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Supporting *Pesantren*-based Higher Education to Internalize Value Education

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Abstract

The value of education has long been used at *pesantren* (Islamic boarding schools) in Indonesia. The present research discusses implementing value education practices and developing students' interpersonal awareness in the context of *pesantren*-based higher education. The research employed a qualitative method by adopting a case study design in which data gathering methods included observation, interviews, and documentation. The data analysis technique utilizes the data analysis framework. The sources of this research are Universitas Islam Internasional Darullughah Wadda'wah and Universitas Darussalam Gontor East Java. The results show that implementing value education in *pesantren*-based higher education is deeply entrenched in religious and prophetic values. These values encompass various elements, including *kiai* (local Islamic leaders), *santri* (Islamic students), boarding schools, teachers, books, mosques, and campuses, collectively forming an integral part of the value framework. Islamic boarding schools' educational practices and regulations exhibit principles such as honesty, simplicity, independence, purity of heart, and dedication. Furthermore, these principles are instilled through habits, supervision of students, religious discussion sessions, and a range of additional efforts to shape these values within the students' souls and characters.

Keywords: Interpersonal Relationship, *Pesantren*-based Higher Education, *Pesantren* Principles, Value Education.

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Introduction

The Islamic boarding school education sector has made a prompt choice to enhance its educational vision, explicitly focusing on developing noble morals. The curriculum of Islamic boarding schools (*pesantren*) is mainly focused on value education rather than

intellectual development.¹ This assertion is reasonable as it posits that individuals' positive and negative attributes are not contingent upon their intellectual capacity but on their ethical principles. Hence, the primary guiding concept entails preserving old values deemed beneficial while adopting new values.² This concept substantially influences the educational system inside *pesantren*, prioritizing building students' moral character over intellectual growth. Unsurprisingly, the Islamic community in Indonesia prioritizes the development of *pesantren* education over non-*pesantren* education.

The prevalence of this phenomenon is shown in Indonesia's education statistics, which indicate the existence of around 86.343 educational institutions spanning from the kindergarten (*Raudhatul Athfal*, RA) to the *madrasah* level.³ Furthermore, the total number of *pesantren* has reached 39.740, while the number of Islamic universities has reached 609.⁴ The main goal of Islamic education is to create virtuous individuals⁵ who possess noble character,⁶ hence facilitating their journey towards attaining spiritual excellence as devout servants of Allah and as His representatives in this world. A consistent and unchanging nature characterizes the education provided in *pesantren*, as it adheres to unique values and standards.⁷

The main goal of *pesantren* education is to provide knowledge and skills that contribute to the betterment of humanity. The purpose of Islamic education is inherently universal, as it intends to create individuals who possess comprehensive faith, exhibit excellent moral conduct, and effectively implement religious mandates as ambassadors of God throughout the global community. The missions of Islamic education encompass both

¹ Qiqi Yulianti Zaqiah, Yeti Heryati, and Ibrahim Narongraksakhet, "Implementation of The Thematic-Integrative Learning to Enhance Students Skill in The 4.0 Era," *Jurnal Pendidikan Islam* 7, no. 2 (December 31, 2021): 243–54, <https://doi.org/10.15575/jpi.v7i2.15220>; Ihsan Ihsan, "Pesantren-Based Madrasah: Curriculum Implementation Model and Integrative Learning," *ADDIN* 13, no. 2 (August 1, 2019): 401–22, <https://doi.org/10.21043/addin.v13i2.8078>; M. Sahibudin, "Pesantren Dan Pendidikan Tinggi," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman* 4, no. 2 (July 20, 2017): 266–78, <https://doi.org/10.31102/alulum.4.2.2017.266-278>.

² Ihsan Kamaludin, Shifa Nisrina Sujana, and Afifat Sholikha, "Penguatan Paham Puritan Dalam Program Latihan Khidmah Jamiyyah Organisasi Persatuan Islam Di Garut," *Islam Transformatif: Journal of Islamic Studies* 4, no. 2 (December 31, 2020): 105–18, <https://doi.org/10.30983/it.v4i2.3436>.

