MANAGEMENT OF INTEGRATED EDUCATION BETWEEN PESANTREN AND CAMPUS IN IMPROVING THE QUALITY OF GRADUATES (MULTISITES STUDY IN MA’HAD DALWA BANGIL AND PONDOK NGALAH PURWOSARI PASURUAN EAST-JAVA)

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Abstract
Pesantren or as usually associated to an Islamic boarding school is one kind of typical Indonesian Islamic education established by the community. In the process, most of the islamic boarding school seeks to respond to the demands of the times by modernizing its institution by establishing formal educational institutions ranging from pre-schools to higher education level. Besides, several islamic boarding schools try to remain its original characteristics as islamic educational institutions that focuses on tafaqquh fi al-din (religion deepening), which teaches the students how to understand the content of yellow book. Islamic boarding schools that seeks to combine the two dimension, while

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maintaining its identity as an educational institution that *tafaqquh fi al-din* but on the other hand also adopted the formal education system, especially higher education is then popularly known as integrated boarding school. This study was interesting to get further investigation in order to analyze and find the concepts and models of management of integrated educational between islamc boarding school and college and the implications for improving the quality of its graduates. This study used a qualitative approach with multisite study as its research design. Finally, the study concluded that the concept of integrated education initiated by Ma‘had Dalwa Bangil and Pondok Ngalah Purwosari consist of two different concepts, namely "the concept of systemic integration" that defined as an idea that want to integrate all components of the education system in both institutions, by integrated the educators, learners, curriculum, and the building or other facilities. The second concept is "organic integration", it is about the idea that want to integrate the spiritualistic value inside the pesantren education and the values of college intellectuals. The concept of integrated education both systemic and organic has been implemented in two models: "structural model" and "cultural model". Structural model is a model that try to synthesizes boarding institution's organizational structure, while the cultural model is done by creating a culture in the two institutions that show balanced condition between spirituality and intellectuality. The two models have improved the quality of graduates at both institutions.

**Keywords:** Integrated Education, Pesantren, Campus, Improving The Quality of Graduates
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Abstract

Pesantren atau yang biasa diasosiasikan dengan pondok pesantren adalah salah satu jenis pendidikan Islam khas Indonesia yang didirikan oleh masyarakat. Dalam prosesnya, sebagian besar pondok pesantren berupaya merespons tuntutan zaman dengan memodernisasi lembaganya dengan mendirikan lembaga pendidikan formal mulai dari pra-sekolah hingga tingkat pendidikan tinggi. Selain itu, beberapa pondok pesantren mencoba untuk tetap karakteristik aslinya sebagai lembaga pendidikan Islam yang berfokus pada tafaqquh fi al-din (pendalaman agama), yang mengajarkan siswa bagaimana memahami isi buku kuning. Pesantren yang berupaya menggabungkan dua dimensi, sambil mempertahankan identitasnya sebagai lembaga pendidikan yang tafaqquh fi al-din tetapi di sisi lain juga mengadopsi sistem...

Kata Kunci: Pendidikan Terpadu, Pesantren, Kampus, Meningkatkan Kualitas Lulusan

Introduction
The phenomenon of integrated management between the pesantren education system and the higher education system seems to be a new trend from the pattern of development of these two types of educational institutions. The combination of these two educational institutions is considered by many people to be a
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combination of two different forces that have been running individually, on the one hand universities play a role as a modern educational institution that produce intellectual figures, while on the other hand, the pesantren represent as a traditional educational institution that produce ulama figures. Ideally, there is a combination of both that includes both scientific aspects and management aspects so that a comprehensive synthesis occurs.

In reality, the combination of higher education and Islamic boarding schools is actually a continuation of the combination of the education system at the level below which has happened before, namely between schools or madrasah and Islamic boarding schools. The form of combination appears in two models, namely the model of Islamic boarding schools that establish madrasah as the formal institution of education such as MTS/SMP and MA/SMA/SMK in the pesantren area, so the term “integrated pesantren” has been appeared as a model. Besides the integrated pesantren model, there are also “integrated school model” that use a boarding system whose curriculum adopts a pesantren curriculum which is then famous for integrated schools. By using an integrated system, the school/madrasah/pesantren is expected to be able to achieve other advantages both in the academic and non-academic aspects, as well as the building an excellent character of the students’ personalities.

