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Building Peace Values Through The Values of Religious Hospitality

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ABSTRACT

Religious harmony is a concept of values that allows a person to live in a multicultural society in peace and security. Instilling religious values of harmony can be integrated into the education system. This study aims to analyse the religious values of harmony in the higher education system. The research was conducted at Darussalam Gontor University, Ponorogo. Using a descriptive qualitative research method with a case study approach, data were obtained through direct observation at research locations and interviews with university leaders, directors of Islamic boarding schools, heads of study programmes, heads of research and community service institutions, lecturers, and students. The results of the study show that the integration pattern applied is *multi-value* and *multi-system* integration. This tertiary institution has implemented education on harmonious religious values in a *pesantren*-based higher education system through the stages of *harmony knowing*, *harmony feeling*, *harmony action*, *harmony controlling*, and *harmony evaluation*. The core values of Islamic boarding schools are summarised in the Five Spirits of *Pesantren* (Islamic Boarding Schools), which include sincerity, simplicity, independence, *ukhuwwah Islamiyyah*, and freedom, supported by the values of peace, equality, the sacredness of life, respect and appreciation, honesty, *waqf*, and wisdom. These values are based on obedience, faith, and servitude to Allah SWT, which are extracted from the Qur'an and hadith. Instilling these values uses the integration model of four educational centres, namely mosques, dormitories, classes, and the environment/nature, with attention to the development of intellectual, spiritual, emotional, and skill potential, with the hope that campus life can be created in a way that is scientific and practical, harmonious and competitive.

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INTRODUCTION

Building the value of peace in higher education through the values of religious friendliness is a necessity because Indonesia has heterogeneity in religion with Muslims as the majority religion that is embraced (Indonesia.go.id, 2022). This condition has the potential to cause horizontal conflict in daily life. The issue of SARA (ethnicity, religion, ancestry, and group of people) has even become a way to bring down political opponents (Zsazy Senorita, James Fernando, 2018). Apart from that, in the West Jakarta jurisdiction alone, the local police office (*Polres*) recorded 141 cases of brawls from 2018–2019, which were dominated by brawls between students (Arjanto, 2019). Meanwhile, the LIPI Political Research Center (P2P) reported the results of a research into intolerance cases conducted by 145 experts in 11 provinces in Indonesia in March 2019 as follows: 1) cases of distrust between ethnic and religious groups (67.60%), religiosity (67.60%), cases of threats to other people or groups (71.70%), cases of radicalism (84.20%), cases of socio-economic inequality (75.20%), cases of spreading fake news (92.40%), and cases of spreading hate speech (90.40%) (Nurdiyansyah, 2019). Education should be designed to solve social problems, conflicts, moral crises, and other helplessness. In this context, a way to resolve conflicts between religious communities, education should be present to provide active and anticipatory solutions, namely education on the values of harmony, tolerance, togetherness, unity, mutual cooperation, equality, and justice (Primarni et al., 2022). Thus a close relationships are established between adherents of religions which able to create a harmonious life without violence.

Hessert revealed that religion is the complete belief in God, the soul and will of God, who governs the universe and has a moral relationship with humans (Hessert, 2020). Lim's research found that the principle of religious harmony helps ensure that there is relative peace and tolerance among various religious communities, but the challenge facing the Singaporean

government is to promote the concept of 'good citizenship', which takes into account the multiplicity and complexities of religion and citizenship (Lim, 2021). Diversity is an inevitability in life. Modern society has a uniqueness in cross-cultural relations (Kofman dan Youngs, 2008). Jaclyn stated that in making regulations on religious harmony, the government was very careful and involved all religious leaders widely. Good cooperation between the community and the government is the main pillar in upholding religious harmony (Neo, 2019). Multicultural education is expected to be able to foster peace. Multicultural education is education for *people of color*, and cultural diversity education is part of *sunnatullah* (Manfaat, 2013; Suharsono, 2017). Multicultural education is defined as a perspective that recognizes political, social, and economic realities that cover all students (*santri*) without differentiating their groups. The dimensions of multicultural diversity consist of racial, ethnic, linguistic, cultural, religious, sociopolitical, socioeconomic, educational, sexual, and ethnographic (Ibrahim, 2013; Kadir et al., 2019; Kartiko et al., 2020).