³ Admin Emis Kemenag, "Dashboard RA Dan Madrasah Tahun Ajaran 2023/2024 Ganjil," 2023, <http://infopublik-emis.kemenag.go.id/?ta=2023%2F2024+Ganjil>.

⁴ Admin Emis Kemenag, "PD-Pontren: Pendataan Periode 2023-2024 - Ganjil," 2023, <https://emispendis.kemenag.go.id/pdpontrenv2/>; Admin Emis Kemenag, "EMIS PTKI: Tingkat Sebaran Populasi PTKI," 2023, <https://emispendis.kemenag.go.id/ptki/>.

⁵ Syed Muhammad al-Naquib al-Attas, *Aims and Objectives of Islamic Education* (Jeddah: King Abdulaziz University, 1979).

⁶ Muhammad 'Atiyah Al Abrasyi, *Dasar-dasar Pokok Pendidikan Islam* (Jakarta: Bulan Bintang, 1977), 113.

⁷ Tobroni Tobroni, *Pendidikan Islam Dari Dimensi Paradigma Teologis Filosofis Dan Spiritualitas Hingga Dimensi Praksis Normatif* (Bogor: Mitra Wacana Media, 2015), 113–14.

national and institutional goals.⁸ Islamic education is primarily derived from the Al-Qur'an and Al-Sunnah,⁹ serving as its fundamental basis. This foundation is actively implemented in daily life to promote harmonious communication. Possessing the ability to form one's character and address educational issues more effectively is vital.¹⁰

In addition, it is necessary to consider education's role, function, and goal to facilitate breakthroughs in preserving and promoting the values inherent in conservative Islamic teachings. *Pesantren* is one institution with an Indonesian Islamic identity.¹¹ *Pesantren* hold prominent positions as educational institutions for gaining knowledge. The categories mentioned above encompass: (1) indigenous communities, (2) civilization developers, (3) religious organizations, and (4) empowerment institutions.¹² *Pesantren* significantly advance the nation's intellectual life, demonstrating resilience in rapid change.¹³ Hence, Indonesia is often acknowledged as the country with the highest followers of the Islamic faith globally.¹⁴ In addition, *pesantren* exhibit distinct traditions that diverge significantly from those observed in other educational institutions. *Pesantrens* have a different philosophy of life, a value system, and an authoritative structure in their administration.¹⁵

They also exhibit a humanist framework and demonstrate considerable promise in fostering an Islamic community that embraces the concept of integration, thereby addressing the issues posed by the era of globalization.¹⁶ Hence, contemporary Islamic boarding school education imparts knowledge and incorporates practical application, significance, and

⁸ al-Attas, *Aims and Objectives of Islamic Education*.

⁹ Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2010), 75–77.

¹⁰ Duna Izfanna and Nik Ahmad Hisyam, "A Comprehensive Approach in Developing Akhlaq: A Case Study on the Implementation of Character Education at Pondok Pesantren Darunnajah," *Multicultural Education & Technology Journal* 6, no. 2 (January 1, 2012): 77–86, <https://doi.org/10.1108/17504971211236254>; Muhaimin Muhaimin, *Wawasan Pendidikan Islam Pengembangan, Pemberdayaan Dan Redefinisi Pengetahuan Islam* (Bandung: Marja, 2004), 266.

¹¹ Yusuf Hanafi et al., "The New Identity of Indonesian Islamic Boarding Schools in the 'New Normal': The Education Leadership Response to COVID-19," *Heliyon* 7, no. 3 (March 1, 2021): e06549, <https://doi.org/10.1016/j.heliyon.2021.e06549>; Mastuhu Mastuhu, *Dinamika Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), 31.

¹² Suryadharma Ali, *Reformasi Paradigma Keilmuan Islam: Meneguhkan Epistemologi Keilmuan, Menggerakkan Pendidikan Islam* (UIN Maliki Press, 2013), 74–77.

¹³ Samsul Nizar, *Sejarah Sosial & Dinamika Intelektual Pendidikan Agama Islam Di Nusantara* (Jakarta: Kencana Prenada Media Group, 2013), 85.

