Islamic Boarding School at University: A Strong Pathway for Integrating Religion and Science

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Abstract. *This paper aims to explain the implementation of the establishment of ma'had al-jami'ah UIN Maulana Malik Ibrahim Malang as a form of implementing the integration of higher education and Islamic boarding schools. This paper uses a descriptive-analytical approach. The technique used by researchers in collecting data is through library data and field observations. This paper complements the shortcomings of previous studies, the previous studies examine the integration of pesantren (boarding school) and university in 3 models; first, a study on the trend of pesantren establishing a university to increase religious knowledge called ma'had 'aly. Second, the Islamic boarding school, an attempt by pesantren to establish a university in the pesantren environment. The third, the efforts of university (PTKIN) are philosophically and conceptually concerned in the integration of science and religion which are implemented in the integration between university and pesantren. This study explains practically the development of the integration of Islamic higher education and pesantren/ma'had as a model of formal institutions capable of realizing the needs of newer system education. Development of the integration between Islamic Universities and Islamic boarding schools which produces superior scholars, mastering science, and technology (IPTEK) but it should not ignore the aspects of faith and piety (IMTAQ).*
Keywords. *Integration; Universities; Pesantren; Ma'had al-Jami'ah.*

Abstrak. Tulisan ini bertujuan untuk menjelaskan implementasi pendirian ma'had al-jami'ah UIN Maulana Malik Ibrahim Malang sebagai bentuk penerapan integrasi perguruan tinggi dan pesantren. Tulisan ini menggunakan pendekatan deskriptif analitis. Teknik yang digunakan peneliti dalam mengumpulkan data adalah melalui data pustaka dan observasi lapangan. Tulisan ini melengkapi kekurangan dari studi yang ada, studi yang ada mengkaji integrasi pesantren dan universitas dalam 3 model; pertama, studi tentang tren pesantren yang mendirikan Universitas untuk peningkatan keilmuan keagamaan yang disebut Ma'had 'Aly. Kedua, perguruan tinggi pesantren, sebuah upaya pesantren mendirikan universitas di lingkungan pesantren. Ketiga, upaya universitas (PTKIN) secara filosofis dan konseptual dalam integrasi sains dan agama yang diimplementasikan dalam integrasi perguruan tinggi dan pesantren. Studi ini, melengkapi kajian yang telah ada, studi ini menjelaskan secara praktis pengembangan integrasi perguruan tinggi Islam dan pesantren sebagai model lembaga formal yang mampu mewujudkan kebutuhan pendidikan masa kini. Pengembangan integrasi perguruan tinggi Islam dan pesantren/ma'had yang melahirkan sarjana unggul, menguasai ilmu pengetahuan dan teknologi (IPTEK) namun tidak mengabaikan aspek keimanan dan ketakwaan (IMTAQ).
Kata Kunci. *Integrasi; Perguruan Tinggi; Pesantren; Ma'had al-Jami'ah.*

A. INTRODUCTION

Nowadays, the development of integration of Islamic Madrasas/Universities and Islamic Boarding Schools is an interesting phenomenon that develop continuously. Along with the rapid development of technology, the rapid flow of globalization, and the intense development of physical materials have demanded the need for Islamic moral and spiritual development in various educational scope (Suprayogo, 2013) ranging from primary to higher education. Up to this point, the need for knowledge has provided in *madrasa* classrooms, both in the agenda of teaching and learning activities, and also the practicum in the laboratory. Additionally, universities have provided students with a broad of knowledge capability and professional maturity. Meanwhile, the Islamic moral and spiritual needs have not been touched on the sidelines of the delivery of knowledge and skill development of each material presented. Madrasas/universities do not prepare official tools for Islamic moral and spiritual development. Along with time and its development, Islamic moral and spiritual become such urgent needs that should be fulfilled. In line with Zubaedi (2012), which states that Islamic moral issues and character become "material of thought" due to the progress of a nation which strongly lies in Islamic moral and character. Character is fundamental and important. Besides, character is the most important thing for a nation, as William Franklin Graham stated *"when wealth is lost, nothing is lost, when health is lost, something is lost, when a character is lost, everything is lost"*(Setiawan, 2015). In other words, Islamic moral and educated people are those who have strong character, good individually and socially. They are those who have good morality and character. Therefore, madrasas/colleges have made Islamic moral and spiritual as their main vision.