Campaigns for peace and unity in different societies need to be run, so academics should think of practical wisdom as a valuable insight that can help bring peace and unity to different societies (Ramdhani et al., 2021). Because practical wisdom leads to social harmony, any attempt to create social conditions for mastery of knowledge, attitudes, and skills in a diverse society must take practical wisdom as its foundation (Amalia, 2014). Religious harmony is a concept of religious values that enables the harmonious and peaceful life of religious communities both internally and externally (Lim, 2021; Umi et al., 2022). In order to achieve the desired harmony, each individual must be tolerant, respect each other, value differences, work together, keep away from prejudice, and promote dialogue. Thus, it is necessary to internalize the religious values of harmony in the educational curriculum (Arifin, 2021).

The idea of multicultural education is to help students become aware of and understand their attitudes and behaviours towards different religions, cultures, and ways of life (Nunzairina et al., 2021). Education about multiculturalism in social respect came about because of the rise of an attitude of exclusivism, which is a way of thinking that makes it easier for fundamentalism and radicalism to grow (Chen, 2014). Based on this, higher education as an institution that gives birth to agents of change makes it very important to educate students with multicultural-based character education (Padli et al., 2022). Multicultural-based character education is certainly present to counter thoughts of exclusivism because students are very vulnerable to these thoughts. The understanding of this conception is that openness to the probability of truth from other parties is very visible, so dialogic mediation is a way to be taken in dealing with conflicts of difference. This means that in one's social life, there is no longer any coercion of one's own truth claims (Ma'arif, 2019).

This study aims to find gaps with similar studies that have been carried out by previous researchers, so two questions are asked, which will be answered by people who have competence with the theme of this research. The first is to look at how religious beliefs are taught at Darussalam University, Gontor, Ponorogo. Informants who know about the religious values at Darussalam University will answer this question. Second, researchers will also look at the values of harmony in the higher education system at Darussalam University.

METHODS

This research uses qualitative methods and is supported by a survey. Even though it displays a number of numerical data points, this study remains qualitative in nature (Anwar, 2011). The survey was used to show a tendency to favor religious harmony, with a case study at Darussalam Gontor University, Ponorogo. The survey was

conducted on 200 program students, or 4.4% of the population of 4500 students. Samples are taken randomly. The data generated from the survey is not the primary source in this article. The main discussion focused on finding a formula to build harmony through religious values and education that could be applied in the higher education system. This effort was carried out by downloading the thoughts of several figures and then reflecting on them in the context of Islamic Boarding School Higher Education. This study is categorised as qualitative research, although there is a mini-survey in this research because this research emphasises the social processes that occur in tertiary institutions, especially to get an in-depth picture of the implementation of harmonious religious values education in the higher education system. The survey was conducted to identify alignments.

The data collected in this study is data that is in accordance with the research focus, which is about religious values of harmony in the higher education system. The types of data in this study are divided into two categories: primary data and secondary data (Arikunto, 2010). The research data was obtained from two instruments, namely human and non-human. Sources of human data serve as subjects or key informants who know about issues related to the focus of research, in this case the chancellor, vice chancellor, dean, educators, education staff and students. Data obtained through informants are soft data (soft data). Meanwhile, non-human data sources are in the form of documents that are relevant to the research focus. Such as pictures, photos, notes, or writings that are related to the focus of research. In the sense that it has been processed into written data or documents (Slamet et al., 2022).

Data were obtained in three ways, namely: interviews, observation, and study of documents. First, interviews were conducted face-to-face, with participants communicating with each other, both between individuals and individuals and between individuals and groups, as well as

between the interviewer or the researcher themselves and the interviewees. Second, participant observation—namely, the process of systematically observing the symptoms that appear in the research object—is then recorded. Third, documentation study: this study is intended to find and explore data usually in the form of notes, transcripts, books, newspapers, inscriptions, meeting minutes, agendas, and so on (Moleong, j, 2006; Yusuf, 2017).

This descriptive-explorative analysis model research involves three components of analysis:

(a) data reduction, (b) data presentation (data display), and (c) drawing conclusions (verification). The three analytical concepts are interactive, starting from the categorization and grouping of data that are relevant to the research objectives to conclusions that are verified. The data validity test was carried out in four (4) stages, namely: the credibility test, the transferability test, the dependability test, and the confirmability test (Hanson et al., 2005).