¹⁴ Salahuddin Wahid, *Transformasi Pesantren Tebuireng: Menjaga Tradisi Di Tengah Tantangan* (Malang: UIN Maliki Press, 2011).

¹⁵ Rusydi Sulaiman, "Pendidikan Pondok Pesantren: Institusionalisasi Kelembagaan Pendidikan Pesantren," *Anil Islam: Jurnal Kebudayaan Dan Ilmu Keislaman* 9, no. 1 (June 30, 2016): 148–74; Nurul Fitriyah A.W, Azam Syukur Rahmatullah, and Mohd Sukki Othman, "Internalization of 'Panca Jiwa Pondok' in Pesantren: An Ethnomethodological Study," *Jurnal Pendidikan Islam* 12, no. 1 (June 28, 2023): 57–71, <https://doi.org/10.14421/jpi.2023.121.57-71>.

¹⁶ Martin van Bruinessen, *Konjungtur Sosial Politik Di Jagad NU Paska Khittah 26.* In *Gus Dur Dan Masyarakat Sipil* (Yogyakarta: LKiS, 1999).

emotional engagement.¹⁷ Islamic boarding schools possess the capacity to develop scientific integrity and foster noble moral values within the broader societal context.¹⁸ The significant attributes and virtues associated with *santri*, a term used locally to refer to students studying in Islamic boarding schools, include obedience, independence, discipline, sincerity, modesty, and togetherness. The attitudes of obedience, humility, and others are shaped by the behaviors and exemplars demonstrated by the *kiai*, including practices like fasting, praying, living harmoniously, and exhibiting modesty.¹⁹ Islamic boarding schools possess a robust educational tradition in fostering holistic student development, encompassing intellectual, emotional, and spiritual dimensions.

The value of education is a fundamental notion that guides individuals in leading purposeful lives.²⁰ A person's choice to engage in or abstain from a specific action is contingent upon an internalized value system. Issues that emerge within the education system encompass concerns about the value of education,²¹ which can be attributed to the inadequacy of schools in teaching core values.²² The implementation of an organized approach to guiding students²³ is advocated by some experts who argue that the declining morale among the nation's youngsters can be attributed to the marginalization of value education within the educational curriculum, which is predominantly focused on intellectual growth.²⁴

This perspective is inherently contradictory to the fundamental purpose of education, which is to grow and teach students positive ethical principles and values.²⁵ The

¹⁷ Zainal Abidin and Akhmad Sirojuddin, "Islamic Religious Education Model with Knowing-Doing-Meaning-Sensing-Being Approach to Realize Knowledge Integration" 14 (2022): 6039–50, <https://doi.org/10.35445/alishlah.v14i4.2549>.

¹⁸ Sayyid Ahmad al-Hasyimi Bek, *Mukhtar Al-Hadits Al-Nabawiyah Wa Al-Hikam Al-Muhammadiyah* (Makkah: Almaktabah Al Tijariyah, 1948), 64.

¹⁹ Raudatul Jannah Abdul, Nurul Yakin, and Emawati Emawati, "Implementasi Pendidikan Karakter Santri Di Era Teknologi (Studi Pondok Pesantren Putri Nurul Hakim Kediri Lombok Barat," *Schemata: Jurnal Pasca Sarjana IAIN Mataram* 9, no. 2 (December 31, 2020): 171–88, <https://doi.org/10.20414/schemata.v9i2.2666>.

²⁰ Vojko Strahovnik, "Ethics and Values Education," in *Encyclopedia of Educational Philosophy and Theory*, ed. Michael Peters (Singapore: Springer, 2016), 1–6, https://doi.org/10.1007/978-981-287-532-7_167-1.

²¹ Karamollah Toolabi et al., "Reliability and Educational Value of Laparoscopic Sleeve Gastrectomy Surgery Videos on YouTube," *Obesity Surgery* 29, no. 9 (September 1, 2019): 2806–13, <https://doi.org/10.1007/s11695-019-03907-3>.