Institutionally, pesantren have carried out Islamic moral and spiritual development. Pesantren is an institution that has been recognized as a capable and successful place in building Islamic moral and spiritual values. Up to now, Islamic moral and spiritual material is perceptible which is completely referred to the responsibility of Islamic boarding schools. So far, it has not been maximally reached by educational institutions such as from schools, madrasahs, and universities. This statement makes people feel concerned about the crisis of religious character that commonly hit teenagers and society in general, which is marked by the reduction of social bonds, they love to work individually and become less concerned about each other (Pabbajah et al., 2020). In addition, there is a reorientation of higher education as a result of the current industrial revolution, that is universities place more emphasis on students' cognitive achievement than their affective development (Hennissen et al., 2017). Likewise, the orientation of the academic world, including in tertiary institutions, is more directed towards the goal that the academic community goes to the university as well as going to work, rather than prioritizing as academics who aim to carry out the knowledge transfer process, or academic interactions that prioritize ethics (Muhson et al., 2012). Therefore, in case of the need of following fast development era, regulations have also changed the orientation of education such as "factories", referring to the challenges of industry 4.0 which have demanded products to be produced quickly with an emphasis on quality and quantity (Shawer, 2017). So, this phenomenon requires the integration of madrasah/university with pesantren. The role of pesantren as an integrated institution in madrasas/universities capable of realizing Islamic moral and spiritual development has become an educational trend, with an offer echoed by a character education-based curriculum (Pala, 2011). So, it is very appropriate to formulate that the integration of Islamic Madrasas/Universities and Islamic Boarding Schools which focuses on aspects of character education becomes jargon in the world of education.

In line with the idealism of Islamic higher education which discusses the development of character education-based universities, this concept is the integration of universities and Islamic boarding schools. UIN Maulana Malik Ibrahim Malang has started

the development of the integration of higher education institutions and Islamic boarding schools in 2000, which eventually became a pilot project for Islamic universities within the Ministry of Religion of the Republic of Indonesia. The idea of integrating UIN Maulana Malik Ibrahim Malang and this pesantren is the answer to the big problems and problems of social, political, and cultural life experienced by humans, which then gives birth to humans who are dry from Islamic moral and spirituality due to modernity (Suprayogo 2016).

The idea started by Imam Suprayogo is also an alternative solution to the anxiety that has been felt by many parties. Universities as higher-level educational institutions, once again only provide students with the breadth of knowledge and professional maturity, but there is no official institution that oversees nobility and spiritual depth. So, since then Imam Suprayogo conveyed the idea of the importance of the integration of universities and *pesantren*. Theoretically and practically, students gain knowledge and science through lectures, while Islamic moral and spiritual development is driven through Islamic boarding schools, so that students of UIN Maulana Malik Ibrahim Malang, apart from being students, also hold the status of students at *Ma'had Sunan Ampel al- Ali*, later known as *Ma'had al-Jami'ah*. In line with its function as an Islamic educational institution, the concept of the pesantren as Ma'had al-Jami'ah puts forward three main tasks, namely; transmission of Islamic knowledge (transmission of Islamic knowledge), maintenance of Islamic tradition (maintenance of Islamic tradition), giving birth (prospective) scholars (reproduction of 'ulama) (Azra & Jamhari, 2006)*, with the main task of the pesantren, *Ma'had al-Jami'ah* is not merely an educational institution, but furthermore is a category of educational institution that has a distinctive tradition that is not owned by educational institutions outside the pesantren. These traditions are passed down from generation to generation as a form of character building that characterizes the *pesantren* (Dhofier, 1994). That is the idealism of UIN Maulana Malik Ibrahim Malang under the leadership of Imam Suprayogo so that universities are dreamed of being able to act as a beacon in the middle of the sea that can illuminate life with four strengths, namely: (1) solidity of aqidah and spiritual depth, (2) greatness of character, (3) breadth of knowledge and (4) professional maturity (Suprayogo, 2011).

So far, studies on the integration of higher education and pesantren tend to discuss aspects of pesantren development in higher education, which are based on three perspectives. First, a study that examines the issue of integration of higher education and boarding schools focuses on the typology and curriculum of *pesantren* (Fatmawati, 2020). This study emphasizes that tertiary institutions built in Islamic boarding schools have curriculum characteristics that emphasize the aspect of increasing religious knowledge that is academic with the type of curriculum separated subject curriculum (kutub turats), with the name of the institution being Ma'had 'Aly. Second, Islamic boarding schools, such as those built by the Modern Darussalam Gontor Islamic boarding school (Bali, 2017). This study focuses on an important aspect of pesantren, that the tertiary boarding school under the name UNIDA, ex. ISID is not the same as pesantren in general, even so, Islamic boarding schools lay the foundation for integrating values and systems that exist in Islamic boarding schools with learning at universities, so that the values and systems that exist in Islamic boarding schools such as kyai or rector are central figures, mosques. as an activity center as well as a 24-hour dormitory system integrated with universities. Third, philosophically and conceptually, the integration of science and religion which is implemented in the integration of universities and pesantren is also carried out by PTKIN, such as UIN Yogjakarta developing the integration of universities and pesantren with the concept of an interdisciplinary approach through integration-interconnection (Abdullah, 2004), UIN Sunan Ampel Surabaya with the concept of integrated twin tower (twin towers) (Huda,

2017), UIN Syarif Hidayatullah Jakarta with the concept of reintegration of sciences (Kertanegara, n.d.).

