Research Article

Strategy of Indonesian Pesantren University in Achieving Competence of Student: A Grounded Research at UNIDA Gontor

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Abstract.
The integration of the formal education system of higher education and *pesantren* the University of Darussalam (UNIDA) Gontor necessitates the attainment of distinctive student competencies. The question that arises is: how is UNIDA Gontor's strategy in achieving student competence? Therefore, this research aims to conceptualize UNIDA Gontor's strategy for achieving student competence. This research is field research with qualitative data, specifically using a grounded study approach. Data sources were obtained through interviews, observations, and various other documentation. The findings of this research are: First, the strategy is carried out by UNIDA Gontor by preparing daily, weekly, monthly, semesterly, and annual coaching programs. Second, the programs focus on thinking, spiritual, sport, and art exercises. Third, coaching with the 'learning-by-doing' method. Fourth. The coaching program is based on the values and philosophy of *pesantren* life. This research aims to generate theoretical conclusions regarding Islamic Human Resource Development (I-HRD) will emerge, which have implications for building *pesantren* management as a typical Indonesian educational institution in general, and especially *pesantren* universities, which are currently growing in Indonesia.

Keywords: islamic human resource development (I-HRD), management of pesantren, pesantren university, UNIDA gontor; competence of student

1. Introduction

Pesantren is an indigenous Islamic educational institution in Indonesia [1,2], which is increasingly developed by a modern system[3,4], including its development at Higher Education, which is commonly known as *Pesantren University*. Pesantren University is oriented towards producing good quality man in terms of both general knowledge and religious knowledge, the development of noble morals and skills, which, according to Nurhadi Ihsan's terms, is a civilized Muslim (*muslim yang beradab)* [5]; To achieve this goal, Pesantren University integrates the higher education system with the system of pesantren itself[6]

University of Darussalam (UNIDA) Gontor can be said to a real university pesantren by its integration of university's program to The Tridarma's of Higher Education,; such as teaching, research and community service as implemented in tandem with the Islamic boarding school system - which is based on *Pondok Modern Darussalam Gontor* (PMDG) - such as various dormitory programs, masjid activities, linguistic enrichments, turath studies, sports developments, tahfidz enablement, Islamization discussion, zikr activity (*olah zikir*), sense necessity (*olah rasa*) etc.; which is purposely conditioned within the environment (*miliu*) of pesantren life [7]. From the integration of this system, it is hoped that *pesantren* univeristy generates a good muslim alumni, a true mu'min, reflects an acquisitive attitude of knowledge seeking (*tamak ilmu*) and struggle devoted mentality (*gandrung perjuangan*)[8]; should has a true faith (*iman*), true knowledge (*ilmu*), and true deeds (*amal)*[9]. This means that in order for students to achieve the competencies of *Iman*, *Ilmu,* and *amal,* UNIDA requires various strategies. So the question emerges on what is UNIDA's strategies - as a *pesantren* university - so that students achieve these specified competencies?

It is necessary to explore recent studies with related topics to answer this question. Among the most relevant research studies is that conducted by Deki Ridho et.al have highlighted the daily activity schedule of UNIDA's students[6]; while Anggara and Widodo have highlighted UNIDA's business management unit[10]. The *tafsir* approach was used by Munawar's et.al on the *ayat* of *Jihad* and *Khilafah* as an understanding of counter-radicalism to UNIDA students [11]. Apart from that, Rochma's et.al have explored the Arabic language education at UNIDA[12]. As for Sufratman's et.al have examined UNIDA's strategy in dealing with Covid-19 [13]. Next, Setiawan and Nurwahid have examined UNIDA's Laziswaf branding management[14]; Meanwhile, Rahmawati and Khasanah have examined the strategy of the UNIDA's *Mawarith* Center towards implementation of *Mawarith* principles to many muslim families[15]. Setyaningsih et al. have explored UNIDA's strategy for E-learning[16]. Meanwhile, Nugraha's et.al have studied UNIDA's role on economic literacy[17]; Mudiatmoko's et.al have examined waqf book management at UNIDA[18]; Nurmadya's et.al explores UNIDA's Inn strategy towards developing halal restaurants[19]; Murdiatmoko et.al have wrote about the barbershop strategy of the UNIDA business unit[20]; Chandra and Mubarok have conducted a comparative study between the Islamization of International Relations between UNIDA, Sunan Ampel State Islamic University (UIN Sunan Ampel) and Muhammadiyah University of Yogyakarta (UMY Yogyakarta)[21]; Maghfiroh and Mubarok's have examined Human Resources Management at UNIDA[22]. Based on the literature survey above, no research has been

found undertaking the answer of this research question. Therefore, using a grounded theory approach; this research will try to elaborate on several answers.

