at-Tawazun*), simplicity (*aq-Zuhd*), blessing (*al-Barakah*), and *tawasul ilmi* (establishing spiritual relationships with teachers up to the Prophet Muhammad) which are the foundation and guide in every scientific activities at the Universitas Sains Al-Qur'an Wonosobo.

Observations of lecture activities and scientific discussions in various Universitas Sains Al-Qur'an Wonosobo faculties show that the Islamic boarding school scientific paradigm is applied well and consistently. In every discussion of lecture material or scientific discussions, lecturers and students not only explore the theoretical and scientific aspects of a field of science in depth, but also always link and integrate them with Islamic boarding school values and

broader syar'i goals. They strive to make knowledge a means of achieving happiness and prosperity in life in this world and the hereafter, as well as the universal benefit of humanity.

Interviews with several lecturers and students revealed they felt helped by the scientific paradigm adopted by the Universitas Sains Al-Qur'an Wonosobo in understanding science completely and meaningfully. According to one of the lecturers at the Universitas Sains Al-Qur'an Wonosobo, the scientific paradigm of the Universitas Sains Al-Qur'an Wonosobo makes it easier to connect the field of science he is involved in with Islamic values and social responsibility. *"By integrating Islamic boarding school values into learning, I can teach agricultural science not only from a technical and productivity perspective, but also from an environmental benefit perspective, sustainability, and efforts to help overcome the problem of people's food security,"*

However, several lecturers and students admit that they still experience difficulties in consistently integrating Islamic boarding school values into their scientific activities. However, they appreciated the efforts of the Universitas Sains Al-Qur'an Wonosobo in instilling this scientific paradigm through various activities, both academic and non-academic. Observations of non-academic activities such as recitation, collective dhikr, congregational prayers, and commemoration of Islamic holidays show that Islamic boarding school values are truly used as a life guide for the entire Universitas Sains Al-Qur'an Wonosobo academic community. These activities not only function as a means to increase spirituality and devotion but also as a means to instil and internalize Islamic boarding school values in each individual.

Documentation studies of guidebooks, activity reports, and other written sources also reveal that the Universitas Sains Al-Qur'an Wonosobo consistently strives to maintain and develop Islamic boarding school values in every aspect of providing higher education. Starting from the curriculum and academic guidelines to campus regulations, everything is prepared regarding Islamic boarding school values, which are the spirit and main guide for the Universitas Sains Al-Qur'an Wonosobo.

Overall, the scientific paradigm of the Universitas Sains Al-Qur'an Wonosobo, which originates from Islamic boarding school values, has been implemented well and consistently in the educational process and knowledge development in the campus environment. This paradigm is believed to produce graduates who are not only intellectually superior but also have spiritual toughness, noble morals, and social responsibility as the ideals of Islamic boarding school education. Universitas Sains Al-Qur'an Wonosobo graduates are expected to be individuals who not only master certain scientific disciplines but also have a strong personality and character based on Islamic boarding school and Islamic values. In this way, the Universitas Sains Al-Qur'an Wonosobo can become a model for the development of higher education based on the noble values of Islamic boarding schools and Islam, as well as responding to society's need for human resources that are superior intellectually, spiritually, and morally.

Table 1. Research Finding Scientific Paradigm of Universitas Sains Al-Qur'an [UNSIQ] Wonosobo

Aspect	Research Findings
<b>Source of Scientific Paradigm]</b>	- Ahlus Sunnah wal Jamaah values - Islamic boarding school values (Panca Jiwa Pesantren and others)
<b>Characteristics of Scientific Paradigm</b>	- Islamic boarding school values (Panca Jiwa Pesantren and others) - Integration of science and religion - No separation between worldly and afterlife pursuits - No separation between individual and social piety - Avoidance of scientific dualism and universalism - Goal-oriented science for achieving Islamic objectives
<b>Implementation of Scientific Paradigm]</b>	- Curriculums and academic guidelines - Lecture activities and scientific discussions - Non-academic activities (religious practices)
<b>Impact of Scientific Paradigm</b>	- Graduates with intellectual and spiritual strength - Graduates with noble morals and social responsibility

**Internalization of Pesantren Values at Universitas Sains Al-Qur'an Wonosobo**

The findings of this study detail the process of internalizing Islamic boarding school values within Universitas Sains Al-Qur'an Wonosobo. Data were gathered through in-depth interviews with university leadership, faculty members, and students; participatory observation of both academic and non-academic campus activities; and analysis of documentation from sources like handbooks, websites, and event reports. Interviews reveal that Universitas Sains Al-Qur'an Wonosobo was established under the auspices of Nahdlatul Ulama (NU), Indonesia's largest Islamic social organization. Consequently, the university strives to embed Islamic boarding school values, which are central to NU's educational vision, into all aspects of its academic and institutional activities.

