



## Ma'had al-Jāmi'ah: Synthesis of Islamic Boarding School and University

Mochamad Nasichin Al Muiz<sup>1</sup>, Abd. Rachman Assegaf<sup>2</sup>, Imam Machali<sup>3</sup>

<sup>1</sup>Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia

<sup>2</sup>Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

<sup>3</sup>Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

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### ABSTRACT

This study aims to investigate the role of Ma'had al-Jāmi'ah in achieving the vision of UIN Sayyid Ali Rahmatullah Tulungagung and to determine the implementation of the synthesis between Islamic boarding school education and Islamic university in the education system. This research employed a qualitative approach. The setting was at Ma'had al-Jāmi'ah Sayyid Ali Rahmatullah Tulungagung. The methods for collecting data were interviews, observation, and documentation. Data were validated by data triangulation. Meanwhile, the data analysis used an interactive model employing collection, reduction, display, and verification. The results of the study show that (1) Ma'had al-Jāmi'ah takes a strategic role in achieving the vision of UIN Sayyid Ali Rahmatullah Tulungagung through cultural education as a support for academic education, namely Islamic boarding school education, (2) the implementation of the synthesis of Islamic boarding school and Islamic University at Ma'had al-Jāmi'ah of UIN Tulungagung according to Parsons cannot be separated from four functions – Adaptation, Goal Attainment, Integration, and Latency as requirements in its sustainability. The theoretical contribution that is built is that the existence of Ma'had al-Jāmi'ah can run and develop on top of the system that is formed.

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#### Corresponding Author:

Mochamad Nasichin Al Muiz

Email: [m.nasichin\\_almuiz@yahoo.com](mailto:m.nasichin_almuiz@yahoo.com)

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## INTRODUCTION

Globalization requires a change in all aspects of life, including changes in perception, orientation, and even the level of selectivity of the Indonesian people in determining education.<sup>1</sup> This era demands education to realize human qualities that are tough, superior, and able to think and act creatively and innovatively.<sup>2</sup> Education is considered the most effective social engineering model for preparing future society because people can think broadly and measurably through education.

For this reason, in the world of education, especially in Islamic tertiary institutions, we are faced with the demands of society and who want universities in Islamic tertiary institutions to be able to produce truly high-quality output. The output they want is to master the knowledge, expertise, and skills needed to achieve a decent and prosperous life and also have an adequate and comprehensive provision of religious knowledge. So it is imperative to balance the mastery of science and technology with the cultivation of faith and piety.<sup>3</sup>

Islamic University met academic, religious, ideological, and political needs. In particular, this institution is a center for scientific development, moral values, and religious understanding comprehensively. This development must balance knowledge, faith, and good deeds. Therefore, it is necessary to formulate a comprehensive, integrative, and integrated education system based on the principle of the unity of science and religion, between the interests of the world and the hereafter, material and spiritual, physical and spiritual.

Sayyid Ali Rahmatullah State, the Islamic University of Tulungagung, to enable students specifically to master religious spirituality and understand religiosity and other characteristics,<sup>4</sup> is still looking for an effective and efficient form. Meanwhile, it is increasingly difficult to find a form of education adequate for religious understanding and spirituality because of the variety and breadth of scientific disciplines, not to mention the diversity of students with diverse educational and social backgrounds. The dynamics of university development promote varied students' mastery and understanding of religion, even relatively low, including a lack of reading and writing al Qur'an knowledge.<sup>5</sup> This lack of religious experience affects religious attitudes, ways of dressing, speech, and communication of students to fellow students, employees, lecturers, and even spiritual practices.<sup>6</sup>

The problems above are the factors behind several Islamic Universities offering an

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<sup>1</sup>M Amin Haedari and Abdullah Hanif, *Pesantren Masa Depan: Dalam Tantangan Modernitas Dan Tantangan Kompleksitas Global* (Jakarta: IRD PRESS, 2006), 194.

<sup>2</sup>Ramayulis, *Dasar-Dasar Kependidikan: Suatu Pengantar Ilmu Pendidikan* (Jakarta: Kalam Mulia, 2015), 81.

<sup>3</sup>Asmaun Sahlan, *Religiusitas Perguruan Tinggi: Potret Pengembangan Tradisi Keagamaan Di Perguruan Tinggi Islam* (Malang: UIN-MALIKI PRESS, 2011), 1.

<sup>4</sup>In order to achieve the vision of UIN Sayyid Ali Rahmatullah Tulungagung, namely the formation of an academic society that is based on the principles of science, has good morals and has an Islamic spirit, rahmatan lil'alamin.

<sup>5</sup>Based on the results of the placement test in the religious field, courced from interviews with the director of Ma'had al-Jāmi'ah IAIN Tulungagung, Dr. KH. Teguh Ridwan, M.Ag, July 25, 2020.

<sup>6</sup>Interview with Ust Muhamad Fatoni, M.Pd.I as a lecturer, the *murabbi* and the Head of Madin Ma'had al-Jāmi'ah IAIN Tulungagung, July 29, 2020.

integrated education system or model between science and religion.<sup>7</sup> However, in realizing this, cultural education is needed to support academic education because the educational model is not only modified to keep up with the times and intellectual improvement, but the values of morality and noble character must always be pursued in implementing Islamic education. Indonesia currently needs exemplary human resources, academic character as the university's goal, the religious soul's character, and those who uphold moral, noble behavior, and Islamic values.<sup>8</sup> The latter is often identified with the profile of *pesantren* graduates.

Islamic boarding schools are the original “indigenous” Indonesian Islamic education system<sup>9</sup> which has shown its role in many ways, for example, making a major contribution to the development of the whole human being. Functionally, Islamic boarding schools are seen as a multidimensional system. It functions as an educational, social, missionary, and cultural institution. Islamic boarding schools focus on *tafaqub fiddin* with their unique traditions. This tradition can synergize moral values into the education system so that a new education system called Islamic education is born. Then from an educational perspective, Islamic boarding schools are the only institutions resistant to various waves of modernization.<sup>10</sup> According to Azyumardi Azra, Islamic boarding schools have survived under this condition.<sup>11</sup> However, in this era of globalization, Islamic boarding schools are demanded to become accommodative Islamic educational institutions.<sup>12</sup> It includes responding to the development of science and technology and the dynamics of the rapid growth of society, especially in the increasingly diverse field of education.<sup>13</sup>

Recently, we have witnessed the convergence between Islamic boarding schools and universities, which is seen as a constructive development,<sup>14</sup> as in most<sup>15</sup> Islamic Universities in Indonesia, including UIN Sayyid Ali Rahmatullah Tulungagung. The effort that is used as an endeavor in integrating knowledge and convergence is by organizing an Islamic educational institution called Ma'had al-Jāmi'ah. It aims to form a generation with complete personality, as well as to create scientifically religious university institutions which can produce graduates who have extensive knowledge, have good morals, are cultured, and have the spirit of Islam *rahmatan lil'alam*, as well as develop the spirituality and religiosity

<sup>7</sup>Imam Suprayogo, *Universitas Islam Unggul: Refleksi Pemikiran Pengembangan Kelembagaan Dan Reformasi Paradigma Keilmuan Islam* (Malang: UIN Malang Press, 2009), 107.