The grounded theory method is deemed appropriate to this research, it can theorize the discovered phenomena by researchers[23]. UNIDA Gontor's strategy for students toward achieving specified competencies will be well-documented in this research. By the grounded theory approach, this research aims to conceptualize UNIDA Gontor's strategy for achieving student competency. Hence, this research is expected to expand the body of knowledge in management knowledge, especially I-HRD at pesantren university and another indigineous Islamic educational institutions in Indonesia. A well-detailed description of this research method can be found in the following subchapter.

2. Method

This research is field research, whereas data sources will be obtained from interviews, observations, and various other documentation such as recordings, photos, and slides, as well as various books and scientific journals. Meanwhile, based on the type of data, this research is considered qualitative research, where the data obtained is in the form of narratives, not numbers [24]. The grounded theory approach is intended to theorize phenomena[23].

In brief, grounded research will proceed in several stages, namely: First, the problem formulation stage[25]. Second, data collection stage [26]. Third, the stage of data preparation and data analysis. This stage is quite long and includes several technical steps, such as (1) developing initial or open coding, namely the process of categorizing (codifying) data; (2) saturating categories or the process of uniting the same categories; (3) defining categories or the process of defining categories, (4) theoretical sampling, namely the process of testing the categories formed, (5) axial coding, namely the process of connecting categories and retesting existing data, (6) theoretical interaction, namely the process of connecting main categories with existing sub-categories, (7) grounding theory, namely making conclusions based on the created topics, (8) filing in the gap, namely the process of perfecting parts -less sections with additional data. This process is targeted at forming concepts, namely the researcher's meaning of the data, categories, the definition for a set of concepts after looking at their similarities and differences; and propositions, namely statements that show conceptual relationships that are relevant to field conditions[27]. Fourth, discussion or comparison of the results from the previous stage with previous theory or literature[26]. The scheme in Figure 1.
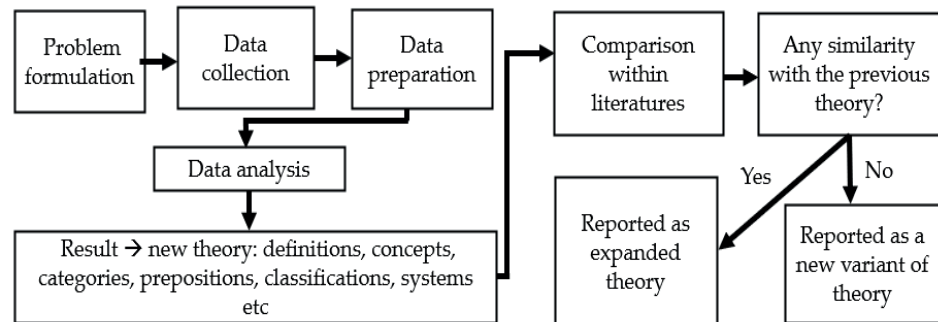
Figure 1: Grounded Research Flow.

3. Result and Discussion

3.1. The Results of Research

The previous description discussed the stages of the Grounded method, and now the discussion will continue with reporting the research results. From the research process that has been carried out, the results can be displayed as follows:

3.1.1. UNIDA Gontor As Pesantren-Based University

UNIDA is owned and managed by *Pondok Modern Darussalam Gontor* (PMDG) Ponorogo, which was officially established on September 18, 2014, previously Institut *Studi Islam Darussalam* (ISID) established in 1994, *Institut Pendidikan Darussalam* (IPD) established in 1963, and Underbow and Bovenbow established in 1942 [7,28]. The establishment of UNIDA was a mandate from the founder of PMDG as stated in the waqf charter as follows; '*agar Pondok Modern Gontor yang diwakafkan dikembangkan menjadi* **universitas Islam** *yang* **berarti dan bermutu** *serta menjadi pusat pengkajian Islam dan Bahasa Arab sebagai bahasa Al-Quran'* [29]. From the mandate in the waqf charter, UNIDA's vision and mission were prepared as follows.

First, UNIDA's vision is: to become a high-quality and meaningful pesantren-based university, a center for the development of science-oriented to the Islamisation of contemporary knowledge and a center for the study of the language of the Qur'an for the welfare of humanity [30]. Second, UNIDA's mission is: (1) Organising education, teaching, research, and community service within the framework of the Islamisation of contemporary knowledge and the development of the language of Al-Qur'an*;* (2) Develop a higher education based on the pesantren system to develop various competencies following the needs of the society*;* (3) Building cooperation with various parties,

locally and internationally, to establish the tree pillars of university, developing human resource and strengthening the network [31]. From this description, it is explained that UNIDA is integrating the university system and the pesantren system.