According to the university's Chancellor, the Islamic boarding school model was inspired by a shared vision between two groups: the boarding school community seeking education as a way of life and the Kiai (scholars) who wished to impart their knowledge and experiences. The Kiai and santri (students) are two interconnected groups united by the goal of fostering a devout community, known as the *pesantren* (boarding school). Observations reveal that at Universitas Sains Al-Qur'an Wonosobo, *Kiai, ustadz* (teachers), and *santri* live and interact together on campus, cultivating an environment founded on Islamic principles and guided by established norms and practices.

This religious community is motivated by the desire to deepen religious understanding (*tafaqquh fi al-din*) and adheres to the principle of "preserving valuable traditions while embracing

new, beneficial ones" (*al-mubafzhab ala al-qadim al shalih wa al-akhdaz bi al-Ashlah*). This foundational ethos positions the boarding school community as a transformative influence within society. Documentation also highlights that in addition to these principles, pesantren life is underpinned by the *Panca Jiwa Pesantren* values: sincerity, simplicity, self-reliance, Islamic brotherhood, and freedom. The integration of these values within Universitas Sains Al-Qur'an Wonosobo is intended to cultivate graduates who embody intellectual acumen, spiritual resilience, and high moral character.

In an interview, the Vice Chancellor for Academic Affairs emphasized that for these noble ideals to be realized, at least two conditions must be met. First, combining Islamic boarding school traditions and higher education traditions. Second, jointly develop four important components: mosques, laboratories, libraries and scientific activity centres. Apart from that, the Universitas Sains Al-Qur'an Wonosobo must also strive to raise awareness among lecturers and students that lecturers are researchers, scientists, and scholars, while students must continue to adhere to the noble values, traditions, and culture of Islamic boarding schools.

The results of observations and documentation studies found that the core values of Islamic boarding schools internalized at the Universitas Sains Al-Qur'an Wonosobo include: *al-Amanah* (honesty), *al-Tawadldlu'* (humility), *al-Istiqamah* (discipline), *al-Uswah al-Hasanah* (exemplary), *al-Tawashshuth* (moderation) and *at-Tasamuh* (tolerance), *at-Tawazun* (balance), simplicity, *al-Barakah* (blessing), and *Tawasul Ilmi* (spiritual relationship with teachers up to Rasulullah SAW).

The value of *al-Amanah*, or honesty, is a basic character that the academic community of the Universitas Sains Al-Qur'an Wonosobo must possess. One form of honesty is not abusing one's position, such as accepting commissions or gifts related to one's position, as well as appointing incompetent people to occupy certain positions for reasons of nepotism. Honesty is also reflected in sportsmanship and efforts to avoid competition that is mutually detrimental. The value of *al-Tawadldlu'* or humility teaches us to humble ourselves towards something noble.

The value of *al-Istiqamah* or discipline is very important, especially for those who want to achieve certain goals. People who are used to discipline will have regular routines and rules, and be consistent with the program that has been created. Discipline can feel hard if you are not used to it, but it requires a long process and consistent effort, such as discipline in worship, study, and daily activities. The value of *al-Uswah al-Hasanah*, or example, is the main principle in leadership. A leader must be an example for those he leads, with open, democratic communication, and be ready to lead and be led. This example must also be shown by lecturers as role models for their students. The values of *al-Tawashshuth* (moderation) and *at-Tasamuh* (tolerance) are important to accommodate various interests and differences within the Universitas Sains Al-Qur'an Wonosobo environment.

The value of *at-Tawazun* or balance uses the *dalil aqli* (ratio) and the *dalil naqli* (Al-Qur'an and Hadith) in a balanced manner, as emphasized in the QS. al-Hadid [57]: 25 and QS. al-Maidah [5]: 8. This balance must also be realized in academic and non-academic life at the Universitas Sains Al-Qur'an Wonosobo. The value of simplicity has a noble meaning, it does not mean being passive or impoverishing oneself. However, simplicity includes courage, fortitude and self-control in facing all life's trials. From this simple attitude, a great soul will radiate, be brave enough to face challenges, and not easily give up. A strong mentality or



character will also be formed, which is a prerequisite for winning struggles in various aspects of life.

The value of *al-Barakah* or blessing is an 'invisible' value, but its presence can be felt and acknowledged after the previous values have been fulfilled. The blessings of a teacher do exist and can only be obtained by "earning Allah's approval". This is usually done naturally, so it is difficult to understand rationally. Lastly, the value of *Tawasul Ilmi* means establishing a spiritual relationship between a student and his *murshid* teacher up to the Main Teacher, Rasulullah SAW. This spiritual connection is a sense of connection and togetherness in worship to achieve *taqarrub* or closeness to Allah SWT. The peak of the implementation of *tawasul* is that a student is truly together spiritually with his teachers. Without the guidance of *tawasul* from the *murshid* teacher, it is feared that the worship carried out will be misled by Satan, thereby distancing itself from the purpose of the worship itself.