The problem is that the existence of several universities in Islamic boarding schools has been eroded or at least reduced the intensity of salaf education because of the attention of more college students to fulfill academic tasks and override their salaf education. So the existence of higher educational institutions has taken up a lot of study time from the students, so the opportunity to explore the religious books is small and less, that is only happen at the end of the day in the afternoon or evening. In addition, there are other factors that are similar to that, namely the main purpose of some students who go to pesantren commonly for take study at college.

1 Nurcholish Madjid. *Bilik-bilik Pesantren*. Cet. 1 (Jakarta: Dian Rakyat, 2007), 121
2 Maksum, *Madrasah Sejarah dan Perkembangannya* (Jakarta: Logos, 1999), 154
as the first priority, and learning in pesantren only as the second one. “Mondok” in pesantren is only a side goal, so they have only studied the Islamic sciences at the break time or several minutes after praying. This kind of phenomenon becomes a kind of "threat" to the pesantren's identity as an institution that produce ulama. So the problem that arises in pesantren that organizes universities is the existence of higher education is more dominant than the salaf education.

The second problem is the lack of a number of pesantren that are capable of holding universities in the form of universities that cover various scientific study programs. The most numerous is in the form of school or institute that offer an Islamic studies too, which is not so different with the salaf education there. So the study programs that offered to the students commonly are religious study programs which its position under supervised by the Ministry of Religion. This phenomenon is still far from the expectations of muslims who miss for the appearing of an integrated pesantren education model that really prepares its students to master both kinds of knowledge: learning social and natural sciences integrated to islamic studies at the same time.

Finally, it can be formulated in a simple outline that the problem behind this research relates to three things: first, the condition of the implementation of integrated education between Islamic boarding schools and “university” institutions that are not optimum, both from the side of universities that organize the ma’had system and from the side of the pesantren that hold university. Secondly, more specifically, there are still problems faced by integrated Islamic boarding schools that organize higher education institutions in the form of inability to organize a university that offers a variety of study programs in an integrated knowledge both religious and “unreligious”. The majority of pesantren still have higher school in the level of colleges, school or

3 Interview with Ustad Fauzi, Vice Rector of IAI Dalwa Bangil
4 Interview with Anang Sholehuddin, Vice Director of Postgraduate Program of Yudharta University Pasuruan
institute. Third, even though there are several pesantren that are able to manage a university-level institution, their existence is still difficult to compete strongly with universities outside the pesantren. Therefore, it needs to be explored further in order to explore the concepts and models of education that represented the integration between pesantren and university or higher education.

The focus of this research is formulated in the following research questions: First, what is about the conceptual frame of integrated education between pesantren and campus at Ma’had Dalwa Bangil and at Pondok Ngalah Purwosari Pasuruan? The second, what is about the organizational model of integrated education between pesantren and campus at Ma’had Dalwa Bangil and at Pondok Ngalah Purwosari Pasuruan? And the third, what is about the implications of the organizational model of integrated education between pesantren and campus on improving the quality of graduates at Ma’had Dalwa Bangil and Pondok Ngalah Purwosari Pasuruan?

Based on the research focus above, the research objectives are formulated as follows: first, to analyze and find the conceptual frame of integrated education between pesantren and campus at Ma’had Dalwa Bangil and Pondok Ngalah Purwosari Pasuruan. The second, to analyze and find the organizational model of integrated education between pesantren and campus at Ma’had Dalwa Bangil and Pondok Ngalah Purwosari Pasuruan. And the third, to analyze and find the implications of the organizational model of integrated education as mentioned above on improving the quality of graduates of pesantren at Ma’had Dalwa Bangil and Pondok Ngalah Purwosari Pasuruan.