RESULTS AND DISCUSSION

Religious Values of Harmony Based on Higher Education Pesantren

Harmonious religious values developed are summarised in three categories, namely: core values, implemented values, and goals values

Table 1. Harmonious religious values developed

Category	The religious value of harmony
Core values	Five Spirits of Pesantren: Sincerity Simplicity Independence Ukhuwwah Islamiyyah Freedom
Implemented values	The attitude of knowing each other and doing good to each other (Ta`âruf, wa al-ihsan). The attitude of mutual understanding (Tafâhum) of different values. Mutual respect (Takrim). Attitude promotes dialogue (Syûra). Equality. Sacredness. A healthy competitive attitude (Fastabiquil khayrât) achieves higher prestige in all aspects of social life. Mutual trust (Amânah) in human relations. Positive thinking attitude in assessing someone or something (Hushnuzan). Tolerance or respect for differences and diversity of religions, cultures, and ethnic perspectives (Tasâmuh). The attitude of forgiveness (`Afw maghfirah) for mistakes that have occurred both intentionally and unintentionally. Attitude of reconciliation (Sulh) and conflict resolution (Islah).
Goals values	The creation of peace and harmony between religious communities (Silâh, salâm) and togetherness Creating a culture of non-violence (Lyn) The realization of a just life (`Adl)

The Five Spirits of *Pesantren* as Core Values

The Five Spirits of *Pesantren* are the five values that animate and become the driving force and spirit of everyday life. Gontor Islamic Boarding School has five *pesantren* principles: *sincerity*, modesty, self-sufficiency, *ukhuwwah islamiyah* (*Islamic brotherhood*), and freedom. Sincerity is the main value (core values) among other values. This is as expressed by Hamid Fahmi Zarkasyi: “*All activities within UNIDA Gontor are based on the value of sincerity; this has been exemplified by the founders of Pondok Modern Gontor since its inception. There is a motto in Javanese ‘bondo, bahu pikir lek perlu sak nyawane pisan’ (sacrifice wealth, energy, and even his life if necessary). This motto teaches children a work ethic without waiting for rewards.*

This statement means that sincere work is a work ethic that prioritizes totality and earnestness, not thinking about rewards, salaries, or benefits that will be obtained after work. The concept of sincerity that is applied is a manifestation of the concept of the Qur'an in Yasin verse 21 and Q.S. Al-Hujurat verse 15: where the two verses are adhered to by the founder of the modern Pondok Gontor, namely, “*Sepi ing pamrih, rame ing gawe*”, and “*Labuh bondo, bahu, pikir lek perlu sak nyawane pisan.*”

Thus, all residents of UNIDA Gontor started and confirmed their sincere intention to work. This can be seen from the students who work seriously in various activities. For example, students work to prepare activities without expecting a penny of salary. As stated by one of the students: “*Alhamdulillah, I am here working sincerely; there is no salary calculation; sometimes we even work late into the night for the success of this introductory week activity, we follow the example of our predecessors and seniors, where they also work hard lillah only for Allah.*”

For students, sincerity is a genuine attitude toward learning only because of Allah SWT. Only, not for other interests. Whereas for lecturers and education staff, sincerity means awareness from within that the task they are assigned is a sacred duty to carry out God's commands and carry out dedication to their alma mater, without any strings attached. This is based on the verses of the Quran, Surah Al-Bayyinah 5

The atmosphere of sincerity can be seen from two sides, namely, moral and material matters. From a moral standpoint, sincerity at UNIDA Gontor can be described as follows: sincere in association, sincere in advising, sincere in leading, sincere in being led, sincere in adhering to discipline, sincere in receiving guidance and direction, sincere among *santri* students, sincere between students and lecturers, between lecturers and lecturers, between lecturers and rectors/clerics, and so on. There is no intention to profit alone, win alone, or do good alone. All for mutual progress. In material affairs, all activities are not measured by money (salaries or wages). This is meant to maintain sincerity. Even so, UNIDA continues to pay attention to the welfare of educators and educational staff by showing kindness (*ihsan*).

The value of simplicity implies self-control over excessive demands. UNIDA understands that the spirit of simplicity is not apathy, nor is it the soul of *tashannu'* (attitude of pretense), *takalluf* (attitude of burdening oneself), *tamalluq* (attitude of seeking face), or *tazalluf* (attitude of pretending to be close to certain parties with a specific purpose). Easily, simplicity is interpreted as being not excessive or lacking. Nevertheless, they still have a big heart and dare to go forward to achieve noble goals with planning that is not grandiose or excessive, but rational and realistic. One of the values of simplicity taught to *santri* students is in terms of dress, although there

is no obligation to wear uniforms, there are rules made by the senior *santri* students themselves, namely, clothes that are clean and neat even though they are not luxurious (branded).