In more detail, integration can be seen in various integrative activities. Tridharma Activities, such as teaching, research, and community service carried out in tandem with the Islamic boarding school system - which is based on Pondok Modern Darussalam Gontor (PMDG) - such as various dormitory programs, masjid activities, linguistic enrichments, turath studies, sports developments, tahfidz enablement, Islamization discussion, zikr activity (*olah zikir*), sense necessity training (*olah rasa*), etc.; which is purposely conditioned within the environment (*miliu*) of pesantren life [7]. From the integration of this system, it is hoped that Pesantren – Based University generates a good muslim alumni, a true mu'min, reflects an acquisitive attitude of knowledge seeking (*tamak ilmu*) and struggle-devoted mentality (*gandrung perjuangan*)[8], has a true faith (*iman*), true knowledge (*ilmu*), and true deeds (*amal)*[9]. This means that, if viewed from a management theory perspective, UNIDA as a Pesantren-Based university is actually building an Islamic Human Resources Development (IHRD) program. In this way, the I-HRD at UNIDA - as a result of the integration of the formal system of higher education and Pesantren system schools - has achievement targets in the form of integrative competencies as well. Here's the review.

3.1.2. UNIDA's Student Competence

In terms of Islamic boarding school management at UNIDA, which refers to the Pondok Modern Darussalam Gontor (PMDG) system, it has three main competencies, namely knowledge (*Ilmu),* Faith *(Iman)*, and Deeds ('*Amal),* which is parallel to Pancajiwa and the PMDG's Motto. The five souls include the souls of sincerity, simplicity, ukhuwah Islamiyah, independence, and freedom; while PMDG's motto is to be highly virtuous, healthy, knowledgeable and free-thinking[32]. In the UNIDA's Student Activity Assessment Credit Score or *Angka Kredit Penilaian Aktifitas Mahasiswa* (AKPAM) system from Pancajiwa and the Motto is broken down into 15 competencies which include: Creativity and Innovation, Analytical thinking, Cognitive Flexibility, Critical Thinking, Complex Problem Solving, Discipline & Moral Consciousness, Sincerity & Service Orientation, Islamic Brotherhood, Social Commitment, Emotional Intelligence, Coordinating with others, Negotiation, Judgment & Decision making, Leadership & Social Influence, and Self-Reliance [33].

Figure 2 can be described in detail: (1) Creativity and Innovation: Creativity and fleeting innovation are the same. Creativity is the competence of someone who can create something new (product, solution, work of art, etc.) that is valuable or out of box [35]. Innovative is an attitude that can renew exists, not create something new. It can mean renewal so that it can inspire people to do things differently. This can be trained by thinking more and can be demonstrated in the form of works, both scientific and technological.[35] This is in line with the motto of free-thinking in the PMDG motto, which is preceded by high mind or noble morals and knowledgeable knowledge[8,32]. (2) Analytical thinking. This is a competency in the form of the ability to identify problems, collect information, conduct research and provide solutions. This is, of course, based on the breadth of knowledge and is shown in the form of discussion activities and the quality of written work[8,32]; This competency can be improved with leadership skills in organizations, discussions in class, etc. (3) Cognitive Flexibility can be interpreted as one's ability to learn new insights or knowledge that is not related to one's scientific discipline; or it can also be interpreted as the ability to reconstruct knowledge spontaneously according to situations and conditions; demonstrated in the ability to handle problems that are not in accordance with their field of study [35]. If paralleled with the motto of Pondok Modern Darussalam Gontor, it fulfills the competence of being knowledgeable and free-thinking[8,32]. (4) Critical Thinking. This is a person's ability to question an idea, statement, or opinion that is in front of him. Critical thinking is also the ability to identify all aspects of a problem and understand why the problem occurred [35]. This ability can be trained by having frequent discussions, writing papers, and evaluating campus programs. This is following the motto of being knowledgeable[32]. (5) Complex Problem Solving: This is the ability to solve problems from simple to complex[35]. While students can demonstrated his success in resolving problems in the dormitory, within the Student Council Organization (SCO), within the study program and so on. This is parallel to the motto of being knowledgeable and free-thinking [8]. (6) Discipline & Moral Consciousness. This is a demonstrated moral awareness that is shown in his obedience to carrying out campus discipline and also the Shari'a in campus life [35]. (7), Sincerity & Service Orientation. This awareness implies the practice of aqidah in campus life [35]. Shown in his willingness to volunteer (*ikhlā*) to serve campus activities as an administrator and as staff in various units, bureaus, faculties, study programs, and Student Council organizations, which is also shown in his attitude of being ready to help and work on and resolve problems that occur in these institutions [8,32]. (8) Islamic Brotherhood. This is an awareness that is a consequence of faith (*aqidah*), which is shown in the form of communication with friends on campus