<sup>8</sup>Prawidya Lestari, “Sinkronisasi Pendidikan Pesantren Dan Perguruan Tinggi Islam Guna Menyiapkan Sumber Daya Manusia Menyongsong Satu Abad Nahdlatul Ulama’,” *PROGRESS: Jurnal Pendidikan Agama Islam Universitas Wahid Hasyim* 6, no. 2 (2018): 39.

<sup>9</sup>Nurcholish Madjid, *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997), 103.

<sup>10</sup>Suwendi, *Sejarah Dan Pemikiran Pendidikan Islam* (Jakarta: Raja Grafindo Persada, 2004), 157.

<sup>11</sup>Azyumardi Azra, *Pendidikan Islam, Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 2000), 95.

<sup>12</sup>Muhajir, “Pesantren Sebagai Institusi Pendidikan Islam (Pesantren Akomodatif Dan Alternatif),” *Jurnal Saintifika Islamica* 1, no. 2 (2014): 7–11.

<sup>13</sup>In'am Sulaiman, *Masa Depan Pesantren: Eksistensi Pesantren Di Tengah Gelombang Modernisasi* (Malang: Madani, 2010), 23; Abu Yasid et al., *Paradigma Baru Pesantren: Menuju Pendidikan Islam Transformatif*, ed. Yudi (Yogyakarta: IRCiSoD, 2018), 72.

<sup>14</sup>A. Malik Fadjar, “Sintesa Antara Perguruan Tinggi Dan Pesantren: Upaya Menghadirkan Wacana Pendidikan Alternatif,” in *Quo Vadis Pendidikan Islam: Pembacaan Realitas Pendidikan Islam, Sosial Dan Keagamaan*, ed. Mudjia Rahardja (Malang: UIN Malang Press, 2006), xxv.

<sup>15</sup>It can be seen from the participants of the FGD Mudir Ma'had al-Jāmi'ah of Islamic Universities throughout Indonesia which was held at IAIN Tulungagung from June 28 to July 1, 2019.

of the academic community.

Universities and Islamic boarding schools are two educational traditions that have many differences.<sup>16</sup> For example, Universities are a phenomenon in urban areas, while Islamic boarding schools are symptoms in rural areas. Universities are synonymous with modernity, Islamic boarding schools are synonymous with traditionalism, and universities emphasize education that is liberal and universal. In contrast, Islamic boarding schools emphasize dogmatic and conservative attitudes because they are centered on the figure of the *Kiai*.<sup>17</sup> However, such a perception of dichotomous dualism may be considered inappropriate. However, this will lead to the perception that Islamic boarding schools and universities are incapable of responding to the challenges of the times.<sup>18</sup>

UIN Sayyid Ali Rahmatullah Tulungagung is one of the government institutions that developed the Ma'had al-Jāmi'ah program. Initially, this program was only attended by students staying in dormitories with a series of curricula and activities generally carried out in Islamic boarding schools. In 2017, the program was also mandatory for all new students even though they do not stay in a dormitory with the Madrasah Diniyah program. In 2019, the program was also developed for lecturers and staff. In this last program, there are various classifications of learning, including reading and writing of al Qur'ān, *taḥfidh*, recitations, and study of the book of *turāts*, which focus on procedures for reading and understanding it and focus on discussions on developing an understanding of the contents of the book with contemporary problems.

The discussion in this paper uses Talcott Parsons' structural-functional sociology theory with the AGIL scheme (Adaptation, Goal Attainment, Integration, and Latency).<sup>19</sup> This theory is used to see the implementation and existence of the synthesis of Islamic boarding schools and Islamic universities. In Parsons' view, the four functional imperatives will survive if implemented, balanced, and complementary. In a social system, certain functions and needs must be met by each method. The process is the complexity of activities directed to meet needs. Functional requirements are system requirements related to their environment. They are related to achieving goals, the suitability between elements, and the means needed to achieve goals.

As far as the literature search conducted by the authors, there have been some studies on Ma'had al-Jāmi'ah from previous researchers, including research conducted by Mu'awanah,<sup>20</sup> Muksin,<sup>21</sup> Husniyatus Salamah Zainiyati,<sup>22</sup> Semin,<sup>23</sup> Cahya Edi Setyawan,<sup>24</sup>

<sup>16</sup>This difference is not only institutional, but also philosophical and cultural.

<sup>17</sup>A. Malik Fadjar, "Sintesa Antara Perguruan Tinggi Dan Pesantren: Upaya Menghadirkan Wacana Pendidikan Alternatif," xxi; Devi Pramitha, "Kepemimpinan Kyai Dalam Mengaktualisasikan Modernisasi Pendidikan Pesantren Di Perguruan Tinggi (Studi Interaksionisme Simbolik Di Ma'had Sunan Ampel al 'Aly UIN Malang)," *J-PAI: Jurnal Pendidikan Agama Islam* 4, no. 1 (December 2017): 23.

<sup>18</sup>The failure of education in producing resources that have skills in the fields of Islamic sciences and morality and mastery of technology synergistically implies for the potential bottlenecks of Islamic boarding schools and universities whose capacity is as agents of social change in participating and supporting the nation's social transformation process.

<sup>19</sup>Talcott Parsons, *Talcott Parsons on Institution and Social Evolution: The Heritage of Sociology* (Chicago: The University of Chicago Press, 1983), 23.

<sup>20</sup>Mu'awanah, *Manajemen Pesantren Mahasiswa: Studi Ma'had UIN Malang* (Kediri: STAIN Kediri Press, 2009).

<sup>21</sup>Muksin, "Sistem Pendidikan Pesantren Kampus, Studi Tentang Pesantren Perguruan Tinggi Institut

Ahmad Fatoni,<sup>25</sup> Zawaqi Afdal Jamil,<sup>26</sup> Annisa Rosyidah,<sup>27</sup> Syamsudin Salim and Toha Makhsun.<sup>28</sup> However, the research that has been carried out, according to the authors, has not yet touched on the Aspects of the Role of Ma'had al-Jāmi'ah in achieving the university's vision and implementing the existence of a synthesis of Islamic boarding schools and Islamic universities as educational institutions independently. For this reason, this paper also complements and fills in the gaps in the results of previous research.