Independence is the ability to help oneself in all things without asking for help from others. In the context of education, it means teaching people how to live and stay alive without help from other people. The independence competence of *santri* students includes three things, namely, material, spiritual, and intellectual independence. Material independence is applied in the form of training and the assignment of tasks and responsibilities in managing business units, such as student cooperatives, kitchens, cafes, car rentals, and others. Spiritual independence is formed through the habit of praying in congregation at the mosque without being forced. While intellectual independence is formed through the practice of understanding Arabic and English articles individually.

Ukhuwwah Islamiyyah is a spirit of democratic brotherhood among students within UNIDA Gontor. Life at UNIDA Gontor is filled with an atmosphere of familiarity, even though there are different ethnicities, languages, and cultures. Such an atmosphere ultimately influences the lives of students and is embedded in their daily lives until they graduate, which ultimately leads to the unity of the people. The implementation of this *ukhuwwah* started with the division of student rooms and dormitories; none of the rooms had occupants from the same region; in fact, every semester they always moved rooms. Likewise in determining committee personnel for activities and organization. This is intended to avoid gaps between tribes or between regions. What happens is that they socialize and interact with friends who are multi-ethnic, multi-cultural, and multi-regional. The concept of *ukhuwwah* within UNIDA Gontor is also actualized in the form of religious life, which does not question *furu'iyah* issues that divide people. So as to create a harmonious atmosphere of mutual respect and appreciation.

The Spirit of Freedom is a soul that emphasizes steadfastness. Free to determine policies without the intervention of other parties. Free and independent from colonizers and colonialism. This is what makes *pesantren* survive. (Tukiyo et al., 2022) This spirit is then instilled in students, who are taught that in life, one must have a tight grip so that they are not easily dragged here and there, which eventually causes them to sway in the midst of the swift currents of globalization. This soul is instilled by declaring that what is right is right and what is wrong is wrong, without being gray or hypocritical. The spirit of freedom here develops along with the strengthening of the four previous souls. This is in line with Pondok Modern Gontor's motto, namely, "high-minded, healthy-bodied, knowledgeable, and free-thinking". Freedom of thought and behavior is based on extensive knowledge and sincerity. This means that if the five spirits and mottos are ingrained, you can be sure that the freedom that is taught is not going too far, that is the freedom that is responsible. The form of instilling the value of freedom here is applied to the freedom to choose extracurricular activities, the freedom to express opinions, and the freedom to be creative and innovative.

These five values encourage the realization of a harmonious life: sincerity means surrender to whatever happens as a result of shared commitments, simple living is reflected in work patterns and mindsets that are not adventurous, independence means the ability to determine the *manhaj* of life in Islamic boarding schools without being influenced by other parties, *ukhuwwah* is the basis for interaction by prioritizing the concept of brotherhood, and freedom in thinking and acting is based on the previous four spirits so as to avoid absolute and irresponsible freedom. At the *amaliyah* level, all those involved in the educational process, both at the academic and *pesantren* levels, practice the five spirits in total (*kaaffah*). Thus, the five spirits have become a tradition rooted in life in Islamic boarding schools, which encourages a harmonious life.

The values contained in the five spirits of the *pesantren* are the core values that must be possessed by all members of the *pesantren*. To make it easy to remember, these values are posted in every office and in various places that are easy to see.