in an atmosphere of brotherhood and shown in the breadth of social interactions on campus [35]. This is parallel to the spirit of *ukhuwwa* in PMDG's Panca Jiwa [32,36]. (9) Social Commitment. This is a caring attitude towards campus programs shown by the large number of involvement in activities on campus[35]. Competence is included in brotherhood, sincerity, and self-reliance [8,36]. (10) Emotional Intelligence. or can be called spiritual maturity[35]. This mature attitude in facing various difficulties, the discomfort of campus life, punishments against oneself or one's friends and attitudes, and so on is based on a spirit of wisdom and simplicity [36]. (11) Coordinating with others. This is the competency to collaborate with other people or coordinate other people in making a program or event on campus a success[35]; Both in his capacity as chairman or member within the framework of ukhuwah[8,32,36]. (12) Negotiation. This is an oral competency that is needed in solving problems, in making a proposed program a success, such as seminars, social service or other programs.[35]; where this competency requires self-confidence and extensive knowledge as well as freedom of expression in negotiations[32,36]. (13), Judgment & Decision Making. This is a person's competence in deciding a problem either at the meeting table at the faculty, in the study program, at SCO, or in real life on campus, both in the dormitory and elsewhere.[35] This competency requires self-confidence and extensive knowledge as well as freedom to make decisions[32,36]. (14) Leadership & Social Influence. Leadership is one of the management functions to influence, direct, motivate and supervise other people to complete planned tasks to achieve organizational goals and objectives. A leader must have social sensitivity and be able to act according to the situation, must be wise, open, brave in facing problems and able to make decisions [35]. This is in line with self-confidence and extensive knowledge, as well as the freedom to make decisions[32,36]. (15) Self-Reliance. Independence and self-reliance, is a mental attitude that influences student's personality at the workplace [35]. People with an independent mentality will first do their own work, in the scope of independent business it becomes an entrepreneurial attitude, namely starting their own business rather than joining other people's businesses and depending on other people [35]; which is parallel to the independent soul [36]. These fifteen competencies are the focus of the Directorate of *Kepesantrenan* (*DKP*); as the institution appointed by the Chancellor of UNIDA in matters regarding student Islamic boarding schools. For this reason, DKP developed a student competency assessment system known as AKPAM system.
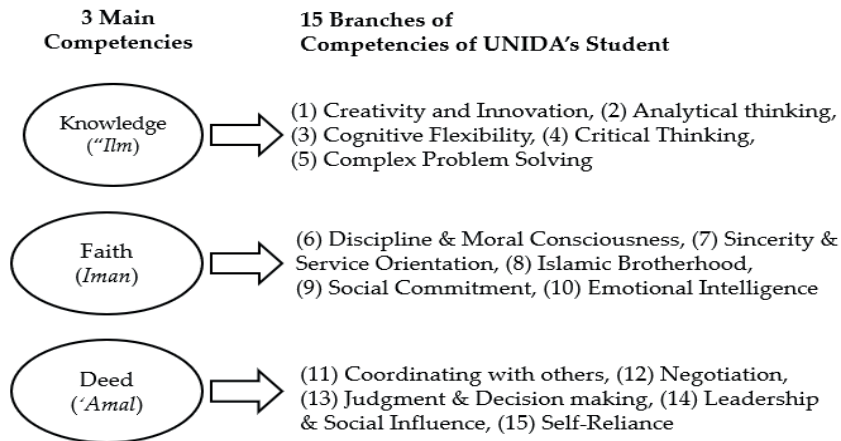
Figure 2: Distribution of Main Competencies into Branches of Competencies [34].

Figure 3: *Kesantrian*-Grade Point Average (K-GPA) Transcript [33].

3.1.3. Record System and Student Competency's Evaluation

UNIDA Gontor has implemented AKPAM to record and assess student competency. Credit score is a weighted value of each activity and/or a collection of activity item values determined based on an assessment of student's achievements, and student activities are learning processes, both curricular and extracurricular, which include reasoning, interests and talents, and community service, which is part of the implementation of the Tridharma of higher education [37]. Every undergraduate, postgraduate, and doctoral student is required to fill out AKPAM as a report of activities carried out in 1 semester

and is obliged to meet a minimum score of 200 points [37]. Data entered into the AKPAM system will be processed by the system into the 15 competencies above with five assessment categories of excellent, excellent, good, bad and fair. Then *Kesantrian*-Grade Point Average (K-GPA) will be published; where the minimum passing score is 2.00 on a K-GPA scale of 4.00.[33] The Figure 3 is an example of a K-GPA transcript.

3.1.4. Strategy toward Student Achievement

In the previous description, it was explained that UNIDA has determined targets, minimum limits, and student competency assessment systems. However, what is no less important is ensuring that all students achieve the competency milestones set by the university. First, the strategy used is to organize and engineer Islamic boarding school educational activities for students. There are several types of activities programmed by UNIDA in the form of daily, weekly, monthly, semester and annual activities. First, daily activities. UNIDA students' daily activities can be seen in Table 1.

The daily schedule above shows the 24-hour activities of UNIDA's students. Various mandatory and optional activities are engineered in such a way, from waking up to going to sleep again, as a means of training and forming competencies determined by UNIDA. These activities include spiritual, scientific, social, organizational, artistic and developmental activities. In language, it is commonly used by students by thought, by remembrance, by exercise, and by feeling. These activities are guaranteed to have supervisors from senior students and lecturers. Because most lecturers live on campus and live with students 24 hours a day, lecturers can be assigned to supervise student activities. This is where it becomes clear that Pesantren-Based Universities are not just universities with hostels but a conceptualized way of life controlled jointly by lecturers and students. Second, weekly activities. Apart from the daily schedule, UNIDA also organizes various weekly activities. The weekly activities can be seen in Table 2.