The purpose of this paper is to complement the shortcomings of existing studies, this paper emphasizes the philosophical and practical aspects of developing the integration of Islamic Higher Education and *Pesantren/Ma'had*, which is expected to be an example of a formal institution capable of realizing today's educational needs. For this reason, three questions are formulated as follows: (a) how is the development of integration at UIN Maulana Malik Ibrahim Malang and *Ma'had al-Jami'ah*?; (b) what factors influence the development of integration at UIN Maulana Malik Ibrahim Malang and *Ma'had al-Jami'ah*?; and (c) how is the integrated development model of UIN Maulana Malik Ibrahim Malang and *Ma'had al-Jami'ah* can be formulated?

This article is based on the argument that the development of the integration of Islamic Universities and Islamic Boarding Schools/*Ma'had* is a major mission of Islamic universities that can bring about the birth of excellent scholars, mastering science and technology (IPTEK) but not neglecting aspects of faith and piety (IMTAQ). So that the combination of science and religion can go hand in hand. In other words, universities have the opportunity to build a philosophical basis for the development of science and science, while Islamic boarding schools are the basis for Islamic moral and spiritual education. Thus, the continuity of the transfer of knowledge and science is carried out in lecture rooms, and the implementation of Islamic moral and spiritual strengthening is carried out in the *pesantren* program.

B. LITERATURE REVIEW
1. Islamic Universities in Indonesia
Education is a system that must be run in an integrated manner with the system to achieve the goals that have been set in improving the quality of human life in all aspects of life. Judging from the process, education will take place continuously along with the dynamics of changes in the socio-cultural setting of society from time to time (Hidayat & Wakhidah, 2015). Islamic universities that are present in our midst are higher education institutions that are recognized for their existence in the National Education System and have a responsibility to support development in Indonesia (Daulay, 2014), with its role as a center of knowledge, a center for human resource development (Chirzin, 2006), and a religious development center (Wekke, I. S., Hermawanto, A., & Ashrori, 2016).

The educational objectives to be achieved through education in Islamic universities are; First, education must be oriented towards the hereafter and worldly aspects. In line with Ibn Khaldun who stated that Islamic education must form human beings who are obedient servants to Allah and form humans who can face all forms of problems in world life (Zubaedi, 2012b). Second, education aims to realize two important things, namely forming a complete human being who can draw closer to Allah and lead to happiness in life in this world and the hereafter. In line with al-Ghazali who emphasized that the goal of Islamic education is human perfection in the world and the hereafter, humans can achieve this perfection through knowledge. In other words, science has a virtue that will give humans happiness in the world as well as a way to get closer to Allah to achieve true happiness and is based on Islamic values (Zainuddin, 2009).

Islamic universities are faced with various challenges which in essence involve: national macro problems, economic, political, moral, cultural, and so on crises (Mardia, 2011). This happens because the world of education is faced with the fact that some Muslims have a narrow and dichotomous view of science and religion (Suprayogo, 2006). So that it becomes a problem that is widely discussed among Islamic universities, namely regarding the dichotomous perspective on religion (al-din) and science (al-'ilm), each

religion and science placed separately. While the teachings of Islam are believed to be ideologically universal. In line with the expression of Nur Cholish Madjid (1995) that Islam is a universal religion, Islamic universalism teaches the concept of the servanthood of obedience, namely an attitude of submission to God Almighty, which is a natural human demand. So, a religion that balances the knowledge learned by humans in college should still focus on the attitude of "obedience" or "obedience" which is legal, accompanied by an attitude of surrender to God (al-Islam).

Islamic belief as a Way of Life that instills universal values should be an orientation in educational programs at universities. Therefore, through Islamic universities, it is hoped that they will appear with the following nuances (Mulyasana et al., 2020):

a. Showing a friendlier and cooler Islam, as well as being a solace for the stifling heat of modern life.
b. Presenting Islam that is tolerant of humans as a whole regardless of the religion they follow, because Islam is *Rahmatan lil-'Alamin*.
c. Showing a dynamic, creative, and innovative vision of Islam, so that it can free Muslims from the shackles and prisons of taqlid, the status quo, liking the establishment, and being allergic to reform, must be abandoned.
d. Showing Islam that can develop a work ethic, political ethos, economic ethos, scientific ethos, and development ethos.
e. Showing Islamic revival in the form of Islamic intensification is more oriented "inward" (inward oriented), namely building piety, intrinsic and esoteric from intensification to the outside (outward oriented) which is more extrinsic and exoteric, namely piety formality.