Implementative Value

Islamic boarding schools, with all their activities, still maintain the sacredness of life amidst the crush of profane culture. Sacred in Javanese means holy, or clean. In KBBI, it means holy or sacred. The sacredness of life in the UNIDA Gontor environment means that what is done by all the inhabitants of the holy boarding school and is bound by merits and sins is not empty of value (profane). This is in accordance with the expression of KH. Hasan Abdullah Sahal: "*Our life in this Pondok is sacred; there are no activities except those bound by merits and sins. We recite the shahadah asyhadu an la ilaha illallah wa asyhadu anna Muhammadan Rasulullah, meaning if we die, we die a martyr.*" The statement is in line with the word of Allah: "*And I did not create jinns and humans except to worship me*". The sacredness of life is the embodiment of the values of faith, Islam, and *Ihsan*. Faith means believing that all the commands of Allah SWT are true. Islam means carrying out these orders, and *ihsan* is a form of sincerity and prudence in carrying out Allah's commands. In the daily lives of students, they do not discriminate between those who worship and those who do not. For them, all activities in the cottage are acts of worship that demand seriousness. This can be seen in their seriousness in preparing the *Khutbatul 'Arsy* introduction week, the *al-Hamra* Night Spectacular art performance, and the multicultural night show seriously, earnestly, and all out. An understanding of sacredness in all activities will foster a life that is prudent on the one hand and serious on the other. Be careful because you are afraid of wrong and sin, and earnestly because you are rewarded and for the sake of success. Sacredness is also seen in the use of time; for students, time is expensive and

must be used as much as possible. The dynamics of life on campus are filled with various activities, both academic and non-academic, so that no time is wasted. Furthermore, with the dense dynamics of activities, it is possible for the residents to compete in seeking various experiences and rewards at the same time. This sacred value allows for a harmonious relationship between them.

Respect and Award Value

Respect in the *pesantren* environment is an attitude of glorifying and appreciating caregivers, or kiai, which then becomes the culture of the *pesantren*. In various meetings, students greet each other in harmony, regardless of their region of origin. If they walk past each other, they greet each other, especially their seniors. When visiting teachers who also live in the UNIDA environment, they greet and shake hands. Thus, an atmosphere of familiarity wrapped in the value of respect is created. There is a tradition within UNIDA that the language of daily communication is, as a courtesy, Arabic.

The actualization of the value of respect is not only bottom-up (students to kiai/caregivers/lecturers) as described above, but also top-down (clerics, caregivers, and lecturers to santri students). The kiai or caregiver respects students in the form of appreciation for achievements and by giving strategic assignments/mandates for career development. Student achievement is calculated from the accumulation of academic and non-academic achievements, in accordance with what was stated by Asad Arsyah S.M. BAAK UNIDA Gontor staff.

"Regarding the assessment of student achievement, UNIDA Gontor applies an integrated assessment that combines academic and religious achievements. Academic and non-academic activities are integrated into one system so that the overall potential and achievements of students in all fields while they are studying at UNIDA

Gontor can be measured, appreciated, and evaluated."

Academic achievement is achieved through various types of learning evaluation, which are formulated in the grade point average (GPA) with intervals of 0 to 4, while Islamic achievement is achieved through Islamic boarding school activities as measured by the Student Academic Support Credit Score (AKPAM), which is obtained from the activeness of students in participating in Islamic boarding school activities. Points have been determined per activity as described in the following table:

Table 2. Assessment of Student Academic Supporting Credit Points

No	Assesment Field	Point
1	Scientific	120
2	Spirituality	90
3	Arts and Sports	30
4	Organization	90
5	Devotion	30
6	Experience and Academic Supports	40
Total		400
Achievements Index		4.00

Apart from respecting and appreciating student activities, UNIDA also encourages all students and lecturers' works to be submitted for intellectual property rights (IPR), be it patents, copyrights, industrial designs, brands, or others. Thus, any activities of students and lecturers are appreciated, respected, and valued.

Honesty Value

Honesty can be interpreted as words or actions that do not contain lies. In religious terms, it is called *amanah*, which means trustworthy; a person can be trusted if he is

honest and responsible. Honesty is the key to success and safety. On the other hand, lies and dishonesty are the roots of all sins.

Trust values are instilled in students through theoretical and practical activities. Theoretical activities are carried out through learning in *halaqah ilmi*, such as morning studies at mosques and in dormitories, and practical activities through assignments. Students are entrusted with taking care of student cooperatives, canteens, and others. *Santri* students who are trustworthy and honest can be seen from an attitude that reflects being a person who always speaks honestly and can be trusted in every word and deed when given responsibility for certain activities.

To practice honesty, *santri* students who are mandated to take care of organizations are required to report their activities and finances. Not even a penny of money goes out without accountability. If there is a deficiency or mistake in the use of finance, they are required to replace it. Furthermore, to get used to neatness in financial reporting as accountability, in each work unit that deals with finance there is written: "*Neat administration is absolutely necessary (mandatory) to maintain trust*" (KH. Imam Zarkasyi).