The Concept of Integrated Education

This section describes three basic theories that support in “answering” the focus of this research, namely the conceptual frame of integrated education between pesantren and campus, the organizational model when implemented in the real condition and its implications for improving the quality of graduates. Broadly
speaking, it can be stated that the concept of integrated education which is being the theoretical basis of this research is a concept offered by a well-known scholar on islamic studies Nurcholish Madjid. He proposed the existence of 4 main elements of integration between pesantren or Islamic boarding schools as common and campus in any kinds. The four elements are adopted from a combination of the basic values of Islamic boarding schools and colleges in the form of concepts. The four are:

1. The existence of a yellow book study as a process of preparing ulama cadres who understand classical and modern Islamic literature in Arabic language
2. Dzikir and wirid is perpetuated as a process of internalization of sufistic Islamic values
3. A modern dormitory system as an effort to modernize Islamic boarding schools
4. Science and technology education which is critically studied in higher education.

For more details, the following is a summary of the concept of integrated education between Islamic boarding schools and colleges according to Nurcholish Madjid in the form of the chart as follows:

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5 Nurcholish, Bilik-bilik., 3
6 The similar concept also inisiated by Zamakhsyari Dhofier, Tradisi Pesantren (Jakarta: LP3ES, 1994), 44
In accordance with the theoretical review about the organizational model of integrated education between pesantren and campus, this study uses the model offered by H. Imam Suprayogo, a moslem scholar who well-known as an inovator at State Islamic University (UIN) in Malang East-Java, which is considered to have represented a combination between pesantren values and university values\(^7\). The model is oriented towards the realization of the quality of graduates who have 4 simultaneous abilities, namely: 1) the breadth of knowledge, 2) the maturity of professionalism, 3) the spiritual depth and 4) the majesty of morality. Coincidentally, the third focus of this research is on the quality of graduates, so that the quality formulation of graduates formulated by H. Imam Suprayogo has high relevance to this research. Based on these considerations, this study choose the integrated education model that was implemented in campus of UIN Maulana Malik Ibrahim Malang as its theoretical foundation. To describe more clearly about this, it can be shown in the form of a chart bellow:

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\(^7\) Imam Suprayogo, *Universitas Islam Unggul* (Malang: UIN-Malang Press, 2009), 87

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1. Ma’had Dalwa Bangil

Darullughah Wadda‘wah Islamic Boarding School Bangil or commonly called by Ma’had Dalwa, basically has no principle differences with other Islamic boarding schools, especially the Salaf Islamic boarding school because Ma’had Dalwa also has basic elements as possessed by other Islamic boarding schools such as kiai or caregivers, in the context of Ma’had Dalwa referred to as Mudir, santri, yellow book study, mosques and dormitories where students live. Located in four different locations scattered in two sub-districts namely in the village of Raci, Bangil sub-district and Pandean village, Rembang sub-district, Pasuruan district. Ma’had Dalwa is one of the pesantren in Pasuruan, which is relatively young but has very rapid development.

Started in 1981 in the city of Bangil by occupying several rented houses, then in 1986 Ma’had Dalwa was officially established in the village of Raci, Bangil Subdistrict, with a total

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8 In accordance with the data of Kemenag Kab. Pasuruan, the are more than 300 pesantren has been established in Pasuruan.

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of 30 students, at the behest of a cleric from the city of Makkah named Sayyid Muhammad Alwi Al-Maliki Al-Hasani. As told by Ustad Hasan Basri, S.Pd.I, a religious teacher there who was also an alumni of the second generation santri in 1982 at Ma’had Dalwa:

I entered in Ma’had Dalwa and became a new santri in 1982. So when I graduated from elementary school, my parents sent me to Bangil to take study in Habib Hasan’s Ma’had. At that time I did not know the name of the ma’had, my parents only called it "The ma’had of Habib Hasan Baharun" in Bangil. I was a sophomore for the second year because the cottage itself was only established in 1981. So from that time until 1986, approximately 5 years, I and about 30 male students lived in the city of Bangil, in several rented houses in the village of Wetan Alun, Kademangan and Kidul Dalem, Bangil sub-district. Then in 1986 began to move to the village of Raci which is now occupied9.