These profound Islamic values, including *al-Barakah* and *Tawasul Ilmi*, are carefully internalized within the Universitas Sains Al-Qur'an Wonosobo through various academic and non-academic activities. The university strives to create an environment where students can experience and embody these spiritual connections and blessings. Observations show that there are routine activities such as recitation, collective *dhikr*, congregational prayers, and commemoration of Islamic holidays involving the entire academic community. These practices aim to foster the spiritual relationships described in *Tawasul Ilmi* and create opportunities for students to earn blessings through righteous actions. The Universitas Sains Al-Qur'an Wonosobo also holds seminars, workshops, and training that raise themes related to Islamic boarding school values, further deepening students' understanding of concepts like *al-Barakah*. Interviews with several students revealed that they felt these Islamic boarding school values had been well internalized in their campus life.

They experienced a close religious, togetherness, and family atmosphere within the university, reflecting the spiritual connections emphasized in the concept of *Tawasul Ilmi*. Even so, some students also admit that they still experience difficulties consistently applying these values in their daily lives, highlighting the ongoing nature of spiritual growth and the challenge of fully embodying these profound Islamic concepts. Overall, efforts to internalize Islamic boarding school values at the Universitas Sains Al-Qur'an Wonosobo are going well, even though they still require periodic improvement and evaluation. It is believed that internalizing these values will produce graduates who are not only intellectually superior but also have spiritual toughness and noble morals, as was the dream of the Universitas Sains Al-Qur'an Wonosobo founders. In this way, the Universitas Sains Al-Qur'an Wonosobo can become a new alternative for universities that can produce quality individuals that society needs.

**Table 2.** Research Finding Internalization of Pesantren Values at Universitas Sains Al-Qur'an Wonosobo

Research Aspect	Findings
<b>Characteristics of Pesantren Life at UNSIQ</b>	Kiai, ustadz, and santri live side by side with Islamic values, and the principle of "al-muhafazhah ala al-qadim al shalih wa al-akhdaz bi al-Ashlah"
<b>Core Pesantren Values at UNSIQ</b>	al-Amanah, al-Tawadlu', al-Istiqamah, al-Uswah al-Hasanah, al-Tawashshuth, at-Tasamuh, at-Tawazun, simplicity, al-Barakah, Tawasul Ilmi
<b>Efforts to Internalize Values</b>	Through academic (lectures) and non-academic activities (religious activities, seminars, etc.)
<b>Impact of Value Internalization</b>	Produces graduates who are intellectually intelligent, spiritually tough, and have noble morals

### Discussion

Based on data collected through in-depth interviews, participatory observations, and document analysis at Universitas Sains Al-Qur'an Wonosobo (UNSIQ), it was found that the institution's scientific paradigm is rooted in the values and teachings of *Ablus Sunnah wal Jamaah*, reflecting the dominant religious understanding among Indonesia's Muslim communities.<sup>14</sup> Within the *Ablus Sunnah wal Jamaah* perspective, sacred texts—namely the Qur'an, Sahih Hadith, and Atsar Sahabat (the sayings and practices of the Prophet's companions)—are regarded as the supreme and most authoritative sources of knowledge. However, the interpretation and application of these texts are viewed as adaptable and context-dependent, aligning with contemporary human needs and developments. This approach resonates with Hans-Georg Gadamer's hermeneutic theory,<sup>15</sup> which posits that understanding any text is shaped by the reader's pre-existing knowledge (fore-structure) and the historical context surrounding the interpretation.<sup>16</sup>

The scientific paradigm of the Universitas Sains Al-Qur'an Wonosobo also does not separate dichotomously between science and charity, theory and practice, as well as between worldly life and the afterlife. Universitas Sains Al-Qur'an Wonosobo views that the two are an inseparable unity to achieve happiness and safety in life in this world and the hereafter. This is in line with the concept of "*ilmu amaliyah*" or "knowledge that is put into practice" emphasized

<sup>14</sup> Syamsu Nahar, *Gugusan Ide-Ide Pendidikan Islam Kb. Hasyim Asy'ari* (Penerbit Adab, 2021).

<sup>15</sup> Abhik Roy and Oludaja Bayo, 'Hans-Georg Gadamer on Praxis and Hermeneutical Understanding', *Comparative Literature: East & West* 14, no. 1 (2011): 27–42.