There is no success without togetherness. Historically, the pesantren began with a *pious* man who taught knowledge to students from around the kiyai's house. Gradually, the number of santri increased to the point that the *kyai's* house was not suitable for learning. Meanwhile, students who come from remote areas also need a place to live. So the students took the initiative to build booths by working together. Meanwhile, for daily life, they cook independently. Along with the times, Islamic boarding schools have also developed. The boarding houses for the students, which were previously made of huts made of bamboo, have now turned into solid, permanent building units made of cement and concrete. However, the value of togetherness does not fade; a form of togetherness is applied by jointly paying contributions for the benefit of their lives and

education (pay dues, use both). K.H. Imam Zarkasyi, one of the founders of *Pondok Modern Gontor*, advised: "Every time a newcomer arrives, it means that there are more members who are also responsible for the togetherness of the pondok. Payments taken are only as contributions for boarding and school, not as contributions for rent and wages. The money is then used for the benefit of the pesantren, such as to repair the hostels previously built by the previous students. This is what is meant by all of them pay dues and use them together."

Togetherness grows from an attitude of trust, and trust starts from an attitude of *ta'aruf* (awareness of knowing each other) and *tafahum* (mutual understanding), which in the end results in an attitude of *ta'awun* (mutual help and cooperation). These values are instilled through various academic and non-academic activities. For example, in collaborative research, laboratory practice activities, field practice activities, KKN, and so on.

This *ta'awun* attitude is also manifested in cooperative activities with various domestic and foreign parties by prioritizing the principle of openness so that each can learn from the other and complement each other to achieve progress. This is in accordance with the statement of Yoke Suryadharma, head of the Bureau of Cooperation, Alumni, and Foreign Relations: "The cooperation carried out by UNIDA is open and universal, in the sense that it never limits cooperation with anyone, as long as it is in accordance with UNIDA principles, nor does it discriminate one class, ethnicity and religion. The principle of *Pondok Modern Gontor*, which 'stands above and for all groups', becomes the basis for cooperation. Another principle is mutualism, or mutual benefit. This collaboration manifests itself in the form of collaborative research, joint seminars, student exchanges, research funding, lecturer exchanges, the exchange of thesis advisers, theses and dissertations, community service collaborations, and so on."

This explanation shows that UNIDA Gontor is an Islamic boarding school that upholds the attitude of togetherness so that it is able to establish cooperation with various agencies.

UNIDA is a *waqf*-based university under *Pondok Modern Gontor*. Submission of *waqf* since 1958 with the terms and conditions that the first party, namely, the founder of *Pondok Modern Gontor*: K.R.H. Ahmad Sahal, R.H. Zainuddin Fananie, and K.R.H. Imam Zarkasyi, handed over 1.74 ha of dry land, 16,851 acres of wet land, and 12 buildings to the second party, all of whom are members of the Modern Pondok Family Association (IKPM). They are: K.H. Idham Cholid, Ali Murtadlo, Shoiman BHM, Ghazali Anwar, K.H. Idham Cholid, Ali Murtadlo, Shoiman BHM, Ghazali Anwar, Lieutenant Colonel H. Hasan Basri, H. Mahfudz, Captain Irhamni. Aly Saifullah, Abdullah Syukri, Hadiyin Rifa'i, Amsin, Muhammad Tha'if, Marako Rouf, Al Muhammadiyah dan Abdullah Mahmud, with the following conditions:

1. Whereas *Waqf Pondok Modern*, as an Islamic Education Center, must comply with the provisions of Islamic Religious Law to become a charity and a place of charity,
2. That *Pondok Modern* must be a source of Islamic knowledge, Al-Qur'an/Arabic language, general knowledge, and have the spirit of *Pondok*.
3. Whereas *Pondok Modern* must become an institution that serves the community and forms the character or personality of the *ummah* for the welfare of the inner and outer worlds, the world hereafter,

That the second party is obliged to: maintain and improve so that *Pondok Modern* becomes a quality and meaningful Islamic university; Make sure that the second party has a notarized deed in which the terms and regulations are clearly applied, in the shortest possible time. The *waqf* charter is

the basis for establishing the vision and mission of UNIDA Gontor.

With the existence of the *waqf* charter, the position, status, orientation, and objectives of *Pondok Modern Gontor*, including UNIDA, are clear. Thus opening the fighting spirit and the spirit of service for the next cadre. It is this spirit that encourages us to continue to fight *lillah* and get rid of ego and personal interests so that a harmonious and peaceful life can be established.