At present, Ma’had Dalwa has grown to more than 6,000 students: Dalwa Putra I (Especially for MA and Higher Education students with more than 2000 students), Dalwa Putra II (Specially for grade MI and MTS students, with number of santri of more than 1500 people), Dalwa Putra III (Specifically for students of class II-III MTs with more than 1,000 students), and Dalwa Putri (for all levels ranging from MI to Higher Education, with more than 2000 female students) . Of the total number of santri with more than 6000 people, a quarter of them are students or college students, namely the Dalwa Islamic Institute or commonly abbreviated as INI Dalwa.

Established in 1996 in the form of STAI Dalwa which still has 2 study programs, currently it has become an institute that organizes 8 kinds of undergraduate study programs, 2 kinds of postgraduate study programs, and one doctoral study program with more than 1500 students. person. For the size of Islamic

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9 Interview with him as a senior teacher in arabic conversation and as early graduate from Ma’had Dalwa Bangil.
boarding schools that are not too old, INI Dalwa is one of the fastest growing pesantren-based colleges because it has organized a complete level of higher education ranging from undergraduate (S1) programs, master programs (S2) to doctoral programs (S-3). As written by Muntahibun Nafis, in general pesantren who are able to establish a tertiary institution are only large Islamic boarding schools with a number of thousands of santri, this Ma’had Dalwa includes Islamic boarding schools in that category.

The founder of Ma’had Dalwa was Habib Hasan Baharun (1936-1999), then continued by his first son Habib Ali Zainal Abidin or who was familiarly called by Habib Zen. Since its inception until now, the education system in Ma’had. Dalwa has never changed as a salaf boarding school that focuses on deepening the yellow books. What distinguishes Ma’had Dalwa from other Salaf Islamic boarding schools is the provision of modern facilities and infrastructure, comprehensive Arabic language education, and management of formal education which is integrated with the ma’had education system, especially the Higher Education, or commonly called \textit{jami’ah}. These three elements are integrated in a pesantren education system, giving birth to a unique integrated pesantren education model.

Based on this uniqueness, researchers are interested in further researching the concepts and models of integrated education between universities and their Islamic boarding schools in Ma’had Dalwa. In general, the religious books taught there are oriented towards the books used in the Madrasah Sayyid Muhammad Alawi Al-Maliki A-Hasani in the city of Makkah, who became the initiators of the establishment of Ma’had Dalwa. He is a cleric who has a large share in the establishment of Ma’had Dalwa, not only morally but also financially. Sayyid Muhammad was a great scholar who was highly glorified by all students, religious teachers to \textit{mudir} (caregivers) and became advisors (mushrif) of this Ma’had. The current Ma’had Dalwa homecoming, Habib Zen, also includes an
alumni from the Madrasa Sayyid Muhammad Al-Maliki in the city of Makkah.

Therefore, it is not surprising that the learning situation in Ma’had Dalwa tends to emulate the patterns that exist there by requiring all students to wear white robes complete with their imamah cloth both when they attend school and pray in congregational prayer in the mosque. While the female santri is obliged to wear a dark robe and veil or wear a face cover when the lecturer is a male teacher\(^{10}\). Even after the Maghrib and Shubuh prayers, Halaqah Hadramiyah (a kind of discussion forum) was held which was copied from Ribat (a term for Islamic boarding schools) in the city of Yemen Hadramaut. So Ma’had Dalwa includes Islamic boarding schools in Indonesia which are oriented towards Makkah and the Yemeni Hadramaut.