²² Amrizal Amrizal, "Sekolah Versus Pesantren Sebuah Perbandingan Menuju Format Baru Mainstream Lembaga Pendidikan Nasional Peniada Dikotomik," *Sosial Budaya* 8, no. 1 (June 2, 2011): 114–31, <https://doi.org/10.24014/sb.v8i1.352>.

²³ Daniel Kreisman and Kevin Stange, "Vocational and Career Tech Education in American High Schools: The Value of Depth Over Breadth," Working Paper, Working Paper Series (Cambridge: National Bureau of Economic Research, September 2017), <https://doi.org/10.3386/w23851>.

²⁴ Strahovnik, "Ethics and Values Education."

²⁵ Kelly C. Margot and Todd Kettler, "Teachers' Perception of STEM Integration and Education: A Systematic Literature Review," *International Journal of STEM Education* 6, no. 1 (January 14, 2019): 2, <https://doi.org/10.1186/s40594-018-0151-2>.

prioritization of value education within the education system is crucial. The assessment of an individual's moral character is neither contingent upon their level of intellectual intelligence, as measured by their IQ, nor their level of emotional intelligence, as measured by their EQ.²⁶ Instead, an individual's moral goodness is determined by their decisions in choosing and prioritizing particular values, which subsequently guide their behaviors.²⁷

The study of the traditions of value education within the framework of national education has received limited attention from both domestic and international scholars. Nevertheless, some research papers still contain themes that align with the traditions of value education. For example, Frans Thomas discovers that the Pela tradition encompasses three distinct values: (1) religious principles that govern the spiritual aspect of human existence, (2) philosophical principles that possess a universal nature, and (3) ethical principles that pertain to individual responsibility in fulfilling moral duties.²⁸ Kama Abdul Hakam finds that primary school activities in Indonesia predominantly employ techniques such as training, modeling, conditioning, and habituation to transmit values in the tradition of value education. These methods are applied through various means, including curricular, intracurricular, and extracurricular activities.²⁹

The research conducted by Maria Tome Fernandes and her team revealed the conclusion that the effectiveness of intercultural values education is enhanced when it is delivered through independent subjects rather than cross-curricular approaches.³⁰ The findings of this study suggest that the value education traditions originating from sources other than Islamic boarding schools remain fragmented and lack integration. It is essential

²⁶ Stéphane Côté and Christopher T. H. Miners, "Emotional Intelligence, Cognitive Intelligence, and Job Performance," *Administrative Science Quarterly* 51, no. 1 (March 1, 2006): 1–28, <https://doi.org/10.2189/asqu.51.1.1>; Qonita Luthfia Zeinnida, Iskandar Tsani, and Nila Zaimatus Septiana, "Pengaruh Religiusitas Dan Efikasi Diri Terhadap Kecerdasan Emosional Siswa Di MA Al-Huda," *Edudeena : Journal of Islamic Religious Education* 6, no. 1 (June 30, 2022): 48–56, <https://doi.org/10.30762/ed.v6i1.118>; Novi Rosita Rahmawati, Dany Moenindyah Handarini, and Triyono Triyono, "Relation of Emotional Intelligence, Self-Esteem, Self-Efficacy, and Psychological Well-Being Students of State Senior High School," *Jurnal Pendidikan Humaniora* 5, no. 1 (2017): 40–46, <https://doi.org/10.17977/um030v5i12017p040>.

²⁷ Beverley Garrigan, Anna L. R. Adlam, and Peter E. Langdon, "Moral Decision-Making and Moral Development: Toward an Integrative Framework," *Developmental Review* 49 (September 1, 2018): 80–100, <https://doi.org/10.1016/j.dr.2018.06.001>; Naomi Ellemers et al., "The Psychology of Morality: A Review and Analysis of Empirical Studies Published From 1940 Through 2017," *Personality and Social Psychology Review* 23, no. 4 (November 1, 2019): 332–66, <https://doi.org/10.1177/1088868318811759>.

²⁸ Frans Thomas, "Value Education on Pela Tradition (An Ethnographic Study of Ambonese)," *Jurnal Pendidikan Humaniora* 3, no. 2 (2015): 122–33.

