

**FAITH-BASED UNIVERSITY AND COMMUNITY
DEVELOPMENT: A CASE STUDY OF UNIDA
GONTOR, INDONESIA DURING COVID-19 CRISES**

BY

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**A thesis submitted in fulfilment of the requirement for the
degree of Doctor of Philosophy in Political Science**

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ABSTRACT

This thesis studied the contribution of faith-based university towards community development in time of COVID-19 crises with distinct locus to Universitas Darussalam Gontor, East Java, Indonesia. It is designed towards finding out the role of university for community development and how faith influenced its driving force, motivation, and achievement ends. It analyses the implementation of these developmental activities. This thesis has employed ABCD theory as framework, interviews as the primary source of data collection, and complemented by secondary data such as documents, and reports. As for data analysis, it utilized thematic analysis and content analysis to understand experiences, thoughts, or behaviors across a data set. The findings of this thesis revealed that the University plays an important role in community development. It is also found that faith lays down the foundation and generates initiatives of this university. UNIDA Gontor was founded on the Islamic faith, and its guiding principles are evident in its organizational purposes. The university substantiates its guiding principles through its assets. The assets were individuals, association, institution, physical, culture, and connection. UNIDA Gontor advanced, continued, and sustained contribution in serving the Indonesian community despite generational catastrophe, vulnerable groups, universities' closures and uncertain ending as a result of crises. Finally, this thesis has proposed a future study that is built on the same assumptions and to conduct additional research which include wider stakeholders of this university.



ملخص البحث

تتناول هذا البحث إسهام الجامعات المبنية على الدين في تنمية المجتمع خلال أزمة فيروس كوفيد-19، مع التركيز على جامعة دارالسلام كونتور في جاوة الشرقية ، إندونيسيا. تم تصميم هذا البحث لفهم دور الجامعات في تنمية المجتمع وكيف يؤثر الاعتقاد في قوى الدوافع والأهداف في تطبيقها. الهدف هذا البحث إلى أن تكون مساهمة في دراسات التنظيم المبنية على الدين وتطوير المجتمع. وتتناول تنفيذ هذه الأنشطة التنموية أيضاً. تعتمد هذه الرسالة على نظرية ABCD كإطار النظري، مع المقابلات كمصدر للبيانات الأساسية، بالإضافة إلى البيانات الثانوية مثل الوثائق والأطروحات والمجلات والتقارير. تكشف النتائج التي توصلت إليها الرسالة أن الجامعات تلعب دوراً هاماً في تطوير المجتمع. وتشير إلى أن الاعتقادات تشكل قاعدة ومبادرة لهذه الجامعة. تم تأسيس جامعة دار السلام كونتور على أساس العقيدة الإسلامية، وتظهر مبادئها الإرشادية بوضوح في أهداف المنظمة. ولذلك، تعتمد جميع برامجها وأنشطتها على أهداف تتأصل في الاعتقاد والمبادئ الإسلامية. تواصل جامعة دار السلام كونتور تقدمها واستمرارها والحفاظ على إسهاماتها في خدمة مجتمع إندونيسيا على الرغم من وجود بعض العوامل والتحديات في تنفيذ المبادرات والبرامج أثناء فيروس كوفيد-19. أخيراً، تقترح هذا البحث دراسات المستقبل تعتمد على نفس الافتراضات وتنفذ مجوئاً إضافية تشمل أصحاب المصلحة الأوسع في هذه الجامعة. يذكر هذا البحث الجامعات الإسلامية بضرورة مواصلة إسهامها في خدمة المجتمع حتى في أوقات الأزمات.