The second characteristic is the practice of religiosity such as the practice of certain sunnah prayers or recitation of dhikr, ratib, shalawat or wirid on every 5 times prayer or at certain times. In Ma’had Dalwa, there are several recitations of dhikr and wirid which are routinely practiced by all santri after completing Maghrib prayers and other obligatory prayers, such as wirid al-Latif, Ratib al-Hadad, wirid Sakran which is a mandate to practice taken from teh ancient scholars. So in the opinion of Habib Hasan Baharun, this wirid has been practiced by many scholars and the results have been proven, namely being able to make their students pious and even most of them become great scholars, too. According to Ustad Ismail Ayyub, Deputy Mudir Ma’had Dalwa who was also an alumni of the santri in 1982, he said:

So the system here is a combination of thinking and dhikr, between ta’lim diniyah in classrooms or lecture in halls of campus, and the reading of wirid in mosques after each prayer is completed (5 times). So Habib Hasan scheduled

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\(^{10}\) Based on the intensive observation around the social situation of Ma’had Dalwa Bangil
the recitation of wirid prayers taken from the previous ulama which also originated from the characteristics of the Prophet Muhammad SAW at the end of every obligatory prayer. And the longest wirid is after Maghrib prayer which takes up to one hour, after that the new students enter their respective classes to attend Halaqah Maghribiyah for half an hour, then just pray Isha’. So the Isha prayer here is not somewhat the same as in other mosques because they have to wait for the activity to be finished. And that is not a problem for the community or the santri because Dalwa mosque is indeed for santri and is not open to the public. Except on Friday, the surrounding community is permitted Friday prayers in Ma’had.

In addition to its characteristics which maintain the strict yellow book teaching and reading routinely dhikr, ratib, shalawat and wirid, the third characteristic of Ma’had Dalwa is the integration of the formal education system, especially the jam’ah into its ma’hadiyah education system, giving birth to a cottage education model unique integrated pesantren. In many ways, Ma’had Dalwa has tried to integrate the abilities of his clerics in the field of religion with the academic abilities of universities to produce ma’had clerics who are also lecturers in his Jam’ah. Ma’had Dalwa also sought to integrate the status of santri with the status of students by requiring all students to become santri there, as well as the curriculum and other facilities. As explained by Habib Segaf Baharun, the rector of INI Dalwa:

With the provision of adequate diniyah knowledge, the lecturers, who are generally from the Diniyah / Ma’hadiyah clerics who are then taught S-1 to S-3, are expected to be able to integrate their religious knowledge with the subjects they teach their students. The understanding of religion taught in Dalwa is the understanding of Ahl al-sunnah Wa al-jama’ah, and it is this understanding that must be the
basis for understanding all courses taught in Dalwa Jam'i'ah. The lecturers are required to be able to synchronize with their Diniyah lessons because this Jamiah presence is expected to strengthen what has been taught in Diniyah.

These three characteristics, both salaf, sufism and formal education, have shaped Ma'had Dalwa's identity as a typical integrated Islamic boarding school, which from time to time is increasingly trusted by the public, not only nationally but also in ASEAN regions. So briefly the profile of Ma'had Dalwa can be illustrated through the chart below:

Diagram 4.1: Characteristics of Ma'had Dalwa Bangil

2. Pondok Ngalah Purwosari Pasuruan

Pondok Ngalah is one of the 200 Islamic boarding schools in Pasuruan Regency which are classified as young but are experiencing very rapid development. Established in 1985 in the form of a simple building in the form of a caretaker house, 1 mushalla and 1 room for santri, occupying a 1 hectare rice field in Sengonagung Village, Purwosari sub-district, in Pasuruan. At
present, the cottage has occupied an area of 25 hectares with facilities of 3 mosques and 4 mushalla, 11 santri dormitories which accommodate approximately 5000 male and female students, dozens of buildings for schools ranging from PAUD / RA, MI, MTS, SMP, SMA, MA, SMK to Yudharta University. Even at the university level, it has held a Postgraduate program, namely the Multicultural PAI.