<sup>16</sup> Hasyim Hasanah, 'HERMENEUTIK ONTOLOGIS-DIALEKTIS (Sebuah Anatomi Teori Pemahaman Dan Interpretasi Perspektif Hans-George Gadamer Dan Implikasinya Dalam Dakwah)', *At-Taquaddum* 9, no. 1 (31 July 2017): 1–33, <https://doi.org/10.21580/at.v9i1.1785>.

in the classical Islamic scientific tradition, emphasizing the importance of integrating theoretical knowledge and practice in everyday life.<sup>17</sup>

Apart from that, the scientific paradigm of the Universitas Sains Al-Qur'an Wonosobo is also based on Islamic boarding school values called "*Panca Jiwa Pesantren*",<sup>18</sup> namely sincerity, simplicity, independence, *ukhuvah Islamiyah*, and responsible freedom. These values align with Islamic education principles, which emphasize the formation of noble characters, such as sincerity, simplicity, independence, and brotherhood (*ukhuvah*).<sup>19</sup> Other Islamic boarding schools' core values such as honesty, humility, discipline, exemplary, moderation, tolerance, balance, simplicity, blessings, and scientific knowledge, are also the basis and guide in every scientific activity at the Universitas Sains Al-Qur'an Wonosobo. These values align with Islamic teachings emphasizing noble morals, moderation, tolerance, and balance in living life.<sup>20</sup>

The implementation of the scientific paradigm of the Universitas Sains Al-Qur'an Wonosobo in the educational process and science development in the campus environment is carried out well and consistently. In every discussion of lecture material or scientific discussions, lecturers and students not only explore the theoretical and scientific aspects of a field of science in depth but also always link and integrate them with Islamic boarding school values and broader *syar'i* goals. This aligns with the "*Islamization of science*" concept initiated by contemporary Muslim thinkers such as Ismail Raji Al-Faruqi,<sup>21</sup> Syed Muhammad Naquib Al-Attas,<sup>22</sup> and others. However, Universitas Sains Al-Qur'an Wonosobo has its own characteristics, basing its scientific paradigm on Islamic boarding school values deeply rooted in Indonesia's Islamic scientific tradition.

The integration of Islamic boarding school values in every scientific activity at the Universitas Sains Al-Qur'an Wonosobo is also well done, starting from the curriculum, academic guidelines, and campus regulations. This is in line with the concept of "holistic education" in Islam, which emphasizes the balanced development of intellectual, spiritual, and

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<sup>17</sup> Rafiu Adebayo, 'The Concept of Islamization of Knowledge According to Ismail Raji Al-Faruqi: A Critical Appraisal', 2008.

<sup>18</sup> Maslani Maslani, Mahlil Nurul Ihsan, and Afrillia Muthia Rahman, 'Panca Jiwa-Based Character Education Modern Islamic Boarding School Al-Ihsan Baleendah Bandung', *Gunung Djati Conference Series* 17 (2022): 1–12, <https://www.conferences.uinsgd.ac.id/index.php/gdcs/article/view/786>.

<sup>19</sup> Iktafi Muzayana, 'Systematic Literature Review on the Implementation of the Pesantren Muadalah Certificate Policy in Indonesia', *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 3, no. 2 (15 October 2024): 109–22, <https://doi.org/10.59373/kharisma.v3i2.51>; Ari Setyaningsih et al., 'The Historicity of Islamic Education: Tracing the Traces of Al-Irsyad and Jami'at Khair', *Dirasab International Journal of Islamic Studies* 2, no. 2 (2 August 2024): 136–44, <https://doi.org/10.59373/drs.v2i2.25>.

<sup>20</sup> Farid Wajidi et al., 'The Pattern of Leadership of Kiai in Managing Learning Pesantren', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (20 March 2022): 15–30, <https://doi.org/10.31538/ndh.v7i1.1832>; Arif Khairur Rozaq, Basri Basri, and Indah Indah, 'Kiai's Leadership in Strengthening Santri's Moderation Attitude in Islamic Boarding Schools', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (25 July 2022): 284–94, <https://doi.org/10.31538/ndh.v7i2.2322>.

<sup>21</sup> Sawaluddin Sawaluddin et al., 'The Islamization of Science and Its Consequences: An Examination of Ismail Raji Al-Faruqi's Ideas', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 10, no. 2 (30 December 2022): 115–28, <https://doi.org/10.15642/jpai.2022.10.2.115-128>.