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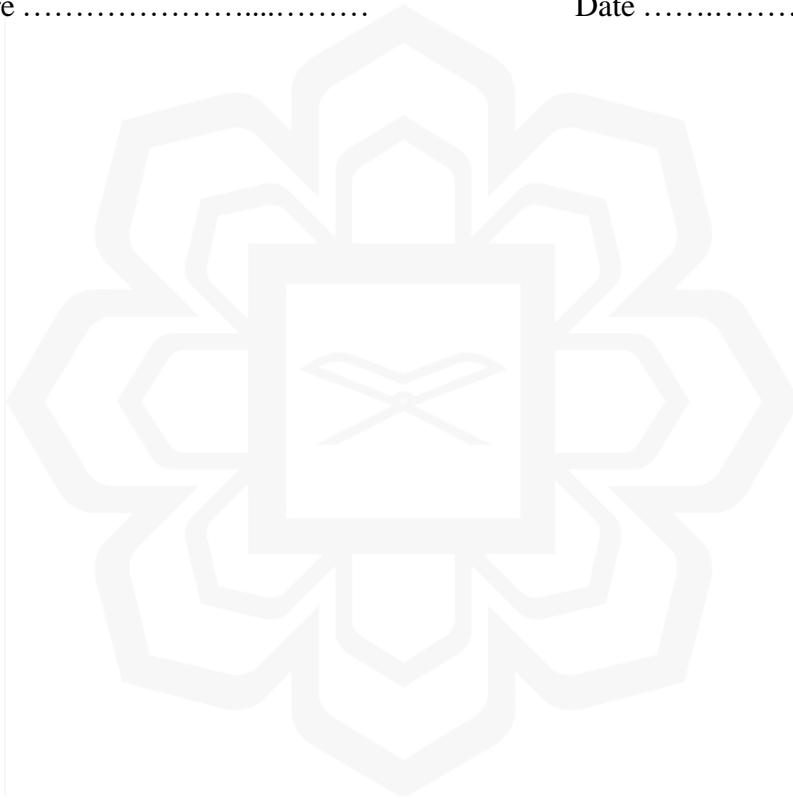
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I hereby declare that this thesis is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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This PhD thesis is deeply dedicated to

My papa (Parlindungan Harahap), My mama (Melinda Dalimunthe), my wife (Ridha Abrita Mawarti), my children (Muhammad Anwar Harahap, Jamila Nur Harahap), my siblings (Nurhida Septarina Harahap, Yahya Harahap, Lia Adelina Harahap) and my family in law (Alm. Bapak Totok Purwanto, Ibu Ea Julaeha, Suchi, Riza, and Mira) for the unconditional support and utmost patience

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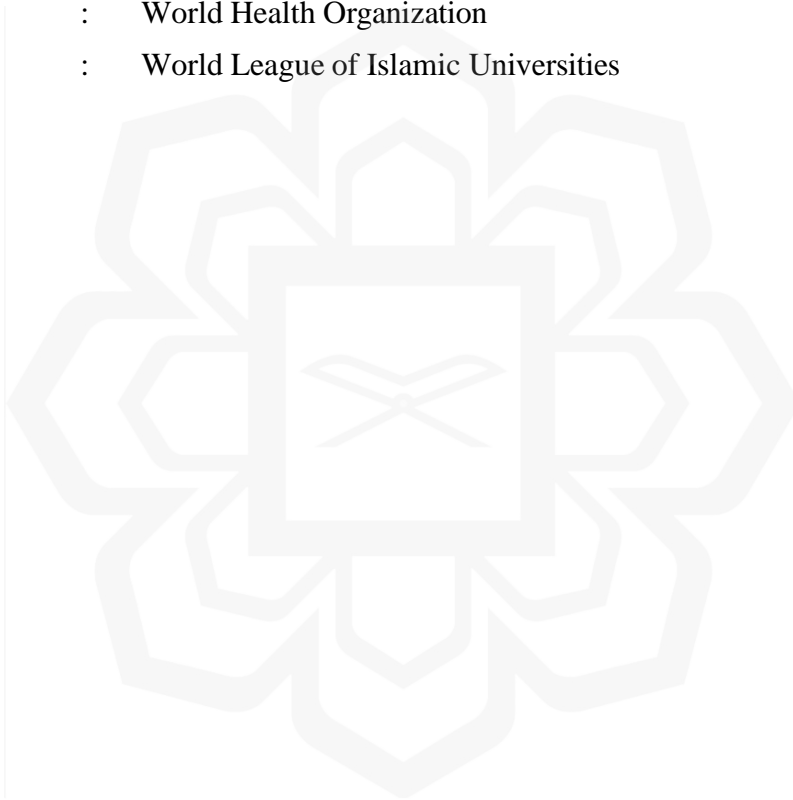
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LIST OF ABBREVIATIONS