It is a remarkable progress when a boarding school has been able to establish a university, not just a High School or Institute, especially for Pondok Ngalah which is relatively new and led by a kiai "kendil" who does not have a modern educational background. He was only an alumni of the Salaf Islamic boarding school who only knew the study of yellow books, as told in the poems written by KH. Soleh Bahruddin:

Kyai Sholeh kyai kendil mung diniyah
Tapi mikir nasib bongso Indonesia
Sing maksude ojo congkrarah tunggal bangsa
Ojo nganti lepas soko Pancasila
Pondok Ngalah manggone ing Purwosari
Pendidikane model campursari
Mulo poro santri yo sing ati-ati
Cecekelan marang dawuhe kyai
Wali songo iku wali tanah Jowo
Merjuangno agomo nuso lan bongso
Pondok Ngalah ala Sunan Kalijogo
Nglestarekno agomo lewat budoyo\textsuperscript{11}

The main mission brought by KH. Sholeh Bahruddin from the beginning his presence at the location was actually to continue the implementation of the education of the Tariqah or tarekat Naqsababandiyah Mujaddadiyah Khalidiyah which had been mandated by his own father KH. Bahruddin and Mbah KH.

Munawwir, not to establish a boarding school especially formal school. This Tarekat education was later known as the Special Education, which was institutionally classified as informal education. By building a simple musholla, one santri room and one house for his family, he started his da’wah activities by inviting the community to practice Islamic teachings solemnly and sincerely through *amaliyah-amaliyah ubudiyah* which was determined by the Tariqah institution. As delivered by KH. Sholeh Bahruddin in the interview:

So what has become a mission or my important task here since then actually taught, guided, continued the teachings and practice of the tarekat teaching to the community, not establishing Islamic boarding schools or other educational institutions. The tarekat aims to guide the spiritual or spiritual community through a series of ubudiyah activities which are enunciated by the Prophet Muhammad, so that they can find the true nature of religion, in accordance with the spiritual values taught by the Prophet Muhammad. While the establishment of Islamic boarding schools and educational institutions is just to support it. The primary mission is still to carry out Tariqah education, while the other education is secondary.

After a few years of running, then the Islamic boarding school education institution grew up from the beginning of which only numbered 8 students, when it began to increase to dozens of santri. The santri who accompanied Kiai Sholeh from the beginning practiced all the Tariqat rituals plus a number of mushalla officials from the surrounding community. Several years later a formal education institution was established and even established a university which at that time was named STAI Sengonagung. The name Sengonagung is taken from the name of the village that is occupied. Currently the university has developed into Yudharta University which has 5 faculties and 16 general and religious study programs, from which initially
consisted of only 3 Faculties in 2002 at its founding. As stated by Amar Busthomi, Chairman of STAI Sengonagung at that time:

Precisely in August 2002, Yudharta University was officially established with 3 faculties namely the Faculty of Islamic Studies (FAI) consisting of 3 majors, the Faculty of Engineering (FT) consisting of 3 majors and the Faculty of Social and Political Sciences (FISIPO) consisting of 3 majors. Yudharta’s name is a mutually agreed upon name which stands for Dharut Taqwa University Foundation. But here another, the name is also known in the language of Hinduism which means war or struggle with property and wealth. By using the name "un-Islamic", it is expected that all groups of people want to study there without being disturbed by names or symbols that smell like arabian.

The college was established to support the existence of Tariqat educational institutions as well as its Islamic boarding school educational institutions, both of which function as institutions of religious mental guidance of the santri through other dzikir and ubudiyah rituals, while the higher education institutions are expected to function as academic coaching institutions of santri. So in its current development, Pondok Ngalah has integrated three kinds of educational institutions at once, namely formal education in the form of PAUD / RA to universities, non-formal education in the form of Islamic boarding schools, and informal education in the form of Tariqah Education.

What is unique about the education system in Pondok Ngalah is certainly the Tariqah education, because not all Islamic boarding schools have this kind of educational development mission and are able to make it the driving force of other educational institutions. As stated in the Darut Taqwa Foundation Guidebook that Islamic boarding school is different.

12 Interview with Ustad Amar Bustomi, on of the founder of Yudharta University Pasuruan
from the others, because there is Thoriqoh’s guidance. Among its obliga-
tions is *mbagusi kabeh konco* (tolerance) which upholds humanity values and nationalis.