<sup>22</sup> Ilyas Supena, 'Integration of Islamic Sciences and Secular Sciences Through Spiritualization and Humanization Approaches', *Hikmatuna: Journal for Integrative Islamic Studies* 8, no. 1 (21 June 2022): 1–15, <https://doi.org/10.28918/hikmatuna.v8i1.4657>; Sunardi Sunardi, Muchlis Tri Fathoni, and Isah Munfarida, 'Pembiasaan Istighosah Dalam Pembentukan Kecerdasan Spiritual Santri', *Ngaos: Jurnal Pendidikan Dan Pembelajaran* 2, no. 1 (11 February 2024): 21–32, <https://doi.org/10.59373/ngaos.v2i1.9>.

moral aspects.<sup>23</sup> Apart from that, non-academic activities such as recitation of recitations, collective dhikr, congregational prayers, and commemoration of Islamic holidays are also a means of instilling and internalizing Islamic boarding school values in each individual.

Overall, the scientific paradigm of Universitas Sains Al-Qur'an Wonosobo, which originates from Islamic boarding school values, has been implemented well and consistently in the educational process and knowledge development in the campus environment. This paradigm is believed to produce graduates who are not only intellectually superior but also have spiritual toughness, noble morals, and social responsibility as the ideals of Islamic boarding school education. This is in line with the goals of Islamic education, which emphasizes the formation of humans who are perfect physically and spiritually, intellectually and spiritually, and have social responsibility. Universitas Sains Al-Qur'an Wonosobo can be a model for the development of higher education based on the noble values of Islamic boarding schools and Islam, as well as responding to society's need for human resources who are superior intellectually, spiritually and morally. This is in line with efforts to develop an education model that is in line with Indonesian values and local wisdom and can answer global challenges in the modern era.

The internalization of pesantren values at Universitas Sains Al-Qur'an Wonosobo is rooted in the fundamental concept of pesantren itself. According to Imam Tolkhah and Ahmad Barizi, the pesantren concept emerged from the convergence of two communities with complementary needs: the pesantren population seeking education as a means of survival, and the Kiai (teachers) who desire to share their knowledge and experience.<sup>24</sup> This mutual aspiration led to the establishment of a unique religious community known as pesantren, where Kiai and santri (students) come together with the shared goal of creating an environment dedicated to Islamic learning and spiritual growth. The university's efforts to internalize these pesantren values reflect a continuation of this traditional educational model, adapting it to the context of higher education while preserving its core principles of knowledge dissemination, spiritual development, and community building.

In pesantren-based campuses, Kiai, Ustadz, and santri live together grounded in Islamic values with their own distinct norms and customs. This religious community is built upon the desire to deepen religious knowledge (*tafaqquh fi al-din*) and adheres to the principle of preserving good old traditions while adopting better new ones (*al-muhafazhah ala al-qadim al shalih wa al-akhdaḥ bi al-ashlah*). This simple yet profound philosophy has proven capable of transforming potential and making pesantren an agent of societal change. The strength of pesantren is further reinforced by the presence of the Panca Jiwa (Five Souls).<sup>25</sup>

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<sup>23</sup> Hendro Widodo, 'The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta', *Dinamika Ilmu* 19, no. 2 (2019): 265–85, <https://eric.ed.gov/?id=EJ1236099>.

<sup>24</sup> Abdul Aziz et al., 'Learning Arabic Pegon for Non-Javanese Santri at Pesantren', *Jurnal Pendidikan Islam* 8, no. 2 (31 December 2022): 113–26, <https://doi.org/10.15575/jpi.v8i2.19581>; Ririn Inayatul Mahfudhoh, M. Yunus Abu Bakar, and Ah Zakki Fuad, 'Modern Pesantren Leadership Based on Internalisation of Pancajiwa', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (23 March 2023): 108–24, <https://doi.org/10.31538/ndh.v8i1.3304>.

<sup>25</sup> Muhammad Masykur Baiquni, 'Pancajiwa Pergerakan Reformasi Pendidikan K.h. Raden Imam Zarkasyi Pondok Modern Darussalam Gontor', *RAHMATAN LIL ALAMIN: Journal of Peace Education and Islamic Studies* 1, no. 1 (1 July 2018): 29–29.

While sharing similarities with other educational institutions, pesantren possess a unique culture emphasizing independence, simplicity, responsibility, freedom, and Islamic brotherhood (*ukhuwah islamiyah*). It is these values that pesantren-based higher education institutions seek to imbue in their graduates, aiming to produce unique individuals distinct from regular university graduates.<sup>26</sup>

Pesantren-based higher education institutions do not merely imitate existing universities but rather offer a novel alternative that addresses the public's need for individuals who possess three key strengths: intellectual superiority, spiritual resilience, and moral excellence. This paradigm enables a balanced development of both heart and mind.

To realize these lofty aspirations, certain conditions must be met: first, integrating pesantren traditions with higher education; second, simultaneously developing four key components - a mosque, a laboratory, a library, and centres of scholarly activity. Additionally, the academic community must understand their roles as researchers, scientists, and religious scholars, steadfastly upholding the noble values of pesantren.