2. Historical Development of Islamic Boarding Schools in Indonesia

Pondok Pesantren is the first and oldest educational institution in Indonesia. Its existence inspired the models and educational systems found today. Even Islamic boarding schools are not weathered by the times with all its changes. Therefore, many experts, both local and international, look to Islamic boarding schools as alternative educational institutions that can show their dedication to giving birth to bright future generations (Wargadinata et al., 2019). Historically, Islamic boarding schools are a form of traditional education in Indonesia whose history has been rooted for centuries, long before Indonesia's independence and before the Islamic empire was established (Mulkhan, 2002), some say that pesantren contains Islamic meaning as well as Indonesian authenticity. This is because this pesantren-like institution has existed since the Hindu-Buddhist period. So that Islam just continues and Islamizes existing educational institutions (Madjid, 1997). The word "pesantren" implies a place for santri or *pesantren* students, while the word "santri" is thought to have come from the Sanskrit term "shastri" which means "literate", or from the Javanese "cantrik" which means people who follow their teachers wherever they go. From this, we understand that *pesantren* has at least three elements, namely; *Santri, Kyai*, and Dormitory (Madjid, 1997).

The establishment of a boarding school started with a kyai who settled (settled) in one place. Then came the students who wanted to learn from him. By also living in that place. Meanwhile, the costs of living and education are provided jointly by the students with the support of the surrounding community. This allows the life of the pesantren to run stably without being influenced by economic turmoil outside (Ali, 1995). Therefore, Islamic boarding schools are one of the places for interaction between teachers and students, *kyai* and students in relative intensity to transfer Islamic knowledge and experience (Ismail, 2002).

In line with that, Islamic boarding schools are the dominant environment influencing a person's growth and development. The educational process that runs in Islamic boarding schools is like the education process in schools, both have programs to provide very important opportunities in the 'maturation' of the potential of students, both physically and psychologically. In Islamic boarding schools, some educators are often called kyai, students who are referred to as santri, and dormitories as a place to live to carry out the educational process, transfer knowledge and gain experience. In addition, there are also some basic elements found in Islamic boarding schools, including mosques, students, teaching classical Islamic books, and *kyai* (Dhofier, 2011). Life in *pesantren* forms habits, traditions, and culture. This tradition and culture shape the character of the *santri* and *kyai*, and the *kyai* becomes a role model in the *pesantren*.

3. Typology of Islamic Boarding Schools in Indonesia and their Functions as Educational Institutions

In its development until now, pesantren as a place for students to study religion was established to produce scholars who are experts in the field of Islam. Based on the typology of pesantren that has developed, at least Islamic boarding schools have been divided into two typologies, namely *salaf*/traditional and *khalaf/ashry* (modern). *Salaf* Islamic boarding schools are Islamic boarding schools that implement a non-classical Islamic education system with the *bandongan* and *sorogan* methods in studying the yellow books written in Arabic, while the *khalaf* Islamic boarding school is a boarding school that adopts a classical education system with an organized curriculum, integrating it with general knowledge (Rahim, 2005). Along with its development, the Ministry of Religion, Director General of Islamic Guidance, stated a new typology of Islamic boarding schools, namely boarding schools, or Islamic boarding schools that are dormitory in nature, because students live in Islamic boarding schools while they study/school in education outside Islamic boarding schools (Masyhud & Khusnuridlo, 2003).

Nevertheless, all the changes that occur, the culture that runs in the Islamic boarding school is never uprooted and runs according to the functions of the pesantren that have been instilled since the establishment of the Islamic boarding school. In general, Islamic boarding schools have the following functions: 1) educational institutions that transfer religious knowledge (*tafaqquh fiddin*) and Islamic values (Islamic values), 2) educational institutions that carry out social control (social control), and 3) religious institutions that have social engineering. The types of differences above only affect the forms of actualization of these roles. The first function is the main function of the *pesantren* and is the main factor which is then able to encourage parents to send their children to the *pesantren*. In line with Abdurrahman Wahid who commented that two things will encourage the increase in the number of new students with the existence of "public schools" in Islamic boarding schools. First, the majority of *pesantren* residents who do not study at madrasas will be absorbed by "public schools" in *pesantren*. Second, those who have been at a crossroads between "going to public school" or studying religious knowledge at the *pesantren*, will be encouraged to enter the *pesantren* and at the same time enter the "public school" in the *pesantren* environment (Wahid, 2010).

This phenomenon has also colored the establishment of Islamic boarding schools in universities. The majority of student guardians feel calm and happy when their children can get their education in college and are still controlled in the *pesantren* environment under the auspices of the university where their children study. Similar to Affandi Mochtar (Affandi Mochtar, 2001) which states that in its development until now, *pesantren* are not only able to maintain their academic characteristics and character, but can also transform themselves into various forms that are in line with the needs of the community. The level of

its ability to carry out this transformation can be observed from the varied responses given by pesantren to the presence of modern Islamic educational institutions such as *madrasah*, public schools, and universities.