ABCD	:	Asset Based Community Development
ARC	:	Action Reaction Community
DGHE	:	Directorate General of Higher Education
FBO	:	Faith-Based Organization
KKN	:	Community Service Program
PSBB	:	Large Scale Social Restriction
UNIDA	:	University of Darussalam
WHO	:	World Health Organization
WLIU	:	World League of Islamic Universities



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CHAPTER ONE

INTRODUCTION

1.1 INTRODUCTION

The COVID-19 pandemic is not just a health crisis, but also an economic crisis, a humanitarian crisis, a security crisis, an educational crisis, and a human rights crisis. It has affected the community such as job loss, financial struggles, mental health issues, or strained relationships within families and communities.¹ The COVID-19 pandemic has had a profound impact on all spheres of society, including politics, security, and education. Higher education institutions have always been connected to the community through their mission to provide quality teaching, research, and service. Higher education, in particular, has been severely affected, with the temporary suspension of large gatherings and field activities due to social constraints. To avoid widening learning inequalities and intensifying the efforts to the future potential of today's community is very crucial.²

In the Indonesian context, research has shown that higher education in Indonesia has experienced a rise in educational contributions, with more students enrolling in universities and a higher percentage of competent and qualified academic staff. With a population of 249 million citizens, enrolment in higher education has grown tremendously since the country gained independence from Dutch colonial rule in 1945.³ The COVID-19 pandemic has had a significant impact on all nations, leading to political and economic turmoil and, in some cases, the collapse of Indonesia's higher education system. A university's main functions are teaching, research, and community engagement, all of which have been greatly affected by the current crisis in higher education. UNIDA Gontor was exceptional compared to other Indonesian universities during the COVID-19 pandemic (Sista & Azhari,

¹ Geneva Centre For Security Sector Governance, COVID-19 Is Not Just A Health Crisis, < <https://www.dcaf.ch/covid-19-not-just-health-crisis>>, assesed at 15 November 2020.

² The World Bank Press Release (2022),” Financing for Education Stagnant or Declining Despite Chronic Learning Needs Post-COVID-19”< <https://www.worldbank.org/en/news/press-release/2022/06/28/financing-for-education-stagnant-or-declining-despite-chronic-learning-needs-post-covid-19>>(accessed 2 August 2022).

³ Didik Sulistyanto (2014). Improving Teaching and Research Capacity in Indonesia Education Throught ASEAN Collaboration. *International Conference on Education and Language*. Vol.1.

2022). UNIDA Gontor stood out as a distinct, intensifying local resources and power for the weaker sections of the Indonesian community (Muslih et.al, 2021)

The important objective this research wants to obtain is to analyze how a faith-based university continues performing the prime three functions of higher education: teaching, research, and community engagement in time of COVID-19 crisis.