Based on the problems above, the focus of this paper is to answer the first question. What is the role of Ma'had al-Jāmi'ah in achieving the vision of UIN Sayyid Ali Rahmatullah Tulungagung? and secondly, how is the implementation and existence of the Education Synthesis of Islamic Boarding Schools and Islamic universities at Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung?

## RESEARCH METHOD

This research employed qualitative research, so the analysis used to solve a problem relies on critical and in-depth data analysis. It is presented in new ways and needs. The design made was only temporary. It focused more on substantively forming a theory from the facts obtained in the field.<sup>29</sup> This research is also referred to as qualitative descriptive research, which describes the research activities carried out on a particular object, namely Ma'had al-Jāmi'ah at UIN Sayyid Ali Rahmatullah Tulungagung clearly and systematically so that it can be carried out objectively by the data and facts. Qualitative research like this is often assumed to be interpretive research.<sup>30</sup>

The research data comes from field research and literary research. It is field research on Ma'had al-Jāmi'ah by taking a special setting at UIN Sayyid Ali Rahmatullah Tulungagung. Observation, interviews, and documentation carry out field data collection techniques. In contrast, literary research searches books, journals, bulletins, dissertations, theses, and so on. The activities in analyzing this research data include data collection, data

Dirosah Islamiyah Al-Amien (IDIA) Preduan Sumenep Madura” (Tesis, Surabaya, IAIN Sunan Ampel Surabaya, 2011).

<sup>22</sup>Husniyatun Salamah Zainiyati, “Model Kurikulum Integratif Pesantren Mahasiswa Dan UIN Maliki Malang,” *Ulumuna* 18, no. 1 (2014): 139–58.

<sup>23</sup>Semin, “Manajemen Pendidikan Berbasis Budaya Pesantren Dalam Pembentukan Karakter Mahasiswa (Studi Atas Ma'had al-Jāmi'ah Ulil Abshar STAIN Ponorogo)” (Tesis, Yogyakarta, Universitas Islam Negeri Sunan Kalijaga, 2015).

<sup>24</sup>Cahya Edi Setyawan, “Menggagas Model Perguruan Tinggi Agama Islam Berbasis Pesantren,” *AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam* 6, no. 1 (June 2017): 99–127.

<sup>25</sup>Ahmad Fatoni, “Pengelolaan Mutu Pesantren Mahasiswa (Penelitian Kualitatif Di Ma'had al-Jāmi'ah Ulil Abshor IAIN Ponorogo)” (Tesis, Ponorogo, Institut Agama Islam Negeri Ponorogo, 2017).

<sup>26</sup>Zawaqi Afdal Jamil, “Evaluasi Manajemen Ma'had Al-Jāmi'ah Perguruan Tinggi Agama Islam,” *Tadbir: Jurnal Studi Manajemen Pendidikan* 2, no. 1 (June 8, 2018): 1–22.

<sup>27</sup>Annisa Rasyidah, “Model Pengembangan Kurikulum Pesantren Kampus Berbasis Karakter (Studi Kasus Di Pusat Ma'had Sunan Ampel al 'Aly Universitas Islam Negeri Maulana Malik Ibrahim Malang)” (Tesis, Malang, UIN Maulana Malik Ibrahim Malang, 2018).

<sup>28</sup>Syamsudin Salim and Toha Makhsun, “Manajemen Pesantren Mahasiswa (Studi Kasus Manajemen Pesantren Aji Mahasiswa Al-Muhsin Yogyakarta),” *Al Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 1, no. 2 (August 2018): 58–69.

<sup>29</sup>Sudikin, Mundir, and Alisjahbana, *Metode Penelitian: Membimbing Dan Mengantar Kesuksesan Anda Dalam Dunia Penelitian* (Surabaya: Insan Cendekia, 2005), 23.

<sup>30</sup>John W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif Dan Campuran*, trans. Achmad Fawaid and Rianayati Kusmini Pancasari, 4th ed. (Yogyakarta: Pustaka Pelajar, 2016), 251.

reduction, data display, and conclusion drawing/verification.<sup>31</sup>

## RESULT AND DISCUSSION

### The Role of Ma'had al-Jāmi'ah

The presence of Ma'had al-Jāmi'ah in Islamic universities as a convergence between Islamic boarding schools and Islamic universities aims to meet local and global demands in line with globalization, westernization, and radicalization. The establishment of Ma'had al-Jāmi'ah is expected to be a center for strengthening faith and piety, increasing noble character and good deeds, developing Islamic knowledge comprehensively,<sup>32</sup> and becoming the major Islamic civilization for forming Muslim intellectuals who are communicative, creative, and innovative.

The Ma'had al-Jāmi'ah institution is an Islamic boarding school that exists and was established on the campus area.<sup>33</sup> It differs from student boarding schools, defined as boarding schools located on or near campuses with students from various universities nearby. As for what is meant by Ma'had al-Jāmi'ah in this study is an Islamic boarding school that a university founded, and the students are from a certain university, which aims to strengthen a comprehensive understanding of Islam.

Ma'had al-Jāmi'ah's various characters' existence is a form of adaptability and contextualization of Islamic boarding schools in the modern era and a form of the university's response to reality, which shows the rise of radicalism. Even at a certain level, this understanding rejects the existence of the Unitary State of the Republic of Indonesia.<sup>34</sup> Even though no single factor causes this understanding of radicalism, as Masdar Hilmy said, this can be ascertained due to the lack of a comprehensive understanding of religious texts.<sup>35</sup> A shallow and incomprehensive knowledge of the Islamic religion characterizes this notion of radicalism. In addition, the lack of knowledge and mastery of the Islamic religion among new students, such as reading and writing al Qur'an and other religious practices, also became a supporting factor for the establishment of Ma'had al-Jāmi'ah. Therefore, Ma'had al-Jāmi'ah takes a strategic role in achieving the vision of UIN Sayyid Ali Rahmatullah Tulungagung through cultural education as a support for academic education, namely Islamic boarding school education in this case, Madrasah Diniyah.

### Ma'had al-Jāmi'ah is a Part of an Islamic Education Institution

In English, an institution is called an institute (in a physical sense), a means or organization to achieve certain goals. In contrast, a non-physical substance is called an

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<sup>31</sup>Sugiyono, *Metode Penelitian Kualitatif: Untuk Penelitian Yang Bersifat Eksploratif, Enterpretif, Interaktif Dan Kontruktif* (Bandung: Alfabeta, 2017), 132–42.

<sup>32</sup>Mochamad Nasichin Al Muiz, "Ma'had al-Jāmi'ah Sebagai Wahana Pembinaan Mahasiswa Dalam Pengembangan Spiritualitas Keagamaan; Best Practice Ma'had al-Jāmi'ah IAIN Tulungagung," in *Best Practice Character Building: Model, Inspirasi Dan Catatan Reflektif*, by Syamsul Kurniawan et al., ed. Akhmad Faozan and Ali Afandi (Yogyakarta: Penerbit Samudra Biru, 2019), 128.