The value of *waqf* was further developed by UNIDA by establishing an institution called the International Center for *Awqaf* Studies (ICAST) or the Center for *Waqf* Studies, whose main task is to educate the public on how to manage *waqf* productively, which includes fundraising, managing, and empowering the proceeds of *waqf* to *mauquf 'alaih*. ICAST is a manifestation of UNIDA's vision and mission as a *waqf* living legacy institution in Indonesia.

Syûrâ, or deliberation, is a means to determine attitudes in a pluralistic life. UNIDA Gontor implements higher education that is integrated with *pesantren* (Islamic boarding schools); thus, all students live in *pesantren* or dormitories. Students who come from all corners of the world have varied cultural capital, which has the potential for conflict. To overcome this, UNIDA requires all students who will study at UNIDA and their guardians to make a statement whose contents include their readiness to obey their leaders and assistants, while their guardians fill out a statement not to interfere in UNIDA's internal affairs. Thus, all students are ready to be educated and develop their potential. Other than that, the regulations and disciplines that develop at UNIDA are the result of student agreements reached through dialogue and deliberations held by the Student Council every year, which are packaged in the "muker Dema" program. The results of the trial are then submitted to the *kiai*/chancellor for approval.

When dealing with students who break the rules, *Syûra* values are also used to teach

them a lesson. Students who break the rules don't always get punishments. Instead, teachers first try to talk to them and persuade them to change. In this case, it also contains the values of *islah* (conflict resolution) and *sulh* (reconciliation), as well as the value of *'Afw maghfirah* (forgiveness). For example, they are given direction, guidance, and motivation, that leads to the growth and development of awareness within themselves.

UNIDA Gontor instills the value of wisdom to students so that they understand the philosophy of various phenomena that develop on campus and outside campus through various forms of activities, such as: thematic discussions about the development of the contemporary Islamic world. Studies at mosques and dormitories, studies at CIOS (Center of Islamic Occidental Studies), studies on the Islamization of Science, studies on *waqf*, economic studies and so on. Besides that, *wisdom values* are displayed on the pages of UNIDA as a slogan that is read by everyone who crosses it. The slogan reads "*the fountain of Wisdom*" which means the fountain of wisdom/*hikmah*. The local wisdom activities that students take part in are music, various regional dances, horse riding, archery, *pencak silat*, *teakwondo*, *marawis*, and *reog*. Local wisdom is played by student actors from randomly selected areas, so students from abroad can play *reog* or other local wisdom. Activities like this form flexibility and flexibility in association which leads to a harmonious life.

Peace can mean a state of calm. Peace can also describe the emotional state within. Peace can also be interpreted as a harmony in natural life between humans where there is no enmity or conflict. Historically, all Islamic boarding schools teach a peaceful life, the existence of *pesantren* that are established in remote areas is one proof that *pesantren* teach peace, away from the hustle and bustle of political, economic, social and other interests. UNIDA Gontor is the same way, its location in the village, in the middle of a stretch of green rice fields, flanked by Mount *Bhayangkaki*, Mount *Wilis* and Mount *Pringgitan* with a cool atmosphere

signifies a peaceful condition. Apart from the geographical side, the scent of peace can also be observed from the name of the college, namely: "*Darussalam*", taken from Arabic which means peaceful village. The word Darussalam is also found in the Qur'an in Yunus 25: "*And Allah calls (people) to Darus-salam (heaven), and gives instructions to those who wants to the straight path (Islam).*"

The mufassirs agreed that the meaning of *darussalam* in the verse above is the name of heaven. Behind the naming is hope, namely, the hope of living in harmony and peace in the world and going to heaven in the hereafter.

Equality shows the existence of similarities between social levels. This egalitarian spirit has long been exemplified by the founder of *Pondok Modern Gontor*. One of them is the sacrifice of the founders, not to be called Raden, and their children and grandchildren, not to be called Gus or Kiai. This is in accordance with what Noor Syahid said: "*For the indigenous people of Gontor village like me, KH. Ahmad Sahal, KH. Zainuddin Fannanie, and KH. Imam Zarkasyi, hereinafter referred to as Trimurti Founder of Pondok Modern Gontor, is a descendant of aristocrats who has the right to be called Raden, but he does not want to be called Raden; yet they are simply Mr. Sahal, Mr. Zainuddin, and Mr. Zar. That was his greatest sacrifice.*"

This statement can also be proven in everyday life. In the *Dalem* family environment, they are used to being called "sir", either for younger siblings or older siblings. Furthermore, with the passage of time, a culture of calling people who are respected in *Pondok Modern Gontor* with the title *ustadz* developed, until now. When examined in depth, the sacrifices that have been made by the founders of *Pondok Modern Gontor* break the traditions that have been rooted in society and form new traditions that contain the value of equality.