The internalisation of pesantren core values in pesantren-based Islamic higher education can be analysed using Santrock's life span development theory.<sup>27</sup> Students in higher education are generally at the early adult stage of development, which is characterised by intensive identity exploration and increased reflective thinking ability. This stage is very potential for value internalisation as individuals are forming their personal value system. The internalisation process, according to Santrock, involves complex socialisation through observational learning, reinforcement, and active participation in activities that promote pesantren values.<sup>28</sup> The socio-cultural context of pesantren provides a unique environment that supports value internalisation, with a strong community and cultural continuity. Besides panca jiwa, Pesantren-based Islamic Higher Education should internalize the core values of pesantren which are noble in the life of the academic community. In more detail, the core values of pesantren can be explained as follows:

### ***Al-Amanah* (Honesty)**

Honesty is a fundamental trait that Islamic Higher Education institutions based in Pesantren must embody. The term "*amanah*" means "trust" in its etymological sense. Faith and trust are closely intertwined, as highlighted in a saying of the Prophet Muhammad, narrated by Ahmad from Anas bin Malik: "*There is no complete faith in someone who is not trustworthy, and one's religion is incomplete if promises are not upheld.*" A key example of trust and integrity is refraining from abusing one's position. Corruption includes all forms of position misuse for personal, familial, or group benefits and encompasses unprincipled behaviours that violate trust.<sup>29</sup> Actions such

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<sup>26</sup> Nuriman Nuriman et al., 'A Study of Embracing Adolescent Islamic Moral Values at Two Schools in Rural Area', *Jurnal Ilmiah Peuradeun* 12, no. 1 (30 January 2024): 117–36, <https://doi.org/10.26811/peuradeun.v12i1.1045>.

<sup>27</sup> John W. Santrock, *Educational Psychology* (McGraw-Hill, 2011), <https://thuvienso.hoasen.edu.vn/handle/123456789/8796>.

<sup>28</sup> Abd Latif, Ubaidillah, and Mundir, 'Embedding Aswaja Values in Strengthening Religious Moderation in Students', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 3 (9 July 2023): 601–9, <https://doi.org/10.31538/munaddhomah.v4i3.521>; Hidayatur Rohmah et al., 'Implementation of Multicultural Education Values in Senior High School', *At-Tadzkiir: Islamic Education Journal* 2, no. 2 (26 August 2023): 78–94, <https://doi.org/10.59373/attadzkiir.v2i2.29>.

<sup>29</sup> Sofiah Bt Samsudin et al., "Value of Al-Amanah in Human' Life," *International Journal of Scientific and Research Publications* 5, no. 4 (2015), [www.ijsrp.org](http://www.ijsrp.org).

as accepting commissions or gifts linked to one's role and appointing unqualified individuals to positions due to familial or personal connections—when more capable candidates are available—represent breaches of trust. Trustworthiness, or honesty, also involves a sense of fairness and a commitment to avoiding destructive competition.<sup>30</sup>

### ***Al-Tawadldlu' (Humbleness)***

'Tawadhu' is a linguistic term that denotes being low on something. Meanwhile, the concept refers to demonstrating humility towards something lofty. Some argue that tawadhu' glorifies persons based on their virtues. Tawadhu accepts the truth and does not oppose the law.<sup>31</sup> No one denies it, tawadhu' is a noble moral. The question is, to whom do we humble ourselves? Allah عزوجل describes His beloved servants in His word;

*"Those who are gentle towards the believers, those who are harsh towards the disbelievers."* (QS. al-Maidah [5]: 54)

### ***Al-Istiqamah (Discipline)***

Discipline is crucial, particularly for those striving to reach a goal. Individuals who practice discipline tend to establish a structured routine and follow a set of rules, adhering to the plans they have laid out.<sup>32</sup> For those unaccustomed to it, discipline can indeed feel burdensome, as it is far from an easy task. Building discipline requires a gradual, consistent effort, especially when instilling it in children—whether it's discipline in achieving goals, worship, studying, or daily activities. Similarly, Muslims who embody *Istiqâmah* are steadfast in their faith and principles, regardless of the situation. They are as resilient as a rock standing firm against the ebb and flow of the waves. They are diligent in fulfilling religious duties and patient when facing challenges. Such a person exemplifies the true essence of a Muslim, consistently upholding *Istiqâmah* along their journey.

### ***Al-Uswah al-Hasanah (Role Model)***

Understanding Uswatun Hasanah: Terminologically, the word *al-uswah* refers to someone who serves as a model to be emulated, with the plural form being used.<sup>33</sup> The term *hasanah*, meanwhile, means good or virtuous. Therefore, *Uswatun Hasanah* signifies an exemplary figure embodying goodness, a role model worthy of imitation. Exemplifying as a core principle in leadership, this quality translates into an open and democratic style of communication, being a role model for others, and showing readiness both to lead and to be led.