Table 2 explains a weekly activity at UNIDA Gontor. These activities are purposefully arranged for students so they can take part to enhance their intellectual and cognitive skills. Students can fulfill their competencies in a balanced manner. For example, the tahfidz activity is applied to all students so that students who incline towards sports are not only good at sports but also have memorized (*tahfidz)* Al-Qur'an. At least as a preparation for students to become *Da'i* when they return to society. The society will consider the role of *Ustadz* even if UNIDA's students are not majoring in Islamic studies. Another thing like gymnastics/jogging activities on Friday mornings are

TABLE 1: Daily Activity of Students [38].

No	Time	Daily Activities
1	03.00	Wake up
2	03.00-03.30	Tahajjud Prayer
3	03.30-04.30	Reciting Al-Qur'an
4	04.30-04.45	Subuh Prayer
5	04.45-05.30	Reciting / Memorizing AL-Qur'an
6	05-30-06.00	Language Activities
7	06.00-07.00	Morning Exercise
8	07.00-07.30	Breakfast
9	07.30-11.45	Lecture Hours
10	11.45-12.00	Zuhur Prayer
11	12.00-13.30	Lunch
12	13.30-14.45	Certification Programs, SMEs, etc.
13	14.45-15.00	Ashar Prayer
14	15.00-17.15	Sport
15	17.15-17.45	Reciting / Memorizing Al-Qur'an
16	17.45-18.00	Maghrib Prayer
17	18.00-18.45	*Tauiyah Diniyah* or Reciting Al-Qur'an
18	18.45-19.00	Isya' Prayer
19	19.00-19.30	Dinner
20	19.30-21.30	Study Centre Activities
21	21.30-21.45	Attendance Reading
22	21.45-22.00	Praying
23	22.00	Sleep

mandotory for each students even its not a hobby for them. This refers to the Pesantren-Based University's social orientation where spiritual, intellectual, arts, culture, and sports aspects are important in community development for UNIDA Gontor alumni.

Third, monthly activities. Activities carried out regularly once a month. Among these activities are monitoring and evaluation (MONEV) of the class, Study Program Student Association (SPSA), consulate, and various Student Activity Units (SAU). This activity places more emphasis on organizational training and development [39]. In monitoring and evaluation, the organization's management evaluates and monitors the progress of each organization's program [40]. Apart from that, improvements and breakthroughs are conveyed to members of the organization while absorbing opinions from members. This activity also equips students to play a role in society's development.

Fourth, semester activities. Various semester activities are planned. Pesantren-Based University creates Mid-Semester Exam (MSE) and Final Semester Exam (FSE) on the

Table 2: Weekly activity of student (38, 39).

Day	Time	Activity
Saturday	After *Subuh* Prayer After *Dzuhur* Prayer	Learning "Kitab Kimyau al Sa'adah" by Khasib Amrul-lah, M.Ud. (Special for old students) Discussion on "Islamization of knowledge" (for all students)
Sunday	After *Subuh* Prayer After *Maghrib* Prayer	Deepening Chapter "Kitab Fiqhu al Adab" by Dr. M. Kholid Muslih, M.A. (Special for Postgraduate students) *Tahfdiz* activity. (for all students)
Monday	After *Subuh* Prayer	Learning "Kitab Da' Wa Dawa"' By Haryanto, M.Ag. (Special for old students) Monday Fasting
Tuesday	After *Subuh* Prayer After *Isya'* Prayer	Learning "Kitab Bidayatul Mujtahid" By Dr. Mulyono Jamal, M.A. (Special for old students) Deepening Chapter "Fiqhu al Adab" (Special for Postgraduate students)
Wednesday	After *Subuh* Prayer	Learning "Kitab Ayyuhal Walad" By Wahyudi, M.Pd.I. (Special for new students) Learning "Kitab Tafsir Munir" By Dr. M Kholid Muslih M.A. (Special for old students)
Thursday	After *Subuh* Prayer After *Dzuhur* Prayer	Learning "Kitab Misykat" By Prof. Dr. KH. Hamid Fahmy Zarkasyi, M.A.Ed, M.Phil. (Special for old students) Learning "Kitab Al Hikam" By Dr. M. Ishom Mudin, M.Ud, (Special for new students) Thursday Fasting Deepening Chapter "Al-Qur'an and al-Hadist" (Special for students; they are not alumni of *Kulliyatul Mu'allimin al Islamiyah* (KMI) PMDG)
Friday	After *Subuh* Prayer	Learning "Kitab Ihya' Ulumuddin" by Dr. M Kholid Muslih, M.A (for all students) Gymnastics or jogging (for all students)

academic schedules. While non-academic like *Tahfidz* exams, Islamization exams, language exams, and the issuance of Grade Point Average (GPA) and *Kesantrian*-Grade Point Average (K-GPA). This semester's activity shows student achievements during the semester. The K-GPA transcript results at the end of the semester serve to show the achievements, abilities and competencies of each student, which students are expected to be able to evaluate and determine various improvements in the coming semester.