1.2 SIGNIFICANCE OF THE STUDY

Higher education has a rich history rooted in religion. According to Imam Ghazali on religious higher education, Islamic communities were the pioneers of higher education long before the establishment of state-sponsored universities and even before the formation of modern nation-states.⁴ For most of history, Islamic foundations have set the patterns and had the majority of enrollment. Higher education in Islam aims to contribute to the public good or support and further social causes and human dignity as deeply elaborated in *maqasid shariah*. The COVID-19 pandemic has served as the driving force behind this thesis, which aims to explore the role of faith in responding to and adapting to the pandemic in higher education for the betterment of the community. It is worth noting that the Indonesian community has long struggled with stagnation in the realm of higher education (Syam, 2022). Despite this, there is a lack of literature specifically addressing the sustainability of faith-based universities in times of crisis. This research seeks to bridge this gap under Political Science by focusing on the contributions of faith-based specifically Islamic universities as political actors and main catalysts, and examining how they have fulfilled the three primary functions of higher education during the COVID-19 pandemic crises.

1.3 PROBLEM STATEMENT

Referring to the four dimensions as explained in BAN-PT Dimensions of Assessment set the focus of the assessment into criteria that include university commitment to institutional capacity and educational effectiveness consisting of leadership quality and

⁴ Wartini, A. (2015). Education Character In View Of Al-Ghazali And Its Relevance With The Education Character In Indonesia. *Ta'dib*. 20(2).

governance performance: including the integrity of the vision and mission, leadership, governance, resource management systems, strategic partnerships and internal quality assurance systems.⁵ Other than the economic, social, and community turmoil that impacted COVID-19, as of 29 March 2020, Indonesia's COVID-19 fatality rate was very high at more than eight percent (WHO, 2020a).⁶ Specifically for higher education, COVID-19 has significantly impacted many universities both public and private in Indonesia in implementing their three prime functions: teaching, research, and community development. Whether the university is private or public or in other forms; all of them are obliged to serve the community. It is also continuous with the higher education three main responsibilities namely education and teaching, research, and community engagement (English). But then, university performance all over Indonesia in general has been stagnant where production and intensity were absent. The information (or realities) from the Indonesian context regarding challenges faced by higher education during COVID-19 in general is relatively huge. For instance, the University of Indonesia in Depok and Gajah Mada University in Yogyakarta have closed their campuses and lecturers are delivering teaching online while some of the branches are closed (Jakarta Globe, 2020).⁷ Both academic and administrative staff are sacked and limited their contractual remuneration and benefits. The Gajah Mada University has also published information about their move to classes online. Indonesia announced its first two positive cases on 2 March 2020.⁸ As of 15 March, Indonesia's President Joko Widodo suggested people stay, work, study, and pray at home for two weeks to prevent further spread of the highly contagious disease (Sutarsa et al., 2020; Indonesia Expat, 2020).⁹ The President further encouraged social distancing, while he deemed a national lockdown unsuitable for Indonesia with more than half of Indonesia's workforce working in the informal sector including formal higher education sectors both public and private such as reducing grants and pay, and sacking and extensive people living below the poverty line, many people cannot afford to self isolate as they risk losing their sole source of income and online learning instead of face-to-face teaching for the rest of the term cannot be avoided to

⁵ BAN-PT (2019). Akreditasi Perguruan Tinggi: Kriteria dan Prosedur IAPT. 3.0. Badan Akreditasi Nasional Perguruan Tinggi Jakarta. pp. 6-14.

⁶ World Health Organization. (2020a). Coronavirus disease (COVID-2019) situation reports.

⁷ Jakarta Globe. (2020, March 15). Cities Turn to Online.

⁸ The Star (2020a, March 21). COVID-19: Indonesia estimates more than 500.000 had contact with virus suspect (update).

⁹ Sutarsa, Prabandari, and Itriayati (2020, March 23) Commentary: COVID-19 self isolation is punishing the poor in Indonesia.

cope large-scale events as much as possible in teaching, research and community development.