4. Integration Model of Higher Education and Islamic Boarding School

The term integration comes from the English "integration" which means perfection or the whole. Integration also has the meaning of unification so that it becomes a whole or becomes whole (Pusat Bahasa Kemdikbud, 2016) The effort to integrate higher education with *pesantren* education means discussing the stigma of the scientific tradition that was built through formal education in higher education with education in pesantren. Formally, education in higher education carries out the transfer of knowledge and science (Wargadinata, Maimunah, Dewi, et al., 2020), while *pesantren* is a non-formal educational institution with advantages both in terms of its scientific tradition, which Martin van Bruinessen considers as one of the great traditions, as well as on the transmission and internalization of Muslim morality (Bruinessen, 2012).

In the aspect of the higher education integration model, there are several patterns that have been developed by several institutions. As UIN Sunan Ampel Surabaya has gone through the integration of Islamic and general sciences with the concept of integrated twin towers (twin towers) (Hakim, 2017). In line with Nur Syam who revealed that the integrated twin tower is a meeting point between two scientific towers, namely, the tower for religious sciences and the tower for general science, social/humanities. The meeting point is in the form of a dialogue bridge between the two which is realized through epistemological construction (Huda, 2017). Visually, the meeting point is depicted by a curved line at the top of two interconnected scientific towers. The result of the linking of the two scientific towers gave birth to multidisciplinary Islamic sciences such as the sociology of religion, philosophy of religion, Islamic economics, Islamic politics, and others (Buku Desain Akademik UIN Sunan Ampel Surabaya, 2013).

Meanwhile, UIN Sunan Kalijaga has developed higher education integration with the concept of an interdisciplinary approach through integration-interconnection. Broadly speaking, the concept of scientific integration-interconnection places three pillars supporting scientific buildings at once, namely: *hadhârah al-nas* (religion), *hadhârah al-falsafah* (philosophy), and *hadhârah al-'ilm* (science). Therefore, scientific integration is the integration of *Hadhârah al-Nash, Hadhârah al-Falsafah* and *Hadhârah al-'Ilm*, which is carried out through 2 models, namely; (1) integration-interconnection in the internal area of Islamic sciences, and (2) integration-interconnection of Islamic sciences with general sciences (Abdullah, 2004).

Meanwhile, the integration pattern that has been developed by UIN Syarif Hidayatullah Jakarta is the concept of reintegration of sciences. This concept is based on the paradigm of dialogical integration, open and critical, namely a perspective on science that is open and respects the existence of the types of knowledge that exist proportionally without leaving a critical nature. Thus, further elaboration related to aspects of the combination of religious knowledge with general science which includes 3 levels, namely ontological integration, integration of scientific classification, and methodological integration is left to each study program (Kertanegara, 2005).

The concept of integration at UIN Maulana Malik Ibrahim Malang is famous for the concept of the "tree of knowledge". In this case, scientific integration is a combination of religious knowledge and general science in one unit. The two types of knowledge originating from different sources must be studied together and simultaneously. The difference between the two is that every student of UIN Maulana Malik Ibrahim Malang must study knowledge that comes from the Koran and al-Hadith. Meanwhile, studying

knowledge that comes from humans is obligatory *kifâyah*. The concept of scientific integration developed by UIN Maulana Malik Ibrahim Malang is based on the paradigm of the universality of Islamic teachings or universalistic integration. Thus, the universality of the teachings of the Qur'an and al-Sunnah must be developed through observation, experimentation, and logical reasoning (Zainiyati, 2016).

The concept of "tree of knowledge" as a manifestation of the scientific integration paradigm developed by UIN Maulana Malik Ibrahim Malang, according to Imam Suprayogo is a model of scientific integration that departs from a conception that the existence of a science dichotomy so far is the influence of a mindset that places Islamic religious knowledge originating from the Qur'an in alignment with other scientific families, the Qur'an and hadith should be positioned as a source of knowledge (Rusydi, 2020). So, a dichotomous view of science that degrades the position of the holy book should not happen, as a consequence of the universal nature of the Qur'an, it is very necessary as a source of knowledge.

To realize this integration development, UIN Maulana Malik Ibrahim Malang strengthens the institutional system by establishing nine *Arkân al-Jâmi'ah*, namely: a). superior human resources; b). Mosque; c). Ma'had as spiritual, intellectual, and professional development; d). Library; e). Laboratory as a research vehicle; f). Scientific meeting places; g). Offices as academic service centers; h). Arts and sports development centers; i). Broad and strong sources of funding (Penyusun, 2009).

As for the embodiment of the development of the integration of higher education and pesantren, UIN Maulana Malik Ibrahim Malang has initiated the establishment of an Islamic boarding school located on campus, this pesantren was later known as *Ma'had al-Jami'ah*. The establishment of *Ma'had al-Jami'ah* was deemed very urgent as an effort to realize a systematic integral program, in line with the National Education System and the vision and mission of the Ministry of Religion of the Republic of Indonesia(Suprayogo, 2016a). Through the establishment of *Ma'had al-Jami'ah*, the integration of higher education with *Ma'had al-Jami'ah* became perfect. Educational development programs, the vision, and mission of universities and Islamic boarding schools can run in synergy and complement each other. *Ma'had al-Jami'ah* is not only a substitute for boarding houses for students but also as a place that will form a holistic personality (holistic education is an educational philosophy originating from the idea that basically, an individual can find identity, purpose, and meaning in life. through its relationship with society, spiritual values) that can answer the challenges of the times, which of course the values of independence, sincerity, and simplicity can be implemented in student life at *Ma'had al-Jami'ah*.