²⁹ Kama Abdul Hakam, "Tradition of Value Education Implementation in Indonesian Primary Schools," *Journal of Social Studies Education Research* 9, no. 4 (December 8, 2018): 295–318.

³⁰ María Tomé Fernández, Emilio Berrocal De Luna, and Leonor Buendía Eisman, "Intercultural Values Education in Europe. A Comparative Analysis of Norwegian and Spanish Reality," *Procedia - Social and Behavioral Sciences*, 6th International Conference on Intercultural Education "Education and Health: From a transcultural perspective", 132 (May 15, 2014): 441–46, <https://doi.org/10.1016/j.sbspro.2014.04.334>.

to adopt a constructionist approach to ensure its smooth functioning to establish a tradition effectively. Islamic boarding schools provide the capacity to develop scientific integrity and foster noble moral values throughout society.³¹ The significant attributes and virtues of *santri* encompass obedience, independence, discipline, sincerity, modesty, and togetherness. The attitudes of obedience, humility, and others are shaped by the *kiai* figure, which includes practices such as fasting, praying, living harmoniously, and displaying modesty.³²

Methods

The present study employs an interpretive methodology within a qualitative postpositivist framework.³³ This research aims to gain a deeper understanding of the underlying factors obscured by phenomena, which can often be challenging to elucidate without initially exploring the natural occurrences in their original contexts. Theories can be developed based on subsequent events, emphasizing language and the meanings derived from and associated with the research object. Moreover, this study employs their language and the language utilized by the informants.³⁴ In practical existence, the core is in the fundamental values that motivate individuals to engage in actions, giving rise to a traditional philosophy deeply rooted throughout Islamic boarding schools.

The primary data sources for this study include university leaders, teaching personnel referred to as *Ustaz* or *Ustazah*, and students and graduates affiliated with the Islamic boarding school. The research instruments encompass documentation data, in-depth interviews, structured interviews, and participant observation. This study explores the tradition of value education as a supporting system in Islamic boarding school-based universities, Universitas Islam Internasional *Darullughah Wadda'wah* Bangil Pasuruan and Universitas Darussalam Gontor Ponorogo East Java. This study used data analysis techniques developed by Rober Kyein. The researcher gathered data through observation, documentation, and interviews throughout the data analysis. The data is further condensed to group the extrapolation patterns based on the examined theme. The results of this pattern are then determined according to the categorization.

³¹ Bek, *Mukhtar Al-Hadits Al-Nabawiyah*, 64.

³² Abdul, Yakin, and Emawati, "Implementasi Pendidikan Karakter Santri."

³³ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (California: SAGE Publications, 2003), 7.

³⁴ Robert K. Yin, *Studi Kasus: Desain Dan Metode*, trans. M. Djauzi Mudzakir (Jakarta: Rajawali Pers, 2014), 1.

Discussion

Foundations of Value Education in *Pesantren*-based Higher Education

The tradition of value education within *pesantren*-based higher education manifests principles rooted in Islamic teachings, which consistently prioritize the reverence for the divine with a firm belief in Allah and a profound commitment to self-reflection as a being inside His creation, as articulated in the holy words of Allah Q.S. The text referenced is Al-Zariyat verse 56. In actuality, human beings were designed to devote themselves entirely to Allah, encompassing their physical and spiritual dimensions. Moreover, humans possess inherent spiritual or soul-related requirements that contribute to the fulfillment and prosperity of their existence. For instance, individuals experience a profound sense of safety, contentment, and commitment by embracing divine principles. The desire to belong to a group, be accepted, loved, respected, and appreciated, and develop self-confidence, achievement, and a sense of personal fulfillment or societal recognition motivate individuals to seek knowledge and understanding (*makrifat*) of Allah.³⁵

Second, it is widely acknowledged that the values associated with Muhammad SAW encompass prophetic characteristics. It is due to his role as a messenger of Allah and his embodiment of exemplary human attributes: *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (conveyance of divine message), and *fathanah* (intelligence). Through his possession of gentle-heartedness and compassionate actions, the apostle Muhammad SAW exemplified the core objective of value education in the spread of Islam. This goal primarily seeks to develop interpersonal awareness among individuals, enabling them to foster meaningful relationships. The establishment and maintenance of harmonious social interactions. Individuals undergo a complex interplay of multidimensional influences that collectively facilitate conscious thinking, logical understanding, and the internalization of societal standards as behavioral rules.