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<sup>30</sup> Lhoussine Qasserras et al., 'Exploring Pre-Service Teachers' Experience with the Use of Smartphones During the Internship Period - Case Study: Crmef of Rabat, Morocco', *European Journal of Open Education and E-Learning Studies* 8, no. 2 (6 April 2023), <https://doi.org/10.46827/ejoe.v8i2.4765>.

<sup>31</sup> Saefudin Zuhri, *Sejarah Kebangkitan Islam Dan Perkembangannya Di Indonesia* (Bandung: Al Ma'arif, 1979).

<sup>32</sup> Binti Maunah, 'Model of Students' Academic and Non-Academic Behaviours in Improving Learning Achievement and Discipline at Nurul 'Ulum Modern Pesantren in Malang', *Jurnal Pendidikan Islam* 5, no. 2 (16 December 2016): 387–411, <https://doi.org/10.14421/jpi.2016.52.387-411>.

<sup>33</sup> Supian Supian et al., 'Development of Pesantren Teachers In The Perspective of Uswah Nubuawah', *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (31 October 2020): 371–88, <https://doi.org/10.31538/nzh.v3i3.693>; Rosijanah Arbie et al., 'Student's Understanding of Islamic Religion Course Material With a Basic Semiotics Approach to Improve Reading Skills', *Tajkeir: Interdisciplinary Journal of Islamic Education* 4, no. 2 (13 June 2023): 224–40, <https://doi.org/10.31538/tijie.v4i2.362>.

### ***Al-Tawashshuth (Moderate) and At-tasâmuh (Tolerance)***

*At-tawâssuth* (التوسط) embodies a principle of moderation, emphasizing a balanced path that steers clear of extremes, neither veering too far to the right nor to the left. At Universitas Sains Al-Qur'an Wonosobo in Central Java, this mindset of balance is fundamental in managing the academic community, creating an inclusive atmosphere that accommodates varying interests and facilitates conflict resolution, all while seeking the most ashlah (beneficial) outcomes.<sup>34</sup> This approach is inspired by Allah's words in Surah al-Baqarah: "And thus We have made you a just and chosen community so that you may bear witness to humankind, and the Messenger (Muhammad) may bear witness to you" (Al-Baqarah/2:143).

Similarly, at-tasâmuh, or mutual respect, fosters an attitude of tolerance among individuals. Recognizing that as social beings we depend on each other, each person brings distinct strengths and limitations. This respect is founded on Allah's guidance: "O you who believe, avoid most suspicions, for some suspicions are sinful. Do not spy on each other or speak ill of one another. Would any of you like to eat the flesh of his dead brother? You would surely detest it. And fear Allah" (Al-Hujarat: 12).

### ***At-tawâzun (التوازن) or Balance***

The principle of at-tawâzun (balance) employs both rational (*dalil 'aqli*) and scriptural (*dalil naqli*) evidence.<sup>35</sup> Allah SWT's message in Surah al-Hadid: 25 states, "Indeed, We have sent Our messengers with clear evidence and sent down with them the Scripture and the balance (of right and wrong) that people may maintain (their affairs) in justice." Furthermore, in Surah al-Maidah: 8, Allah SWT instructs, "O you who believe, be steadfast for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."

These Quranic verses emphasize the importance of maintaining balance and justice in all affairs, grounded in both rational and scriptural foundations. The principle of *at-tawâzun* calls for a balanced and just approach, where one does not let personal biases or emotions sway them from upholding the truth and doing what is right.

### ***Simplicity***

This simplicity has a noble meaning, and does not imply passivity (*Javanese = narimo*), or impoverishment. However, it includes characteristics of courage, fortitude, and self-control in dealing with all of life's hardships.<sup>36</sup> From behind this attitude of simplicity, a magnificent soul

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<sup>34</sup> Ahmad Fatah et al., 'Values of Tolerance Through Religious Learning at Al-Hikmah Lasem Islamic Boarding School: Concepts, Strategies, and Challenges', *Edukasia: Jurnal Penelitian Pendidikan Islam* 18, no. 1 (1 July 2023): 55–72, <https://doi.org/10.21043/edukasia.v18i1.18859>.

<sup>35</sup> Zarul Arifin, Maisyarah Rahmi Hasan, and Abdurrahman Raden Aji Haqqi, 'Qat'i and Zanni Debate from the Perspective of Qur'anic Studies', *QiST: Journal of Quran and Tafseer Studies* 2, no. 1 (26 December 2022): 63–67, <https://doi.org/10.23917/qist.v2i1.1248>; Muhammad Abu Jihad Lillah, 'Kompetensi Guru Pesantren Muadalah Perspektif KH. Imam Zarkasyi', *Tawazun: Jurnal Pendidikan Islam* 16, no. 1 (7 April 2023): 33–44, <https://doi.org/10.32832/tawazun.v16i1.4529>; Khairul Nizam bin Zainal Badri, 'Balanced Education According to Imam Al-Zarnuji', *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 2 (30 July 2022): 135–47, <https://doi.org/10.31538/tijie.v3i2.177>.