C. METHOD

This research is descriptive-analytical. The data used in this paper were obtained through library data, field observations, interviews, and documentation. Data collection through the library is done by looking for library sources related to the integration of higher education and *ma'had al-jami'ah*, both at the theoretical and practical levels. Observations were made on the implementation of higher education integration and *ma'had al-jami'ah*, interviews were conducted on selected informants based on their capabilities and competencies for the integration of higher education and ma'had al-jami'ah, while documentation was used to improve the results of this research.

The data was obtained through the library, field observation, interview as well as documentation to find out more in-depth information related to the development and implementation of higher education integration programs and *ma'had al-jami'ah*. Data were analyzed through three processes, namely (1) restatement of data collected according to their respective themes, (2) description which was carried out to find patterns and trends in data, and (3) interpretation which aimed to understand the meaning contained in

a statement. In the final stage, data verification is carried out to give birth to a deep and comprehensive understanding of the data.

D. RESULTS AND DISCUSSION

1. Integration Program of UIN Maulana Malik Ibrahim Malang and *Ma'had al-Jami'ah*

Integration development Maulana Malik Ibrahim Malang with *Ma'had al-Jami'ah* has been started since the beginning of the new academic year 2000-2001. In carrying out the integration development program with *Ma'had al-Jami'ah*, the university stipulates an obligation for new students to live in a dormitory for one year. While in the dormitory, the students are accompanied by a companion tutor and a senior cleric who lives with them. The accompanying tutors come from students who are studying in the third semester to the eighth semester, they are known as musyrif/musyrifah. Each musyrifah/musyrifah accompanies 24 students. Meanwhile, senior ustad who also live with students, are scholars, and accompany students in one dormitory (*mabna*). So the most important element of *Ma'had al-Jami'ah*, namely *Musyrif/Musyrifah, Murabbi/Murabbiyah* and caregivers of Ma'had al-Jami'ah, they are the ones who control the course of the *pesantren* culture in *Ma'had al-Jami'ah*. In addition, in the *Taklim al-Qur'an* and *Taklim al-afkar al-Islamiyah* programs, students are accompanied and taught by converts/muallimah, of course, they all have good religious scientific competence with educational backgrounds having studied at Islamic boarding schools. Similar to (Wahid, 2010) in the *pesantren* environment, the companion of the santri becomes the central figure in their life (Wargadinata, Maimunah, & Indah, 2020), such as *Kyai* being a role model that is not only limited to the spiritual aspect but also aspects of wider social life.

As well as to strengthen the spiritual depth and Islamic moral depth, the *pesantren* culture within the *Ma'had al-Jami'ah* environment has set several mandatory programs that run for 24 hours, including the tradition of congregational prayers, *Tashih Qiraah al-Qur'an*, *Tahfidz* and *Khatm al-Qur'an*, reading *Wird al-Lathif* and *Ratib al-Haddad*, *Taklim al-Afkar al-Islamiyah* (*Kitab at-Tadzib* and *Qami 'Thugyan*), tradition of reading *Mada'ih Nabawiyah*, strengthening foreign languages (Arabic and English) on *Shabahul Lughah*/language morning activities. Of the many agendas and activities that run regularly, *Ma'had al-Jami'ah* has transformed the science and practice of religious knowledge, and implemented Islamic traditions that include *Aqidah, Shari'ah*, and Morals (Azra & Jamhari, 2006), and there is no doubt that the Islamic sciences taught at *Ma'had al-Jami'ah* stem from religious teachings based on the Ahlu Sunnah wa al-Jama'ah religious teachings, in a broad sense also contain an intellectual attitude that holds fast to traditions rich Islamic tradition.

Ma'had al-Jami'ah is also an educational institution that integrates local traditions with Islamic epistemological concepts, thus forming a sub-culture of "bachelor-santri or santri-bachelor" in the life of Indonesian society. To complement the religious nuances and culture of Muslim religiosity, the vision and mission of *Ma'had al-Jami'ah* were written in Arabic, as engraved on the monument (inscription) which was built and built-in front of the entrance to the residential unit area for male students. The inscription reads:

١) كونوا أولي النهى ٢) كونوا أولي الأبصار ٣) كونوا أولي الألباب, و جاهدوا في الله حق جهاده

(be you people who have the eyes of the heart);
(be you people who have intelligence);
(be you people who have a reason);
(and strive to defend Allah's religion with sincerity).