<sup>33</sup>Muksin, "Mencetak Sarjana Muslim Kaffah Lewat Pendidikan Pesantren Kampus," *AL - IBRAH* 1, no. 2 (December 31, 2016): 117.

<sup>34</sup>Result of FGD Mudir Ma'had al-Jāmi'ah throughout Indonesia at IAIN Tulungagung on June 28 – July 1, 2019 including efforts to increase religious knowledge such as reading and writin al Qur'an and so on.

<sup>35</sup>Masdar Hilmy, *Pendidikan Islam Dan Tradisi Ilmiab* (Malang: Madani, 2016), 78.

institution, a system of norms to meet needs.<sup>36</sup> Then institutions in Indonesia put more emphasis on two contradictory notions of physical and non-physical<sup>37</sup> so that Islamic educational institutions are interpreted as a place, organization, or environment in which the process of Islamic education takes place in achieving certain goals.

The dynamics of Islamic universities are always interesting to study because they are considered a strategic tool for transforming values and culture and providing a separate spectrum in opening Islamic intellectual insights and dynamics. Then a breakthrough emerged to establish Islamic educational institutions adapted to the times' needs and developments, including the establishment of Ma'had al-Jāmi'ah.

Ma'had al-Jāmi'ah is an Islamic education institution under the auspices of an Islamic university that specifically deals with religious issues in the realm of faith, worship, and behavior or morals for students and the academic community. Its main function is as an institution that aims to produce a generation of Muslims so that they have and master religious knowledge in depth and can live and practice it in life. *Mabasantri*, or students in the Ma'had al-Jāmi'ah dormitory, are new students in semesters one and two or until semester four; some have even been students.<sup>38</sup>

As an Islamic educational institution, Ma'had al-Jāmi'ah has a curriculum with the material taught that tends to resemble material in Islamic boarding schools in general. According to Zamakhsyari Dhofier, the books used in Islamic boarding schools can be classified into eight variants, such as a) *nahwu* and *shorof*, b) *tauhid*, c) *tafsir*, d) *hadits*, e) *ushul fiqh*, f) *fiqh*, g) Sufism or morals and other branches of knowledge are included *tarikh* and *balaghob*,<sup>39</sup> except for a few additions that are more directed at the academic world of university, the emphasis on mastering foreign languages, namely Arabic and English.

Ma'had al-Jāmi'ah is a new educational institution with flexible choices regarding the applied curriculum. It is done through pragmatic considerations. These considerations are carried out to provide added value to users of this educational institution. The material taught in the Ma'had al-Jāmi'ah curriculum at UIN Sayyid Ali Rahmatullah Tulungagung is monotheistic books such as *Aqidatul Awam*, *Jawahirul Kalāmiyah*; hadith books such as *Arba'in Nawawi*, *Ushfuriyyah*; fiqh books such as *Mabadiul Fiqhiyah*, *Risalatul Mabidh*, *Safinatul Shalah*, *Fathul Qorib*; moral books such as *Akhlāqul Banāt*, *Ta'limul Muta'allim*, *Ayyuhul Walad*; Sufism books such as *Minabus Saniyah*; grammar books (Arabic Grammar) such as *Amtsilatul Tashrifiyah Qowaidul I'lal*, *Jurūmiyah*, *Imriṭhy*, and *Alfiyah ibn Mālik*.<sup>40</sup>

Learning activities must be attended by all students staying at the Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung dormitory,<sup>41</sup> including the study of the yellow

<sup>36</sup>Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2002), 227.

<sup>37</sup>Physically, the institution is interpreted as a body or facility in which there are several people who move it. Non-physically, it is interpreted as a system that plays a role in helping to achieve goals.

<sup>38</sup>The time and students who can stay at the dormitory are adjusted to the campus policies.

<sup>39</sup>Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1994), 50.

<sup>40</sup>*Buku Panduan UPT Pusat Ma'had al-Jami'ah Institut Agama Islam Negeri Tulungagung Tahun Akademik 2018-2019* (Tulungagung: UPT Pusat Ma'had Al Jami'ah IAIN Tulungagung, 2018).

<sup>41</sup>At IAIN Tulungagung, there are activities that all new students must participate in, even if they do not stay at Ma'had al-Jāmi'ah dormitory, namely Madrasah Diniyah which are divided into several concentrations, including reading and writing al Qur'an (BTQ), studying turast or yellow bookds, the art of reading al-Qur'an (*tilawah*) and *tahfidh* (memorizing al-Qur'an).

book, mastery of Arabic and English, and the emphasis on *amaliyah* of Islamic teachings consisting of obligatory worship, sunnah, and other Islamic religious traditions as strengthening and developing the values of spirituality and religiosity in students. There is also a special program in the form of reading and writing al Qur'an learning activities up to memorizing them, adapted to student abilities.<sup>42</sup> All of that is done routinely in the daily activity schedule.<sup>43</sup>

Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung not only uses methods as in Islamic boarding schools such as *bandongan*, *sorogan*, and rote memorization, but it also applies a discussion model that is associated with current issues as a hallmark of university. Learning activities at Ma'had al-Jāmi'ah are not only the transfer of knowledge and certain skills training, but the most important thing is the inculcation and formation of religious values in students.<sup>44</sup> The three aspects of education, cognitive, affective, and psychomotor, are given simultaneously and in balance to students. Because the actualization of worship is if it can be carried out consistently daily, it will show its quality and quantity when it becomes tradition and habit.

Furthermore, the main person in charge of Ma'had al-Jāmi'ah education system management of UIN Sayyid Ali Rahmatullah Tulungagung, is a *mudir*<sup>45</sup> assisted by all *murobbi-murobbiyah*<sup>46</sup> and *asātiḥ*<sup>47</sup> as executors in education and teaching gave to students and assisted by *musyriḥ-musyriḥah*, namely administrators from senior students. *Mahasantri* or students stay in social and family situations continuously. They are in an atmosphere of education and guidance for a full day and night.

### Islamic Boarding Schools and Islamic Universities

The role of Islamic boarding school education in implementing national education can be seen as a subsystem of national education. Islamic boarding schools carry out education based on predetermined directions and objectives. Islamic boarding schools are Indonesia's only Islamic educational institutions that inherit traditional Islamic intellectual treasures. This inheritance is reflected in the loyalty of this institution to continue to carry out philosophical studies on the products of medieval intellectuals.<sup>48</sup>

Functionally, Islamic boarding schools are seen as a multidimensional system. It functions as an educational, social, missionary, and cultural institution. This multidimensional identity makes some people misled in observing and exploring the world of Islamic boarding schools because it seems they look the same. Still, they are very

<sup>42</sup>This activity was supported by extra activities which were carried out for a full month during the semester holidays which took place at Bustanu Usyaqil Qur'an Islamic Boarding School, Ngunut Tulungagung.