As the value of equality grows, the value of justice in its management system grows as well. This means that the manager

treats everyone in the same way, according to the rules and discipline that were agreed upon. To keep these two values in place, UNIDA offers a number of web-based applications that everyone can use based on their own authority. Among these applications are SIAKAD UNIDA Gontor, AKPAM Online, SIMPATIKA, Repository, Admission Online, E-KHIDMAH, Graduation, E-BUDGETING, E-Litabmas, and others.

The value of equality developed by UNIDA Gontor does not prevent educators and students from receiving achievements. Precisely encourage them to behave in a *fastabiqul khairât* (healthy competition) manner without demeaning other parties. The results of a survey conducted by researchers on 200 students, or 4.5% of the population, showed that the majority admitted that they received harmony religious values education from UNIDA Gontor; the details are as follows: 191 students, or 95.5%, said they received education on religious values of harmony from UNIDA Gontor, 7 students, or 3.5%, said they were unsure; and 2 students, or 1%, said they did not receive education on religious values of harmony.

The contents of the religious values of harmony in question include universal values (kindness, compassion, peace, equality, justice), values of mutual trust, tolerance, and competition in a good way, as theorized by Azizy. The survey results show that the majority recognizes that all religious values of harmony exist in higher education at UNIDA Gontor. 184 students or 92% answered all the religious values of harmony; 5 students or 2.5% answered universal values; 7 students or 3.5% answered the value of mutuality; and 4 students or 2% answered the value of competition in a good way.

CONCLUSION

Based on the research focus, data exposure, research findings, analysis of field data, and analysis of Islamic perspectives, it can be concluded into the following 5 important points:

First, the pattern of integration of *pesantren* (Islamic boarding schools) in higher education, the integration of *pesantren* at UNIDA Gontor has a pattern of comprehensive integration, value integration, and system integration. Specifically, combining the higher education system, which is managed by modern management and supported by quality assurance, with the *pesantren* system, which tends to be traditional, as well as combining competitive university values with *pesantren* values, which are full of Islamic values, to produce a competitive culture. Both systems are religious and adhere to the principles of faith, science, and charity.

Second, the concept of religious harmony in *pesantren* originates from the Quran, hadith, *pesantren* teachings, and their traditions. These values are based on monotheism and strong faith, which are the worldviews of the inhabitants and are applied in daily life. The core values are summarized in the five spirits, namely sincerity, simplicity, independence, *ukhuwwah Islamiyyah*, and freedom. Supported by the values of the sacredness of life: values of peace, equality, respect, appreciation, honesty, *waqf*, *syûrâ*, and wisdom.

Third, the religious values of harmony are implemented in daily activities through four centers of *pesantren*, namely mosques, dormitories, classes, and the environment or nature, with the stages of *harmony knowing*, *harmony feeling*, *harmony action*, *harmony controlling (tawashi bi-al-haq)*, and the last is *harmony evaluation*. The integration model of four educational centers—mosques, classes, dormitories, and environment/nature—is very helpful in the process of internalizing the religious values of harmony.

Fourth, the form of successful education instilling religious values of harmony has the following indications: (a) obedience to *Allah*, (b) obedience to *Rasulullah*, (c) respect for teachers, (d) sincerity in work, (e) modesty and humility (*tawadhu'*), (f) cooperation, (g) getting along well in association, (h) strong *ukhuwwah*, (i) healthy competition, (j) advising each other in kindness, and (k) a safe and peaceful campus life.

Fifth, the education of harmonious religious values in the *pesantren* higher education system is urgently needed in the era of globalization. In order to stem negative elements that have an impact on disharmony between people and the potential for conflict. Islamic boarding schools instill religious harmony in order to foster mutual respect, cooperation, forgive each other, and give each other advice so as to create a harmonious and peaceful campus life.

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