<sup>36</sup> Jacob Feldman, "The Simplicity Principle in Perception and Cognition," *Wiley Interdisciplinary Reviews. Cognitive Science* 7, no. 5 (September 1, 2016): 330, <https://doi.org/10.1002/WCS.1406>.

would shine, daring to face life's challenges and never giving up in any situation. Aside from that, a strong mentality or character will emerge from this spirit of sincerity, which is a prerequisite for a successful battle in all aspects.<sup>37</sup> In the context of social relations, the nature of simplicity and humility manifests itself in the shape of politeness and modesty in speech and action. This *al-Tawaddlu'* quality underpins a person's respect for instructors and elders.

### ***Al-Barakah***

This last point, as a complement and the single point that completes the prior value, is an 'invisible' value, but its presence is perceived and acknowledged once the preceding value is fulfilled. The teacher's blessings do exist and can only be received by "getting the Ridlo of Allah." In truth, this is commonly done out of habit, which is difficult to understand.<sup>38</sup>

### ***Tawasul ilmi***

In pesantren tradition, *tawasul* refers to the pursuit of establishing a spiritual connection between a student and their murshid (spiritual guide), ultimately reaching the Supreme Guide, the Prophet Muhammad (peace be upon him). This bond is cultivated to foster a deep sense of unity in worship, with the ultimate goal of achieving *taqarrub* (closeness) to Allah SWT.<sup>39</sup> The highest expression of *tawasul* is realized when a student experiences a profound spiritual connection with their murshid teachers.

This ideal is encouraged by Allah SWT in His words: "O you who believe! Fear Allah and be with those who are true (in word and deed)" (Quran, Surah At-Taubah/9:119). Without *tawasul* or the spiritual guidance provided by *murshid* teachers, worship is vulnerable to misdirection by Satan, who can manipulate intentions, as implied in the saying: "Whoever does good deeds without a teacher, his teacher is the devil." Consequently, rather than bringing the individual closer to Allah, such unguided worship risks leading them astray.

## **CONCLUSION**

This research has produced interesting findings that Islamic Higher Education Institutions based on pesantren have shown remarkable adaptability in the face of globalisation while maintaining their religious values. This unexpected resilience has positioned these institutions as an increasingly attractive option for students and families seeking a balance between modern education and traditional Islamic teachings. However, it is important to recognise the limitations of this study. Our research focuses on a small sample of institutions in a specific geographical area, potentially overlooking the variations in practice and challenges faced by similar institutions across Indonesia. In addition, the methodology used was qualitative, which while providing deep insights, lacks the broader statistical validity of a quantitative

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<sup>37</sup> J. Mark Halstead, 'Values and Values Education: Challenges for Faith Schools', in *International Handbook of Learning, Teaching and Leading in Faith-Based Schools*, ed. Judith D. Chapman et al. (Dordrecht: Springer Netherlands, 2014), 65–81, [https://doi.org/10.1007/978-94-017-8972-1\\_3](https://doi.org/10.1007/978-94-017-8972-1_3).

<sup>38</sup> Mohammad Rosyid Ridho, Setia Gumilar, and Teti Ratnasih, 'Arabic in the Faculty of Religion and Non-Religion at Universitas Islam Negeri Sunan Gunung Djati Bandung, West Java, Indonesia', *International Journal of Advanced Science and Technology* 29, no. 5 (2020): 13.

<sup>39</sup> Maidahtus Sholihah, Cholil, and Yusria Ningsih, 'Qur'anic Counseling with Motivational Guidance QS. Al-Baqarah Verses 155-156, in Overcoming Anxiety in One of the Students', *Dirasab International Journal of Islamic Studies* 2, no. 1 (18 June 2024): 87–95, <https://doi.org/10.59373/drs.v2i1.32>.



approach. To address these limitations, further research is needed. Future research should investigate a larger and more diverse sample of pesantren-based Islamic Higher Education institutions in different regions of Indonesia, use a mixed methods approach to combine qualitative insights with quantitative data and examine the long-term outcomes of graduates of these institutions. By expanding the scope and depth of research in this way, we can gain a more comprehensive understanding of the role and potential of pesantren-based Islamic Higher Education in Indonesia. This better understanding will enable policymakers to formulate more effective strategies to support and improve these institutions, ensuring that they continue to meet the evolving needs of society while preserving their unique cultural and religious heritage.

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