<sup>43</sup>Except for activities for all new students, including those who do not stay at Ma'had al-Jāmi'ah dormitory, which are held every Monday, Tuesday, Wednesday, and Thursday at 07.00 - 08.30 a.m.

<sup>44</sup>Interview with the director of Ma'had al-Jāmi'ah IAIN Tulungagung, Dr. KH. Teguh Ridwan, M.Ag, July 1, 2019.

<sup>45</sup>A director who is chosen by the Chancellor, is usually referred to as a caretaker or Kyai of Ma'had.

<sup>46</sup>Which consists of several lecturers as the implementing coordinator of all Ma'had activities.

<sup>47</sup>At Ma'had al-Jāmi'ah IAIN Tulungagung, the *ustaḥ* consists of several lecturers and also experts through collaboration with HIMASAL (Lirboyo Students Alumni Association), Ma'arif Institute and JQH (Jam'iyatul Qurro' wal Hufadz).

<sup>48</sup>Iskandar Engku and Siti Zubaidah, *Sejarah Pendidikan Islam* (Bandung: Remaja Rosdakarya, 2014), 177.



different. They appear to be conservative but secretly or even openly change themselves to keep up with the dynamics of the times.<sup>49</sup> In modern developments, Islamic boarding schools must become accommodative Islamic educational institutions.<sup>50</sup> It includes responding to the development of science, technology, and the dynamics of rapid societal growth so that it becomes a complex demand, especially in the increasingly diverse field of education, such as the Ma'had al Aly boarding school, student boarding school and campus boarding school at the Indonesian Islamic University.

Then, the transformation of State Islamic Universities in Indonesia has always been growing, starting with the presence of Islamic University in July 1945 until the change in status from STAIN and IAIN to UIN in 2002. Although Islamic and Indonesian Islamic universities are not state universities, State Islamic universities in Indonesia cannot be separated from their history. The dynamics in the transformation of State Islamic Universities in Indonesia have their characteristics and uniqueness, both from an institutional and scientific aspect. Political factors and the aspirations of Muslims are a part of the transformation of State Islamic universities in Indonesia.<sup>51</sup>

The significant characteristic is that the position of science is initially assessed in a dichotomous and monolithic manner. Then in its development, it is seen as integrated—the existence of UIN through the concept of integration of science results in exciting developments. Azyumardi Azra called it the term beyond imagination, which is a situation that has not been or has never been imagined before, where students at UIN can become experts in economics, medicine, technology, and so on, and also experts in Islamic religious knowledge.

However, there are still some problems that are the task of Islamic university, which are caused by the diversity of the social background of new student education, which also shows a variety of their understanding of Islamic teachings, including mastery and religious practices even the emergence of radicalism in the campus environment.

Therefore, a thought emerged about integrating Islamic boarding schools and universities in various forms, especially the Islamic boarding school model responding to Islamic universities or vice versa. In this case, the Islamic university establishes an institution, namely the synthesis of Islamic boarding schools and Islamic universities called Ma'had al-Jāmi'ah.

### **Ma'had al-Jāmi'ah as a Synthesis of Islamic Boarding School and Islamic University at UIN Sayyid Ali Rahmatullah Tulungagung**

Islamic Boarding Schools and Islamic Universities are two educational institutions that have many differences. Universities have advantages in rationality and

<sup>49</sup>Islamic boarding schools are non-formal Islamic educational institutions. Then, it adopts formal educational institutions, such as madrasas and schools, even Islamic and public tertiary institutions. This is the Islamic boarding schools strategy to anticipate lagging behind and eliminate the dichotomy of knowledge in Islam.

<sup>50</sup>Muhajir, "Pesantren Sebagai Institusi Pendidikan Islam (Pesantren Akomodatif Dan Alternatif)," 7–11.

<sup>51</sup>Amiruddin, "Dinamika Lembaga Pendidikan Tinggi Islam Di Indonesia," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 41, no. 1 (December 20, 2017): 111; Mastudi and Marzuki Wahid, *Perguruan Tinggi Agama Islam Di Indonesia: Sejarah Pertumbuhan Dan Perkembangan*, ed. Affandi Mochtar (Jakarta: Departemen Agama Republik Indonesia Direktorat Jenderal Kelembagaan Agama Islam, 2003).

experimentation, while Islamic boarding schools, according to Azra, are the traditional world of Islam that inherit and maintain the continuity of Islamic traditions developed by the ulama' from time to time, not limited by a certain period.<sup>52</sup>

The statement above follows what was said by Malik Fajar, that there is a difference between the educational traditions of Islamic boarding schools and universities. He said that Islamic boarding schools have advantages in morality but lack the tradition of rationality. However, they are considered capable of giving birth to individuals who are morally strong but still relatively weak in terms of intellect. On the other hand, universities have advantages in terms of rationality and enrichment of sufficient skills. However, they are still considered minimal in morals and ethics.<sup>53</sup> The university produces intelligent human beings despite lacking moral and ethical sensitivity.

With all their uniqueness, Islamic boarding schools are still expected to support the development of the education system in Indonesia.<sup>54</sup> The originality and uniqueness of Islamic boarding schools, aside from being a treasure of the nation's cultural traditions,<sup>55</sup> is also a supporting force for the pillars of education to bring up a generation of moral nations. However, with the current globalization that relies on the demands of professionalism in developing quality human resources, it demands adequate management of educational institutions. Significance of professionalism in education management is necessary for the enormity of industrialization and the development of modern technology.<sup>56</sup>

The world's life system dynamics are starting to abandon moral values and social institutions. It is clear that Islamic educational institutions, especially pesantren and Islamic tertiary institutions, always try to prepare their students to become human beings with scientific competence and adequate life skills and uphold the moral and ethical aspects as the basis for behaving and social life.

As a university subsystem, students have valuable assets for the future continuity of values and systems. In addition, students are a pillar of support for the struggle of generations where their social role in history is always required to be placed in an honorable and authoritative position both from a spiritual, intellectual, and emotional

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<sup>52</sup>Husniyatus Salamah Zainiyati, "Integrasi Pesantren Ke Dalam Sistem Pendidikan Tinggi Agama Islam: Studi Di Universitas Islam Maulana Malik Ibrahim Malang," *Jurnal Education* 7, no. 2 (December 2015): 70.

<sup>53</sup>A. Malik Fadjar, "Sintesa Antara Perguruan Tinggi Dan Pesantren: Upaya Menghadirkan Wacana Pendidikan Alternatif," xxi.