Table 3: Some of The Activities of UNIDA Gontor Annual Calendar [Source: 41].

No	Day	Date	Agenda
1	Monday-Friday	12-30 Ramadhan 1444 3-21 April 2023	Registration of new students. Interview (online) for new students.
2	Saturday-Friday	10 Ramadhan-14 Syawwal 1444 1 April – 5 May 2023	Registration for old students. Study Plan Card (SPC) programming.
3	Saturday	1 Syawwal 1444 22 April 2023	*Eid al-Fitr.*
4	Tuesday	11 Syawwal 1444 2 May 2023	Reading rules and discipline or *Teng Komando* (TENGKO) for the student of the university. *Halal bi halal.*

Fifth, annual activity. UNIDA Gontor's academic year starts in the month of *Sawwal* and ends in *Ramadan* [41]. During the one year journey, various things are designed to achieve the desired competency. For example, annual activities are the *Khutbatul Arsy* Introduction Week or *Pekan Khutbatul Arsy* (PKA), which contains various activities ranging from public lectures from the Kyai Leaders of the Pondok and UNIDA's rectors, ceremonial activities, various performances, etc. In each event, students potential are mandatorily trained, and there is potentially such as leadership skills, organizing activities, and performing dance, drama, etc. Another example is a series of *Eid al-Adha* activities, Al-Hambra Night, commemoration of Islamic holidays, etc. Table 3 shows some of the activities of UNIDA Gontor annual calendar.

Second, the strategy for creating activity groups. Activities designed as daily, weekly, semester, and annual activities are driven by the students and guided by the lecturers. (1) activity groups in the form of organizations. Those included in this category are SPSA and various SAUs such as Archery, Futsal, Basketball, *Silat,* and Scout [42]. This group has a clear structure, like organizations in general, such as a chairman, secretary, treasurer, etc. [42]. (2) Community activity groups. This group is based on shared hobbies and does not have a standard structure, which has the potential to be used as an SAU with the rector's approval [43]. The current communities at UNIDA are the Monday-Thursday fasting community, Dawud fasting, qiyamul lail, etc. [44]. (3) The ad-hoc committee is a temporary committee created for one purpose within a certain period. Like the PKA, Qurban, and Rector Cup committees [42]. (4) Official parts of the university manage activities, and students can take part as staff. Such as staff of Young Scholars Program or *Program Kaderisasi Ulama'* (PKU), Center for Islamic and Occidental Studies (CIOS), *Markaz Siroh*; and staff of UNIDA Business Units such as UNIDA Inn, UNIDA photocopy, UNIDA Canteen, etc. [42]. Each activity group gets supervisors from lecturers, especially a home lecturers of UNIDA Gontor campus [43].

Sixth, learning by doing strategy. UNIDA Gontor believes that competence cannot only be obtained from the classroom. Therefore, 24 hours of student life is education[40]. One of the methods in education at UNIDA Gontor is assignments. For example, in the PKA committee, various competency values are taught, such as sincerity, sacrifice, creativity, problem-solving, etc. These assignments are carried out without any material compensation [40]. One unique thing is that assignments are not always linear with each student's program of study. It could be that the committee treasurer is a student from the department of Aqidah and Islamic Philosophy, not necessarily from the department of Economics or Accounting [43]. The UNIDA Mart staff is not all from the department of

management, even from the department of Islamic Education or Departement of Islamic Philosophy [43].

The students are deployed directly to UNIDA sectors, SAU committees, etc. This is "learning by doing" will form student competencies. Direct learning will make a deep impression on students because students are directly faced with reality and even problems [40]. The illustration is that a student who has been directly involved in various UNIDA sectors and activities will have better competencies than those who have not participated so that the choices for the future become wide open. As an illustration, the students of the Islamic Education Program who are also canteen staff, for example, when they graduate from UNIDA, are not commonly adjusted to become religious teachers at *Madrasah* as usual, but also have the opportunity to become shop retailers or stall owners. One of the alumni of the Aqidah and Islamic Philosophy program who then pursued writing to become a national novelist. In addition, the alumni of Sharia Finance could also become leaders in several pesantren in Indonesia.