By adopting this approach, individuals may fully develop their values. These values encompass all facets of an individual's character across multiple dimensions, including the physical, intellectual, emotional, and moral realms. In the final analysis, developing these principles will lead to personal independence, fostering individuals to govern their actions in alignment with universally acknowledged values embraced by the broader society. In

³⁵ Vialinda Siswati, "Tradisi Pendidikan Nilai Di Perguruan Tinggi Berbasis Pesantren: Studi Di Institut Agama Islam Darullughah Wadda'wah Bangil Pasuruan Dan Universitas Darussalam Gontor Ponorogo" (Dissertation, Malang, UIN Maulana Malik Ibrahim, 2019), <http://etheses.uin-malang.ac.id/15803/>.

essence, the main goal of values education is to enhance cognitive empowerment among individuals, enabling them to demonstrate independence in decision-making.

Thirdly, it is widely acknowledged that students possess significant value when they exhibit the virtue of sincerity, which entails a deep internalization of the educational process characterized by utmost commitment and totality. Verse 15 of Q.S Al-Hujurat contains the holy message of Allah. This passage affirms that the concept of sincerity encompasses a comprehensive meaning. Sincerity can be understood as a manifestation of *jihad*, as it reflects a deep trust in Allah and His Messenger. Consequently, individuals should not hesitate when engaging in the rigorous education process.

Moreover, modesty refers to embracing a lifestyle that aligns with the necessities of life, striking a balance between lack and luxury. This notion agrees with the teachings expressed in verse 27 of Al-Shura. This passage imparts wisdom about leading a fulfilling life and practicing gratitude, emphasizing the importance of adapting one's wants to align with one's necessities. It clarifies that being modest should not be equated with poverty or living in impoverished conditions. However, assessing one's needs and determining sufficiency is a straightforward process that enables individuals to live according to their requirements. The value of independence holds the utmost significance within human existence. In everyday fact, human beings exhibit both individualistic and sociable tendencies. As individual creatures, humans are responsible for attending to their needs and may not always seek assistance from others.

The significance of maintaining a pure heart, characterized by the absence of negative thoughts towards others and consistently perceiving individuals in a positive light without harboring any suspicions, is a topic of considerable importance.³⁶ This practice aligns with the teachings of the Al-Qur'an, encouraging individuals to maintain a positive mindset towards others, even in instances where they may exhibit unfavorable behavior. The twelfth verse of Q.S Al-Hujurat. Explicitly emphasizes the imperative for individuals to maintain unwavering faith in Allah, seek solace in Him, refrain from harboring negative dispositions towards others, and abstain from engaging in harmful speech about others.

It underscores the notion that individuals should exercise caution in passing judgment on others, as those perceived as morally deficient may not necessarily be inferior. Hence,

³⁶ Matthew Clarke and Anne Phelan, "The Power of Negative Thinking in and for Teacher Education," *Power and Education* 7, no. 3 (September 23, 2015): 257–71, <https://doi.org/10.1177/1757743815607025>; Muaweah Alsaleh et al., "The Relationship Between Negative and Positive Cognition and Psychopathological States in Adults Aged 18 to 20," *Journal de Thérapie Comportementale et Cognitive* 26, no. 2 (June 1, 2016): 79–90, <https://doi.org/10.1016/j.jtcc.2016.02.002>.

this virtue must be inherent in all individuals, especially educators of Islamic religious education, as religious teachers are responsible for spreading compassion by preserving the legacy of the Prophet Muhammad. Furthermore, the Al-Qur'an provides explicit guidance on addressing prejudice towards individuals based on ethnicity or background in Q.S Al-Qasas verse 55.