<sup>54</sup>In fact, the existence of Islamic boarding schools cannot be separated from the historical roots of Islamic education in Indonesia as the oldest educational institution and has shown its role in efforts to educate the nation's life. See Mochamad Nasichin Al Muiz, *Pengembangan Sistem Pendidikan Pesantren: Telaah Terhadap Pondok Pesantren Terpadu Al Kamal Desa Kunir Kecamatan Wonodadi Kabupaten Blitar* (Tulungagung: Akademia Pustaka, 2019), 1.

<sup>55</sup>Islamic boarding schools were culturally born and showed the authenticity of the Indonesian nation. It was stated that the forerunners of pesantren actually existed during the Hindu-Buddhist era. Then, the scholars preserved them by incorporating Islamic teachings without losing the previous cultural values. See Nurcholis Madjid, "Merumuskan Kembali Tujuan Pendidikan Pesantren," in *Pergulatan Dunia Pesantren: Membangun Dari Bawah*, ed. Dawam Rahardjo (Jakarta: Pusat Penelitian dan Pengabdian kepada Masyarakat, 1985), 3.

<sup>56</sup>Ainurrafiq Dawam and Ahmad Ta'arifin, *Manajemen Madrasah Berbasis Pesantren* (Yogyakarta: Lista Fariska Putra, 2004), 18.

aspect.<sup>57</sup> The strength of *pesantren*-based students as an integral part of the agent of change group is expected to be able to contribute to the enlightenment of society by paying attention to normative aspects.

The synthesis between Islamic boarding school and Islamic university education is considered an answer to the flow of globalization, which requires people to be proficient in technology and the development of the times while not abandoning the values of morality and comprehensive mastery of Islamic sciences. This synthesis model is currently being promoted in Islamic universities under the auspices of the Ministry of Religion, namely by establishing Ma'had al-Jāmi'ah. Most of these universities are presently making the Ma'had al-Jāmi'ah institution an attraction for developing the quality and quantity of their universities, including UIN Sayyid Ali Rahmatullah Tulungagung.

### **Implementation of Islamic Boarding School and Islamic University Synthesis Existence at Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung in the Talcott Parsons AGIL Scheme**

To see the manifestation of the existence of the synthesis of Islamic Boarding Schools and Islamic University Education, this study used Talcott Parsons' theory of structural functionalism with four functional imperatives, with the AGIL scheme – Adaptation, Goal Attainment, Integration, and Latency.<sup>58</sup> Structural functionalism is a notion or perspective in sociology that views society as a system consisting of interconnected parts; one part cannot function without a relationship with other components. A function is a complex of activities directed at fulfilling a system's requirements.<sup>59</sup> In contrast, the system is any set of interdependent elements that unite into a self-organizing whole and is managed by drawing resources from an environment.<sup>60</sup>

According to Parsons, in a social system, certain functions or needs must be fulfilled in every living system to realize its sustainability. Two things are urgent in meeting functional requirements, one of which is related to the needs of a system when it relates to its internal and external environment. Furthermore, those relating to achieving goals or objectives and the means needed to achieve certain goals.<sup>61</sup> The important thing from the conceptualization of social systems is the concept of institutionalization, which refers to relatively stable patterns of interaction between actors in their respective positions.<sup>62</sup> Such practices are regulated normatively and are influenced by cultural patterns.

Ma'had al-Jāmi'ah, as a social system, has interconnected parts and their respective functions. In contrast, Ma'had al-Jāmi'ah has parts in which there are various important functions to determine the quality of education both individually and institutionally in university. The function is a complex of interconnected Ma'had al-Jāmi'ah activities directed at an expectation to fulfill a system requirement.

<sup>57</sup>Imam Tholikhah and Ahmad Barizi, *Membuka Jendela Pendidikan: Mengurai Tradisi dan Integrasi Keilmuan Pendidikan Islam* (Jakarta: Raja Grafindo, 2004), 107–8.

<sup>58</sup>George Ritzer, *Teori Sosiologi Klasik Sampai Perkembangan Terakhir Post-Modern* (Yogyakarta: Pustaka Pelajar, 2012), 408.

<sup>59</sup>Guy Rocher, *Talcott Parsons and American Sociology* (New York: Barnes & Noble, 1975), 40.

<sup>60</sup>Talcott Parsons, *Talcott Parsons on Institution and Social Evolution: The Heritage of Sociology*, 24.

<sup>61</sup>I.B. Wirawan, *Teori-Teori Sosial Dalam Tiga Paradigma: Fakta Sosial, Definisi Sosial Dan Perilaku Sosial* (Jakarta: Kencana Prenada Media Group, 2012), 25.

<sup>62</sup>Soerjono Soekanto, *Talcott Parsons, Fungsionalisme Imperatif* (Jakarta: CV Rajawali, 1986), 34.

Based on Parsons' concept, every social system needs functional requirements. Among these requirements, it is explained that social systems must be able to adapt to the environment and to the demands of transformation in each condition of the members' actions, which is called adaptation, where each of these actions is always directed to achieve a common goal, which is called goal attainment. Furthermore, the interaction of the various action actors or members must have an adjustment relationship so that this social system functions optimally, which is called integration. Finally, each member as an action actor must maintain, improve, and update individual motivations and cultural patterns that create and maintain this motivation, called latent pattern maintenance.<sup>63</sup>

Furthermore, at the end of this discussion, we look at the implementation of the four functional imperatives developed by Talcott Parsons in realizing the existence of Ma'had al-Jāmi'ah Sayyid Ali Rahmatullah State at the Islamic University of Tulungagung. These four things can be seen as the following explanation;

### **Adaptation**

Adaptation is a system to solve urgent external situational needs. This system must be able to adapt itself to its environment and also adapt the environment to its needs.<sup>64</sup> Adaptation is a choice of action that is rational and effective according to the environmental context. This action is carried out by looking at the ability to continue to exist in the environment and by following the norms or moral values that live in the environment to meet the needs while maintaining the relationship between the two.

Ma'had al-Jāmi'ah is a new educational institution in a new area, namely the Islamic boarding school education model implemented in Islamic University. Ma'had al-Jāmi'ah must maintain the Islamic cultural characteristics of Islamic boarding schools by showing their authenticity and progressiveness in the modern world. Then the efforts to maintain its existence without neglecting the norms or values of the university are attached to modernity, rationality, and intellect. It can be seen in the complexity of compiling a curriculum set and the activities of Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung, which has the motto of *al-muhāfadhah 'ala al-qodīm al-shālih wa al-akhdzu bi al-jadīd al-ashlah* (maintaining its culture, values, and progress which are considered good and adopting and accommodating new cultures, values, and norms which are deemed relevant).