Seventh, the Islamic boarding school's values and philosophy of life are the foundation. In the UNIDA Gontor-style 24-hour education process, the Islamic boarding school's values and philosophy of life are the foundation that animates every activity. This means it is not material-oriented. For example, handing over the UNIDA business unit management without experience carries risks. It may materially not provide maximum benefits compared to hiring professional employees. However, this was done to provide education and experience for students. This is the spirit of sacrifice. Students carrying out their duties are also required to sacrifice energy, thoughts, time, and even wealth. This is where the spirit of sincerity *(ikhlas)* is instilled. The lecturers, such as *ustadz,* also showed sacrifice and sincerity in educating students without counting money when they became mentors for various activity groups. Most important is the example (*uswah hasanah*) of the rector or *kyai*.

3.2. Discussion

One of the key words in this research is the word 'strategy'. Chandler stated, '*the determination of the basic long-term goals and objectives of an enterprise'*[Chandler, A. D. (1962), Strategy and Structure: Chapters in the History of the Industrial Enterprise. MIT Press: Cambridge, MA cited by: 45] Not much different, Kavaley stated: *Strategy refers to the determination of long-term goals and objectives, the adoption of courses of action, and associated allocation of resources required to achieve goals* [46]. In its definition, Cavalry emphasizes the relationship between strategy and organizational goals. Hall

& Saias stated: '*Strategy may be described as a statement of the vital missions of an organization, the goals which must be attained, and the principal ways in which the resources available are to be used.*'[47]. Hall and Saias' definition complements Kavale's definition where strategy is not only related to the goals or objectives of an organization but also requires managing existing resources.

Meanwhile, Johnson et al. said strategic management requires a match between strategy, structure, environment, and organizational capabilities [Johnson, G., Scholes, K, & Whittington, R., (2008), Exploring Corporate Strategy: Texts and Cases,8th Edition. Prentice Hall International, United Kingdom. cited by: 46] Resource management in realizing organizational goals requires structure, and sthe environment influences success in achieving goals Therefore, strategy can be interpreted as managing resources in an environment to achieve organizational goals.
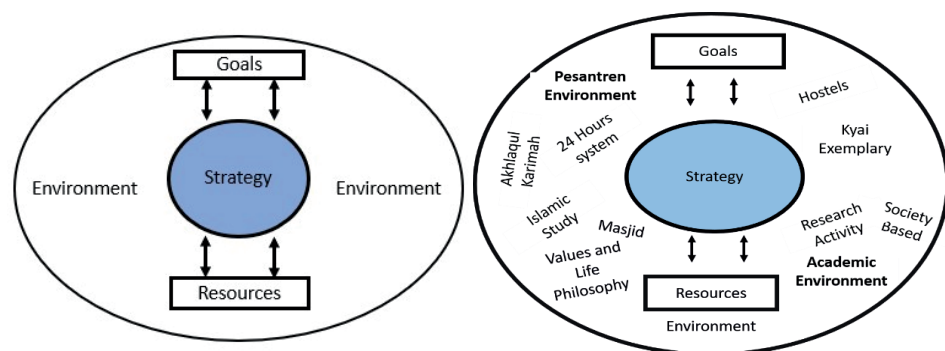

Figure 4: (a) General Framework Strategy, (b) Framework Strategy at UNIDA.

From the Figure 4, it can be understood that the strategy depends on several elements, either directly or indirectly. First, are the goals or objectives to be achieved. This goal is something that must be set so that a strategy can be designed. In this research, the goal to be achieved is UNIDA student competency. These goals are generally summarized in 3 main competencies: knowledge, faith, and charity. This means that UNIDA students, either while they are students or after becoming alumni, are expected to have competence in science, faith and charity; if detailed, it is contained in 15 indicators as mentioned in the previous sub-chapter. Second, resources. This factor determines the strategy implemented. Human resources at UNIDA consist of students who are also called *santri*, lecturers who are called *ustadz* or *ustadzah*, and leaders or rectors who are called *kyai*. [48] All human resources are arranged in such a way within the university structure. There are rectors, deputy rectors, deans, directorates and various institutions [7]. This structure is arranged so that educational programs can be carried out well. Meanwhile, non-human resources include buildings, dormitories, mosques, sports facilities, libraries, etc. [30]. As a university, UNIDA has integrative

resources, where the mosque is the center for activities, *Kyai* as a central figure, the boarding school or *pondok* as supporting facilities; *santri* as a student, and Islamic teaching as the main subject of education.

Third, environment. With such resources, UNIDA, as a Pesantren university, has a unique environment that supports students in achieving their competencies. Among the factors that shape the environment of the Islamic boarding school system are 24-hour education, focusing on *tafaqquh fiddin*, community-based, *Kyai* as the central figure, religious theology, focus on morals, values, and Islamic boarding school philosophy of life [39]. Meanwhile, regarding higher education, what also influences UNIDA's environment are rationality and empiricism, academic freedom, modernization, and research. The first can be called the Islamic boarding school (non-academic) side, and the second the academic side. This is where the competencies of *ilmu, iman*, and *amal* become reasonable competencies aimed at in the UNIDA student development program.