The Al-Qur'an highlights the need to build a pure heart to attain a virtuous existence. Additionally, it guides how to respond to individuals who encourage the spread of positive speech about others. Moreover, the significance of adopting a comprehensive approach in undertaking tasks is worthy of examination. For instance, one encounters multifaceted challenges as an individual engaged in Islamic religious education. As a student and aspiring educator, one must possess a mindset characterized by totality, wherein one exerts utmost effort, ensuring that all decisions are ultimately surrendered to Allah. The final discovery in this study underscores the significance of the values of love or *mahabbah*.³⁷ *Mahabbah*, in this context, is defined as love within one's soul. It posits that when love motivates actions, challenges and obstacles are reduced.

For instance, an individual who performs the five daily prayers out of love would encounter fewer difficulties or hardships. If one were to engage in the practice of *Sunnah*, driven by a genuine sense of affection, the burden associated with such actions would be alleviated. The absence of such practices would be perceived as a void in one's existence. The intensity of the emotion of love is such that conducting the process of lecturing with a foundation of love is undoubtedly accompanied by a sense of enjoyment, as exemplified by teaching motivated by love and engaging in lecture activities driven by passion.

Continuing with the basis of value education, the results of this study indicate that *pesantren*-based higher education provides a fundamental framework centered on values, which emphasizes explicitly initiating actions for the sake of Allah and continuing the mission of Rasulullah in line with the teachings of the Al-Qur'an and *Sunnah*. It aligns with the concept proposed by Hasan Hanafi, known as theocentric thinking. Anthropocentrism is the belief that truth centers close to God, where truth is considered absolute. This perspective suggests that humans tend to prioritize religious worship over social progress. However, this notion has evolved into anthropocentric truth, emphasizing the value of humans leading socially fulfilling lives. It is important to note that this research does not fully align with

³⁷ Sukiman Sukiman, Suyatno Suyatno, and Siti Nursheila Khairuddin Yap, "Revitalizing Love and Compassion Values Education at Religious Education Learning in National Curriculum in Indonesia," *Jurnal Pendidikan Agama Islam* 18, no. 2 (December 31, 2021): 331–52, <https://doi.org/10.14421/jpai.2021.182-07>.

Hanafi's ideas. Hanafi merely employs this term to convey that a deeper understanding and exploration of the values embedded in Islamic teachings can enhance individuals' social consciousness. Consequently, individuals can strive to grow noble attributes, assume responsibility, and exhibit a perfect person, as represented by the teachings of Muhammad.

***Pesantren* Traditional Value Education System**

A system can be defined as a collection of interrelated elements that function collectively to achieve a common goal. Moreover, the system's functioning depends on the required support from the constituent elements that facilitate the operational procedure. The components identified in the findings of this study are:

- a. The individual known as *Kiai/Mundirul ma'had/Bapak* assumes the role of a leader inside *pesantren*, possessing comprehensive control over the operational aspects of the institution. This individual is a fundamental pillar in ensuring the sustainability and continuity of *pesantren*.
- b. In education, those who play a crucial role in guiding and instructing students are commonly referred to as *ustaz* and *ustazah*. These esteemed figures serve as educators and influential role models for their students.
- c. The boarding house serves as a residence for *pesantren* and college students.
- d. The Mosque serves as a communal space where students gather for worship and engage in various activities, including minor *halaqah*.
- e. The campus is a conducive environment for students to engage in academic activities, offering a diverse range of essential facilities for studying.
- f. *Santri* refers to individuals actively engaging in the educational process.
- g. The book can be classified as either a contemporary book or a *salaf* (old) book.

These results align with Dhofier's theory on the elements of *pesantren*, which include the presence of boarding facilities, mosques, the teaching of classical Islamic literature, and the presence of *santri* and *kiai*. However, the research findings also highlight the fundamental goals of *pesantren*-based higher education.³⁸ Based on the research findings, the researcher agrees with Dhofier that *pesantren* encompasses five essential elements. However, the present research introduces two more elements: campus and the presence of male and female lecturers (*ustaz* and *ustazah*). It corresponds to the educational needs where

³⁸ Zamakhsyari Dhofier, *Tradisi pesantren: studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia* (LP3ES, 2015).