The curriculum and activities of Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung in its preparation are adjusted to the needs planned and adapted to the university environment as the organizer of this institution. This adjustment was carried out to maintain the relationship and existence of Ma'had al-Jāmi'ah as a synthesis of Islamic boarding schools and universities. In addition to the curriculum and activities, learning methods and the Ma'had al-Jāmi'ah paradigm are dimensions of adjustment and adaptation.

### **Goal Attainment**

Achievement of goals is a system that is defined as achieving its goals.<sup>65</sup> The achievement of these goals refers to describing the action in setting goals, motivating and

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<sup>63</sup>Talcott Parsons, *Talcott Parsons on Institution and Social Evolution: The Heritage of Sociology*, 23.

<sup>64</sup>Goerge Ritzer, *Teori Sosiologi Klasik Sampai Perkembangan Terakhir Post-Modern*, 409.

<sup>65</sup>Goerge Ritzer, 409.

mobilizing efforts in a scheme to achieve the complexity of various purposes.<sup>66</sup> The achievement of these goals can be measured by the quality and “performance” of the goal itself, can be in the form of satisfaction and appreciation for something that has been achieved and can also be shown in an action.

Ma'had al-Jāmi'ah is a manifestation of the synthesis of Islamic boarding schools and Islamic universities, which has formulated several goals and expectations to be achieved following the resources they have. The formulation of these objectives is the integration of the educational values of Islamic boarding schools and universities. The existence of Ma'had al-Jāmi'ah is to provide a role and function in tackling moral and ethical shifts as well as the lack of comprehensive religious understanding and student spiritual values, which are seen as a form of university religiosity balanced with academic quality.

Efforts to fulfill some of these goals can be seen in formulating the vision and mission worked on by Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung through agreement and pursuing orientations from various sources and interests.<sup>67</sup> The visions are to create a center for Islamic development, produce Muslim students who have mastery over al Qur'an, Arabic and English, *turāts*, and modern books, have an entrepreneurial spirit, and have good morals. Then, from this vision, the mission was raised, including a) providing students skills in Arabic and English; b) instructing students to be able to understand al Qur'an and al-Hadith correctly and properly; c) delivering *mahasantri* to have a breadth of knowledge; d) providing student skills in the field of entrepreneurship; e) familiarize *mahasantri* with *akhlakul karimah*, spiritual depth, and religious values.<sup>68</sup>

Thus, the elements in Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung will direct him to achieve the goals to be achieved, for example, the administrators and *asātidz* guiding his students to be able to achieve satisfactory graduates by compiling material and preparing learning methods as well as conducting supervision. Mahasantri will spur himself to achieve maximum results with obedience, discipline, and diligence in learning. Then it is supported by norms or rules and institutional commitment to realizing the ideals and goals set.

### Integration

Integration is a system that regulates and controls the relationship between parts of a particular component. This system must manage the relationship between three other functional imperatives: adaptation, purpose, and latency.<sup>69</sup> With the coordination or suitability between the parts of the system, the whole will be applicable.<sup>70</sup> Thus this integration must refer to the maintenance of bonds and solidarity by involving all existing

<sup>66</sup>Peter Hamilton, *Reading from Talcott Parsons*, trans. Hartono Hadikusumo (Yogyakarta: Tiara Wacana, 1990), 193.

<sup>67</sup>This includes maintaining and considering the interests of the existence of Islamic boarding schools and tertiary education in a balanced manner, so that there is a process of adaptation between the two in relation to maintaining existing values.

<sup>68</sup>*Buku Panduan UPT Pusat Ma'had al-Jāmi'ah Institut Agama Islam Negeri Tulungagung Tahun Akademik 2018-2019*, 2–3.

<sup>69</sup>George Ritzer, *Teori Sosiologi Klasik Sampai Perkembangan Terakhir Post-Modern*, 410.

<sup>70</sup>I.B. Wirawan, *Teori-Teori Sosial Dalam Tiga Paradigma: Fakta Sosial, Definisi Sosial Dan Perilaku Sosial*, 26.

elements in implementing, controlling, maintaining, and preventing major disturbances in a system.

Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung as a social system is a group consisting of interconnected subsystems that interact with each other, thus forming a chain that is difficult to separate and has goals to achieve. This relationship is closely related to changes that occur in one part. It will cause changes in the entire system. In this case, the relationship between the adaptation function and goals must be a priority for Ma'had al-Jāmi'ah as part of the system of this institution so that its existence runs optimally.

Ma'had al-Jāmi'ah is an Islamic educational institution that has a set of curricula and activities that are arranged in such a way that must be adapted to the goals to be achieved, namely minimizing moral and ethical shifts, increasing comprehensive religious understanding and spiritual values of students to realize religious attitudes. This suitability is also reflected by other elements, such as the coordination relationship between managers or administrators of Ma'had al-Jāmi'ah and policymakers at UIN Sayyid Ali Rahmatullah Tulungagung (norms or values), including students in carrying out their respective functions respectively because these elements are interrelated in achieving expectations and goals.<sup>71</sup>

### Latency

Pattern maintenance is a system whose function is to provide, maintain and renew the motivation of individuals and the cultural patterns that create and support that motivation.<sup>72</sup> This system includes pattern maintenance and tension management. Pattern maintenance is related to how to ensure that the actors in a social system exhibit embodied characteristics, such as motives, needs, role skills, and so on. Tension management includes the problem of internal tension and pressure experienced by actors in a particular social system.<sup>73</sup> It means this function guarantees the continuity of actions in the system following some rules or norms and values in society.<sup>74</sup>

In simple terms, in Parsons' view, the maintenance of this system has three aspects, namely the division of roles of each member, something accepted to motivate members, and the rules that apply in the social system.<sup>75</sup> All of that must run and be controlled continuously because if one of the three experiences a problem, it will affect the other functions. This maintenance must always be maintained, updated, and constantly repaired.

Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung, as a social system, has interrelated subsystems, and a hierarchy is formed because of these subsystems. There are also institutional dynamics. Therefore, the professional division of roles among members can help this function run optimally. Then in Ma'had al-Jāmi'ah, in achieving its existence, a clear functionalization and structure were drawn up, namely a series of roles and tasks

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<sup>71</sup>Interview with Mudir Ma'had al-Jāmi'ah IAIN Tulungagung, Dr. KH. Teguh, M.Ag, on July 25, 2019.

<sup>72</sup>Goerge Ritzer, *Teori Sosiologi Klasik Sampai Perkembangan Terakhir Post-Modern*, 410.

<sup>73</sup>Soerjono Soekanto, *Talcott Parsons, Fungsionalisme Imperatif*, 43–44.

<sup>74</sup>I.B. Wirawan, *Teori-Teori Sosial Dalam Tiga Paradigma: Fakta Sosial, Definisi Sosial Dan Perilaku Sosial*, 26.