Stagnation and a lack of a viable model of universities capable of adapting to the COVID-19 pandemic are the prime issues in the current Indonesian situation.¹⁰ While stagnancies in Indonesian higher education are overwhelming, the university is under increased scrutiny and pressure to be present in dealing with major challenges in implementing the three functions of higher education: teaching, research, and community engagement during COVID-19. Community development has been stagnant in the higher education sector because long before this pandemic, Indonesian higher education has always been connected to the community by their long-standing mission and commitment to deliver quality teaching, research, and service to society to close the gap of inequalities and preparing the community to excel. Despite new, creative, innovative alternative ways like online classes in responding to this pandemic, the situation remains stagnant. Prioritization for higher education is needed to avoid widening learning inequalities and intensify the efforts to the future potential of today's community. Although the government continues to allocate funds for handling COVID-19, the community continues to feel the pandemic impact as there is no significant contribution from the government. To restore the conditions, the community needs assistance from the government and assistance in various sectors such as non-state actors including higher education capabilities. It is where non-state actors, especially higher educational institutions come to assist the community in facing the COVID-19 pandemic. Community development is usually carried out through three functions of higher education that have been implemented long before the COVID-19 pandemic.

The COVID-19 pandemic is very relevant to the UNIDA community development initiatives. Although it was insufficiently conceptualized, this university has a long history of community development programs since 1926. UNIDA Gontor has initiated community development covering teaching and learning, research, and community engagement. All community development initiatives activities carried out by UNIDA Gontor involved students, lecturers, and local as well as central

¹⁰ Suyadi, et. al. (2022).” Academic reform and sustainability of Islamic higher education in Indonesia”,*International Journal of Educational Development*, Vol. 89.

government. Of all universities, UNIDA Gontor maintains and is the one providing educational assistance to the community during the COVID-19 pandemic. UNIDA Gontor tried to help solve educational problems where many universities are constrained by funding, technology, and the implementation of face-to-face learning. UNIDA Gontor an Islamic higher educational institution with a Pesantren system, continues to carry out three prime functions of higher education since before the emergence of the COVID-19 pandemic to the present time. This is what makes this research interested in revealing the answers of this institution in responding to barriers and challenges of the COVID-19 pandemic. Specifically using UNIDA Gontor as the case study, this research is interested in studying how faith-based universities established on Islamic-defined values and principles initiated to adapt to major challenges such as the ongoing COVID-19 pandemic towards sustainable university.

OBJECTIVES OF THE STUDY

The objectives of this study are as follows:

1. To analyze the need of UNIDA Gontor towards community development during COVID-19,
2. To examine UNIDA Gontor's initiatives towards community development during COVID-19.
3. To examine the challenges of UNIDA Gontor towards community development during COVID-19.

RESEARCH QUESTIONS

Based on the objectives of the study, therefore, the research questions of this study are as follows:

1. Why does UNIDA Gontor need to contribute to community development during COVID-19?
2. How does UNIDA Gontor's initiative toward community development during COVID-19?
3. What are the challenges faced by UNIDA Gontor in community development during COVID-19?

1.4 LITERATURE REVIEW

1.4.1 Community development and stagnancies: definition and scope

Moreland and Lovett (1997) defined community development as a learning process that involves people in experiences from which they will learn ways of enhancing their capacity for self-directed activity and destiny.¹¹ Hamilton (1992) defined community development as a planned and organized effort to assist individuals to acquire the attitudes, skills, and concepts required for their democratic participation in the effective solution of as wide a range of community improvement problems as possible in the order of priority determined by their increasing levels of competence.¹² Draper (1971) stated some of the characteristics of the community development process are scoped as follows: community member involvement in problem-solving and decision-making; a learning process that is geared towards a behavior change and requires learning by doing; participants who increase their competence and capacity to manage their affairs; and a grass-roots approach to social action. Lovett (1997) mentioned the success of the community development process can be scoped in terms of community capacity building, group development and empowerment, and the achievement of social, economic, cultural, and environmental targets and objects.¹³

Huraira & Nur (2011) defined stagnation as the detention of students and lecturers in performing three functions of higher education (teaching/learning, research, and community engagement) for more than one year on account of unfortunate situations with uncertain endings.¹⁴ Students and lecturers at the university level have stuck with the existing session. Stagnation is defined as a prolonged period of little or no growth in performing Three Dharma Universitas (the three prime responsibilities of university lecturers or academic staff). Stagnation occurs due to ill performance. Due to the global pandemic of COVID-19, educational institutions all over the world including

¹¹ Moreland, R., & Lovett, T. (1997). Lifelong learning and community development. *International Journal of Lifelong Education*, 16(3), 201-216.