To realize the vision and mission that has been set, *Ma'had al-Jami'ah* also temporarily conducts yellow book study activities or discussions to build spiritual depth and Islamic moral nobility, which are the pillars of the university's strength. Thus, the nuances of integrated Islamic boarding school at UIN Maulana Malik Ibrahim Malang can be accessed by students and become a tool that strengthens them in mastering religious knowledge. In line with (Fitriyah & Wahyuni, 2020), the yellow book is a teaching material for Islamic boarding schools in increasing scientific knowledge of Islamic law.

Such is the role of *Ma'had al-Jami'ah* which is functioned to build a solid culture. The culture referred to here is the customs and customs that have Islamic nuances. The concrete form is the habit of praying in congregation, *Tadarrus* al-Quran, night prayer, respecting time, discipline, respecting colleagues, respecting knowledge to character or character in making choices of technology and modern management as a product of science (Suprayogo, 2016). In the future, the development of the integration of UIN Maulana Malik Ibrahim Malang with *Ma'had al-Jami'ah* was followed by other UIN/IAIN/STAIN in Indonesia. Thus, over time, the *Ma'had al-Jami'ah* Center association was born at the level of the Ministry of Religion of the Republic of Indonesia. In this case, *Ma'had al-Jami'ah* UIN Maulana Malik Ibrahim Malang was the pioneer.

2. Model of Integration Development of UIN Maulana Malik Ibrahim Malang and Ma'had al-Jami'ah

The development of integration that is running at *Ma'had al-Jami'ah* UIN Maulana Malik Ibrahim Malang, combines 2 (two) typological concepts of pesantren in Indonesia, namely the combination of *the salaf* and *khalaf/*modern *pesantren*. The tendency of *Ma'had al-Jami'ah* towards the *ma'had* of the salaf can be seen in the aspects of daily ritual and spiritual building. Like carrying out the tradition of praying together 5 times, the ritual of reading *wirid* and *dhikr* is read aloud and in the congregation. While the *taklim al-afkar al-Islamiyah* activity, reading the yellow book (turats) is carried out using the wetonan method, in this method the *kyai/ustadz mu'allim* reads the *at-tadzib* book and the *qami 'thugyan* book, and students bring the same book as the *kyai* and listen and listen to the kyai's reading, *Ma'had al-Jami'ah* students are required to attend to listen and then monitor and practice regularly for fiqh material. Or also by way of students pushing a book to the *kyai/ustadz mu'allim* to be read directly in front of the *kyai*. If there is an error, then the error will be corrected directly by the kyai.

Meanwhile, the model of the *khalaf/modern pesantren* tradition that runs at *Ma'had al-Jami'ah* is to develop the intellectual abilities of students based on Islamic principles through Halaqah Ilmiyah activities. This activity also trains students to be productive in writing scientific papers and discussing them in the scientific halaqah discussion forum. In addition, the productivity of students in the field of journalism is also accommodated by the Journalism unit of *El-Ma'rifah* students. Not only that, but the intellectual improvement of students is also balanced with the development of interests and talents in the arts and becomes an extra *ma'had* activity fronted by the UPKM unit (Ma'had Activity Development Unit), such as: JDFI which includes several areas of specialization, namely: *shalawat,* calligraphy*, khitabah, qira'ah*, and MC.

The typology of *pesantren* that goes hand in hand in the practice of developing the integration of UIN Maulana Malik Ibrahim Malang and *Ma'had al-Jami'ah* is a valuable and noble contribution in preparing the future generations, to turn Muslim youth into a rabbinic generation, a generation that is believed to have strong bonds. with God as the only source of reference and paradigm to direct their thoughts and actions to always remember Allah (Hasan, 2009). In addition to the foundation of the university's integration development program with *Ma'had al-Jamiah*, it emphasizes the aspect of character

education (Islamic moral) (Maimunah & Haque, 2021), in accordance with the projection of 21st-century education, the fundamental component of education focuses on aspects of character education (Islamic moral), which prioritizes the quality of actions, and human behavior (Buchanan et al., 2021). In addition, because of the diversity of student backgrounds, an integrated education is the best provision for them at the beginning of entering the campus world. Integrated character education between universities and *ma'had al-Jamiah* becomes a stronghold for inculcating a positive and noble attitude based on Islamic values, and the main goal is to realize Islamic moral nobility and spiritual depth.

3. Building a Religious Vision Through Integration of UIN Maulana Malik Ibrahim Malang and *Ma'had al-Jami'ah*

Building a religious vision is the foundation for the development of *Ma'had al-Jami'ah* at UIN Maulana Malik Ibrahim Malang. Thus, the *Ma'had al-Jami'ah* curriculum that was formulated was integrated with the curriculum of the faculties and study programs at the university. *Ma'had al-Jami'ah* imposes mandatory rules for students to complete the kema'hadan program for one year, such as *khatam tashih and tahsin al-Qur'an,* passing *taklim al-afkar al-Islamiyah*, as evidenced by the *shahadah of Ma' had al-Jami'ah*. This proof of graduation and syahadah is what determines students to be able to take Islamic courses in their respective study programs. In addition to the syahadah that is received to students, proof of completeness is also inputted and entered the student's siakad web, so that the faculty, study programs, and guardian lecturers can find out the progress of students' completeness in undergoing the *Ma'had al-Jami'ah* program. So, students who have completed the *Ma'had al-Jami'ah* program, automatically they can program Islamic courses that have been set in their respective faculties and study programs.