<sup>75</sup>Peter Hamilton, *Reading from Talcott Parsons*, 192.

within this institution, including the presence of motivations in carrying out every action in the commitments and rules, norms, and values. The norms and values maintained by Islamic boarding schools and university values will be integrated into a new system in Ma'had al-Jāmi'ah.

Ma'had al-Jāmi'ah manifests the synthesis of Islamic boarding schools and universities. In Parsons' view, there is a process of adjustment from these two institutions, namely maintaining each institution's patterns. Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung still maintains the values of morality, ethics, and other religious and cultural understanding, which are the hallmarks of Islamic boarding school education as well as the norms of universality and intellect, and modernity which are the image of university institutions.<sup>76</sup> Both are maintained, maintained, constantly updated and adapted to the needs and objectives of Ma'had al-Jāmi'ah.

The paradigm of the four functions is unified into a cybernetic hierarchy, accompanied by a superior-subordinate relationship and modified by feedback. This hierarchical arrangement is tiered to form a LIGA order.<sup>77</sup> Where are the value patterns in the cultural system that exist in Islamic Boarding Schools and Universities (latency), control the norms of the social system that exist in Ma'had al-Jāmi'ah (integration), then define and mobilize motives or goals in the system the personality of managers and lecturers/*ustadz* including administrators and students (goal), which in turn transforms the new system, namely the relationship between organisms that behave in Ma'had al-Jāmi'ah and the environment in universities (adaptation).

Each element functions in maintaining relationships and tends to focus attention on certain tasks, from a social fact to other social points. Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung, with its cultural values, can control the relationships of existing components so that individual orientation or cultural patterns are narrowing in achieving goals. Then it is transformed into action with existing (maintained) commitments, norms, and values. This system works in a feedback manner, with one role and function continuously influencing other roles and tasks. So in Parsons' view, by using this theory, the Ma'had al-Jāmi'ah institution will be able to run on top of the system formed.

The implementation of the structural functionalism theory that emphasizes communication between the four functional imperatives, namely adaptation, purpose, integration, and pattern maintenance, will influence and show the quality of existence of Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung. This communication will form a system that becomes the driving force for the Ma'had al-Jāmi'ah. This system is always a priority in balancing all its functional elements. It can be described in the AGIL mind map in Ma'had al-Jāmi'ah as follows.

<sup>76</sup> Interview with Mudir Ma'had al-Jāmi'ah IAIN Tulungagung, Dr. KH. Teguh, M.Ag, on July 25, 2019.

<sup>77</sup> Peter Beliharz, ed., *Social Theory: A Guide to Central Thinkers*, trans. Sigit Jatmiko (Yogyakarta: Pustaka Pelajar, 2005), 297.

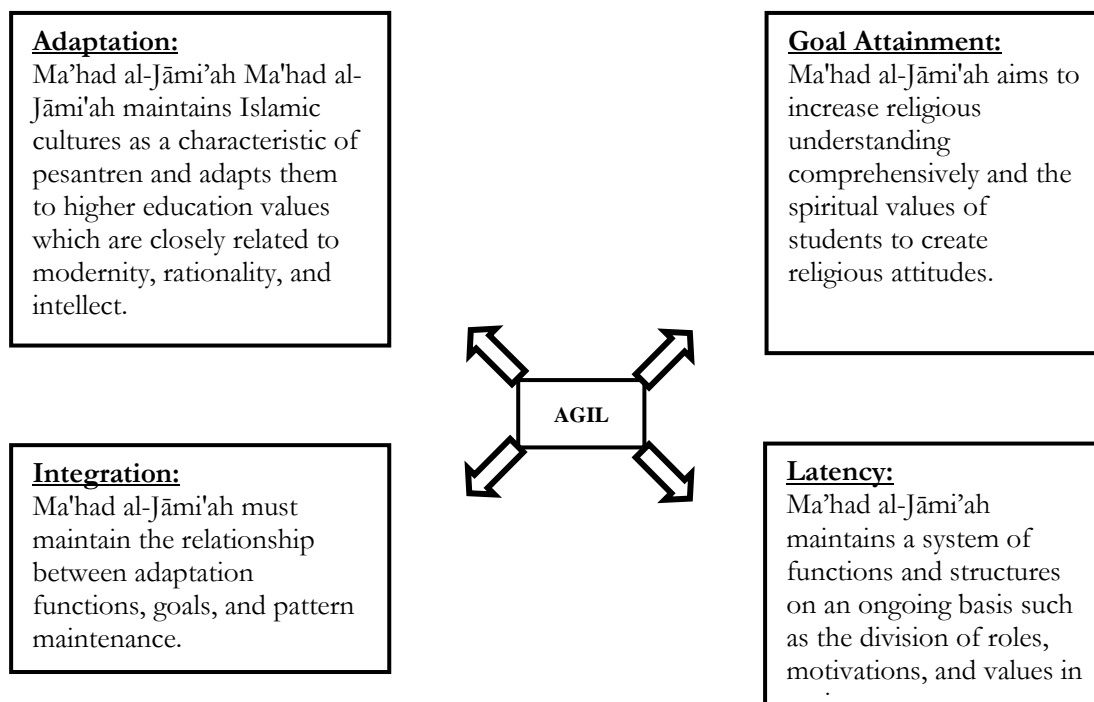


Figure 1. AGIL mind map in Ma'had al-Jāmi'ah

## CONCLUSION

The diversity of social backgrounds in the education of new students contributes to compounding the problems of tertiary institutions. It is the lack of mastery of religious sciences in all aspects, such as understanding the science of faith, fiqh, shari'ah, morals, religious practice, and even the problem of reading al Qur'an. To solve these problems, Ma'had al-Jāmi'ah takes a strategic role in achieving the vision of UIN Sayyid Ali Rahmatullah Tulungagung through cultural education as a support for academic education, namely Islamic boarding school education – *madrasah diniyah*. It specifically deals with issues of religious complexity (Islam) in the realm of faith, worship, and life behavior for students and the academic community. This institution aims to produce a generation of Muslims with the integrity of quality knowledge, charity, and morals by mastering general knowledge and religious knowledge comprehensively (comprehensively) and can internalize and apply them in life.

According to Parsons' view, implementing the synthesis of Islamic boarding schools and universities in Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung cannot be separated from four functions as requirements for its sustainability (existence). The four functions are Adaptation, Goal Attainment, Integration, and Latency. With this theory, Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung, with its cultural values, can control the relations of its components. Thus, there is a narrowing of the orientation of individual elements or cultural patterns in achieving goals, then transformed into action with maintained commitments, norms, and values. So then the theoretical contribution that is built with this theory is the existence of Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah



Tulungagung can run and develop on top of the system formed. Therefore, the results of this research can be used as a reference or guideline for educational institutions, especially Ma'had al-Jāmi'ah, within the Islamic Religious Higher Education environment.

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