So in general it can be described that Pondok Ngalah is classified as a boarding school that is relatively young in terms of age but has very rapid development, equivalent to other boarding schools that are much older. Still under the care of its own founder KH. Sholeh Bahruddin, this boarding school continued to develop itself supported by its Special education, namely *Tariqah Naqsyabandiyah Mujaddadiyah Khalidiyah*. This Special education is the second uniqueness of this Islamic boarding school because of its vital position in the overall development of the institution. If at other Islamic boarding schools are placed as supporting education only, in Pondok Ngalah, tarekat education is actually placed as its primary education institution or core education.

**Conclusion**

Based on cross-site analysis, the research findings of this study can be formulated as the following statements: *First*, the concept of integrated education in Islamic boarding schools and colleges is an idea that tries to integrate the basic elements which are a combination of the higher education system with the pesantren system in the Islamic boarding school, which consists of elements of yellow book study, elements of practice of *tasawuf* / *tariqah*, elements of teaching science and technology and management elements of santri dormitories and facilities for modern Islamic boarding schools. The concept that requires the integration of the basic elements of the two different education systems is what the researcher then calls the concept of "systemic" integrated education because the combination involves the two education systems.

Aside from the systemic combination, there are also "hidden" ideas from the founders of Islamic boarding schools to integrate other intrinsic aspects of the two educational institutions, namely
aspects of spirituality and intellectual aspects. According to them, the spirit of education in Islamic boarding schools is spirituality education while the spirit of education in college is intellectual education. Therefore, the combination of the two must also be a necessity so that the systemic combination has a spirit so that it can move all organs of the two education systems. The concept of this kind of integration is that the writer calls the concept of "organic" integrated education because the existence of a balanced spiritual education with intellectual education is very important for the formation of quality graduates.

The second, the integrated education model between Islamic boarding schools and colleges which are displayed in the form of tables above, can be formulated a finding of a second study which states that the systemic integrated model of Islamic boarding schools and colleges has emerged the structural model of institutions. In this study, they are formulated in 4 kinds of forms of integration, namely: (a) A combination of clergy-lecturers, in this case the institution seeks to combine elements of academic qualifications with qualifications of religious mastery in each lecturer. The method taken is by recruiting lecturers from the clergy or alumni of the Islamic boarding schools themselves, or if they do not find those who meet these criteria, they can recruit lecturers from outside the pesantren but they have a pesantren background. (b) A combination of santri-students, in this case the institution seeks to unite both of their identities tightly by obliging each student to become a santri at his pesantren, or at least strive for other methods which are softer and non-binding. (c) The combination of Diniyah-Jami’ah, in this case the institution seeks to integrate the Diniyah curriculum with the college curriculum, or at least every student takes both types of education. (d) The combination of campus-dormitory, in this case the institution seeks the integration of campus buildings with students’ dormitory / student dormitory so as to enable them to participate in activities in the two educational institutions without the need to leave the area of the boarding school. Ideally, the location of the female campus
building is in the women's cottage area, and vice versa. But if it is not possible between the sons and daughters to be separated, at least the two buildings are located in the same area and close together.

The third, the concept of organic integrated education that tries to integrate the spiritual dimension of Islamic boarding schools with the intellectual dimension of higher education, appears in the form of *amaliyah ubudiyah* practice / religious ritual, both in the form of *jam'iyyah tariqah* and *non-tariqah*. If all students who study at the college also live in their pesantren, then naturally they will get their spiritual education. But if not all students have the status of a santri, then at least the cultural approach can be done by college managers and other campus academician. The integrated education model, both systemic-structural and organic-cultural, has an impact on improving the quality of graduates both in terms of knowledge, skills and attitudes. The mixed models that are packaged in the form of a combination of cleric-lecturer, student-santri, *Diniyah-Jami’ah* and campus-dormitory have helped realize a more comprehensive education that is able to integrate religious education with general education. Likewise, the pesantren education model that has placed the position of spiritual education as the spirit of its education system, has contributed to the creation of a more religious educational atmosphere so as to shape the quality of graduates who have a better attitude.

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