Fourth, UNIDA's strategy for achieving student competency. If we look at how UNIDA prepares coaching in the form of daily, weekly, monthly, and semester coaching, it can be seen that the programs are adapted to UNIDA's environment. For example, coaching mosque activities such as congregation*, imamah*, sermons*, tilawah,* and memorizing (*tahfidz)* of the Qur'an, *qiyamul lail*; all of which are following Islamic boarding school regulations. The mosque and its facilities are available on a representative basis, and mosque activities are carried out even outside office hours. The lecturers as activity mentors are also supportive because they stay with the students 24 hours a day. So it is a common thing to encounter when students consult with lecturers after the congregation at sunset or dawn, for example [44] or lecturers who go around the dormitory early in the morning to distract students from praying *tahajjud*[49] or placing lecturers and students together to break their fast Monday or Thursday on the mosque terrace [44]; or, the phenomenon of an overseas alumni lecturer sitting with students on the dormitory terrace studying *tafsir* [49]. It is not uncommon to see the UNIDA Chancellor asking students who pass in front of his house about lessons and events or just asking, "have you eaten yet? [44]; and more phenomena that explain life at a *pesantren*-based university. This means that the environment of *pesantren*-based university makes it easier for UNIDA to implement strategies for achieving student competencies.

Table 4 describes UNIDA Gontor's strategy for achieving student competency and the various elements that surround it. First, the desired goal in developing students at UNIDA is student competency which includes three main competencies, namely knowledge, faith, and deeds, which is then detailed into 15 competencies, namely

Critical Thinking, Analytical Thinking, Problem Solving, Creativity, Cognitive Flexibility, Discipline & Moral Consciousness, Islamic Brotherhood, Sincerity & Service Orientation, Social commitment, Emotional Intelligence, Coordinating with Others, Negotiation, Judgment & Decision Making, Leadership & Social Influence, Self-Reliance. Second, the strategy implemented is to engineer daily, weekly, monthly, semi-annual, and annual coaching programs carried out using a learning-by-doing approach, which is based on the values and life philosophy of the Gontor Islamic boarding school. Third, human resources include rectors as kyai, lecturers as ustadz and ustadzah, and students as *santri*. As for non-human resources in the form of buildings, mosques, dormitories, etc. Fourth, the policy that determines the strategy above is the integrative policy between the Islamic boarding school system and the formal higher education system. Fourth, everything that runs as UNIDA's strategy in achieving student competency is based on the values and life philosophy of the Gontor Islamic boarding school.

TABLE 4: Strategy towards Student Achievement at UNIDA: An Overview.

No	Elements		Explanation
1	Goals / Competence	Knowledge *(Ilmu)*	Critical Thinking, Analytical Thinking, Problem-Solving, Creativity, and Cognitive Flexibility.
		Faith *(Iman)*	Discipline and moral Consciousness, Islamic Brotherhood, Sincerity and service Orientation, Social commitment, and Emotional Intelligence.
		Deeds *(Amal)*	Coordinating with Others, Negotiation, Judgement & Decision Making, Leadership and social Influence, and Self-Reliance.
2	Strategy	Education Design	Daily, weekly, monthly, semester, and annual education.
		Approach	Learning by doing.
		Foundation	Values and Philosophies of PMDG.
3	Sources	Human	Rector as *Kyai*. Lecture as *Ustadz/Ustadzah*. Student as *Santri*.
		Non-Human	Mosque, Dormitory, Classroom, Sport-Venue, Technology, etc.
4	Environment	Integration: Pesantren & University System	Twenty-four hours of education, Boarding System *(Pondok)*, focusing on *tafaqquh fiddin*, society-based, Kyai as a central figure, religious theology, focus on *akhlaq* (good deeds).
5	Value & Philosophy		Value and Philosophy of PMDG.

4. Conclusion

This research came to some interesting conclusions. First, the desired goal in developing UNIDA's student competency includes three main competencies, namely *iman*, *ilmu*, and *amal*, which are then detailed in 15 competencies. Second, the strategy set by UNIDA in achieving student competencies is to develop daily, weekly, monthly, semester, and annual coaching programs carried out using a learning-by-doing approach based on the values and life philosophy of the Gontor Islamic boarding school. Third, the environment supporting this strategy's implementation is an integrative system between the Pesantren system and the formal university system. Fourth, Pesantren values and philosophy of life are the philosophical basis for strategies for achieving student competency at UNIDA.

This research has various limitations. First, this research has not discussed the role of structure, personnel, and resources at UNIDA and focuses on student development strategies. Second, this research has not yet reached an evaluation of the strategy determined by UNIDA. Third, this research has not yet reached the competency achievements of alumni who have already proved success in society. However, from this research, it can be concluded that an integrative system, UNIDA -between the *pesantren* system and the higher education system- has presented a unique form of Islamic Human Resources Development (I-HRD) model in a higher education institution. This means that this research is expected to be helpful in adding to the body of knowledge in the discipline of organizational management, specifically on the management of *pesantren,* which are now interestingly increased in Indonesia.

Acknowledgements

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