Islamic education was previously met by attendance at *pesantren*. Nevertheless, *pesantren* has incorporated formal education into its curriculum, which has expanded to include higher education across three levels, from undergraduate to doctoral programs.

The following findings concerning value education encompass four systems. The first system entails the manifestation of theological values, wherein human obedience to divine and prophetic elements is exemplified through worship as prescribed by the Prophet Muhammad. This obedience is rooted in the Islamic teachings of *Rahmatan lil Alamin*, which emphasize cultivating compassion and peace. Moreover, legal and ethical values manifest human social interactions characterized by truthfulness, simplicity, independence, purity of intentions, and a comprehensive approach to fostering harmonious human relations. It can be understood as the establishment of an Islamic brotherhood.

Aesthetics involves multiple beauty elements present within both the physical environment and the routines of everyday existence. This term covers the meanings of good, clean, attractive, harmonious, and kind qualities. Moreover, in the realm of theology, the significance of its endeavors is in prioritizing the benefit over the potential harm that may ensue, rendering the activity very efficient and effective.

The value system's findings also support the theory previously published by Achmad Sanusi.³⁹ In his book, Sanusi addresses the system of value education and argues that values can be categorized into six systems, which include the following: theological values, ethical and legal values, aesthetic values, logical and rational values, physical-physiological values, and teleological values. Based on the findings of a year-long research study conducted by scholars, this particular category has been condensed into four key elements that adequately capture the requirements inherent in the value education tradition within Islamic boarding school-based higher education. This summary effectively diminishes the significance of logical-rational and physical-physiological values deemed less critical. Including this value in the other values, section is justified by the fact that four values have been considered enough based on study requirements and findings.

The learning method employs stories and illustrative demonstrations, using the subsequent pedagogical strategies: teachers impart knowledge about moral values to students through various methods such as verbal communication, book recitations, *taklim*, and lecture activities. They establish a reciprocal relationship with students, allowing for the

³⁹ Ahmad Sanusi, *Sistem Nilai: Alternatif Wajah-Wajah Pendidikan* (Bandung: Nuansa Cendekia, 2017), 36.

creation of evaluation and improvement materials.⁴⁰ Additionally, educators guide the principles of goodness, fostering interpersonal awareness. Ultimately, *kiai*, *ustaz*, and *ustazah* serve as exemplary figures and role models for students, assuming the responsibility of being *murabby* who guide, teach, and apply the knowledge that has been imparted.

Conclusion

The traditional concept of value education in *pesantren*-based higher education revolves around cultivating values rooted in divine and prophetic teachings. The purpose of the characteristics exhibited by our apostle Muhammad is to bring about benefits for humanity. These characteristics invigorate, awaken, foster growth, and motivate individuals to develop heightened interpersonal awareness in fulfilling their duties and obligations as students and disciples. Additionally, these characteristics aim to cultivate valuable attitudes such as purity of heart, sincerity, independence, and a total attitude. *Pesantrens* employ a value-based education system that encompasses numerous vital aspects, including the presence of knowledgeable religious leaders known as *Kiai*, dedicated teachers referred to as *Asatidz*, the central role of the Mosque as a place of worship and learning, the physical infrastructure of the campus, and the students themselves, who are not only learners but also individuals committed to the study of religious texts.

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⁴⁰ Nofouz Mafarja et al., "Using of Reciprocal Teaching to Enhance Academic Achievement: A Systematic Literature Review," *Heliyon* 9, no. 7 (July 1, 2023): e18269, <https://doi.org/10.1016/j.heliyon.2023.e18269>; Toni Honicke, Jaclyn Broadbent, and Matthew Fuller-Tyszkiewicz, "The Self-Efficacy and Academic Performance Reciprocal Relationship: The Influence of Task Difficulty and Baseline Achievement on Learner Trajectory," *Higher Education Research & Development* 42, no. 8 (November 17, 2023): 1936–53, <https://doi.org/10.1080/07294360.2023.2197194>.

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