Observing this, the integration between *Ma'had al-Jami'ah* with faculties and departments/study programs runs in synergy. This synergy runs continuously in lectures and student academic support programs. In other words, students who study in pure scientific majors, also have an obligation to take Islamic study materials and implement the integration of their scientific buildings in every scientific study that is being occupied. Even if students come from the faculties of Science, Psychology, Economics, and FKIK, their scientific studies also contain a study of integration between science and science. Likewise, the implementation of university and *ma'had* programs is integrally carried out well, based on Islamic moral and spiritual development, as well as the inculcation of *ma'had* culture and traditions.

The development of the integration of UIN Maulana Malik Ibrahim Malang with *Ma'had al-Jami'ah* has been going on for a very long time, from 2000 to 2021. And since 2000, the campus has produced thousands of scholars who are deepening their knowledge with the Ma'had al-Jamiah integration program. 'Ah. This contribution is the answer to the public's anxiety about the birth of a scholar but is dry from the Islamic moral and spiritual aspects. UIN Maulana Malik Ibrahim Malang's determination in initiating the idea of integrating Islamic higher education with *Ma'had al-Jami'ah* was confirmed by UIN/IAIN/STAIN throughout Indonesia. At least university graduates who are integrated with pesantren have given their color to society. And the great hope of society is the birth of a generation of experts in the field of science and technology, but their knowledge is enhanced by the Islamic moral and spiritual nobility taught by Islam. In line with Islam as an ethical foundation, Islam becomes a guide for its adherents to act wisely in life, such as an attitude of trustworthiness, fairness, *tasamuh*, *tawassut*, *tawazun*, and so on. Islam should in the learning process of religious education not only serve as "lessons or knowledge" about religious knowledge but should be done by inculcating noble values and forms of exemplary and experience. Tawazun, and so on. Islam should in the learning

process of religious education not only serve as "lessons or knowledge" about religious knowledge but should be done by inculcating noble values and forms of exemplary and experience. Tawazun, and so on. Islam should in the learning process of religious education not only serve as "lessons or knowledge" about religious knowledge but should be done by inculcating noble values and forms of exemplary and experience (Zainiyati, 2016).

Implementatively, UIN Maulana Malik Ibrahim Malang has started by integrating pesantren with universities, as a noble step which eventually became a pilot project for all educational institutions and institutions under the auspices of the Ministry of Religion or the Ministry of Education and Culture. Including madrasas around the city of Malang finally became inspired by this integration development program. Such as the birth of Ma'had al-Qolam in MAN 2 Malang, Ma'had Madrasah Tsanawiyah Negeri 1 Malang (Masanega), Ma'had Darul Hikmah MAN 1 Malang City, Ma'had al-Ulya MAN Batu Malang (Munib, 2017). And this phenomenon has also moved the establishment of Islamic boarding schools at the junior high school (SMP) and high school (SMA) levels in the city of Malang, by running the pesantren/ma'had program as its flagship program, such as ma'had which is already running at UIN Maulana Malik Ibrahim. Poor. Not only in the Malang area, several schools in East Java as well as other regions in Indonesia have also implemented the establishment of Islamic boarding schools in schools and madrasas (Zaman, 2018)

E. CONCLUSION

The concept of developing the integration of UIN Maulana Malik Ibrahim Malang and Ma'had al-Jami'ah runs more than similar concepts on other campuses. Integration at UIN Maulana Malik Ibrahim Malang is more practical than theoretical. Many factors support the implementation and development of the integration of UIN Maulana Malik Ibrahim Malang and *Ma'had al-Jami'ah*, including the culture of the people of Malang and East Java who cannot let go of religious traditions in their daily lives. Abundant human resources participate in building the tradition of santri, such as; Koran recitation, Koran recitation, religious ritual traditions run in synergy. The development model for the integration of higher education institutions and Islamic boarding schools at UIN Maulana Malik Ibrahim Malang in its implementation is also equipped with language character development, development of student interests and talents at *Ma'had al-Jami'ah*. This religious culture is also manifested in the creativity of the interests and talents of the students who are wrapped in a religious frame with a variety of creativity possessed by the students. The integration model offered by UIN Maulana Malik Ibrahim Malang is an ideal of integration at the theoretical and practical levels, with clear evidence of the development of a *pesantren* culture through the establishment of *Ma'had al-Jami'ah*, also known as *Ma'had Sunan Ampel al-'Ali*.

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