¹² Hamilton, E. (1992). *Adult Education for Community Development*. New York: Greenwood Press.

¹³ Lovett, T. (1997). Community education and community development: the Northern Ireland experience. *Studies in the Education of Adults*, 29 (1), 39-50.

¹⁴ Huraira.MDR & Nur.ST. (2021). Educational Stagnation Impact Due to COVID-19 on the Educational Community. Brac Institute of Languages, p.9.

Indonesia are closed from 2019. The Republic of Indonesian Government has directed me to participate in online classes. However, most students have failed to attend due to poor internet stability and poor financial conditions. In addition, there is no coordination between universities and the government to take online classes and exams. As a result, many students in Indonesia districts, keep their studies aside for up to one year. These lead an educational stagnation.

The COVID-19 pandemic has entered Indonesia and spread so fast in different countries experiencing the same health crisis. With a pandemic this causes the pattern of community interaction to be stagnant. To contain the spread of COVID-19 the government enforces health protocols for the community, namely 3M wear masks, wash hands in running water, and keep your distance (KMK No.KH.01.07-MENKES-382-2020). Apart from that, some of the region also stipulates Social Restrictions Large-Scale (PSBB) which aims to reduce the movement of people in doing activities outside the home to keep the numbers down. In the higher education context, a strong explanation for the definition of stagnancy is that Indonesian higher education increasingly is not moving as previously done in their teaching, research, and community outreach in the time of crisis COVID-19. Indonesian higher education is in general stagnant and even tends to deteriorate and become more obscure.

Teaching, research, and community outreach play a fundamental role by embodying models of behaviors and verbalizations of thoughts during the teaching of subjects and in the various interactions with the students. In addition, academic activities are directly related to the adequate use of skills to develop the learning process in university studies. However, in the context of the pandemic COVID-19 these teaching, research, and community outreach have been particularly stagnant in answering cognitive (teaching), affective (research), and social (community outreach) progress of the community.¹⁵ This stagnation has been shared nationally by other higher education institutions in Indonesia.¹⁶ For instance, the network constraints for students who are in areas with minimal access internet, quota constraints, and constraints for some participants students who do not have adequate money for

¹⁵ Bernardo, et.al. (2022). Editorial: Higher Education Dropout After COVID-19: New Strategies To Optimize Success. *Frontiers*.

¹⁶ Suyadi et.al. (2022). Academic reform and sustainability of Islamic higher education in Indonesia. *International Journal of Educational Development*. Vol. 89.

smartphones for online learning activities.¹⁷ Literature claimed that COVID-19 has changed negatively the ways lecturers work in carrying out the tasks of Higher Education namely teaching, research, and community outreach.¹⁸

In the stagnancy scope, both the productivity and intensity of Indonesian higher education have decreased significantly. These facts are measured by the tools to measure the quality called accreditation. The result of accreditation was carried out by an independent body called the National Accreditation Board for University (BAN-PT); established by the Indonesian government. With limited facilities and access, lecturers and students cannot produce optimal learning input and output. Several works in teaching, research, and community outreach by lecturers in general are lower in comparison to before the COVID-19 pandemic. Teaching, for instance, the learning process of some universities' academic activities during the COVID-19 pandemic is not capable of producing good output.¹⁹ In research, for instance, lecturer research is limited by health protocols that hinder lecturer mobility, limited usage schedule, and laboratory-limited data collection with interviews, meanwhile, secondary data collection online is constrained internet access speed for download data. The research schedule has not been according to plan research, because the survey is conducted based on resource interviews and agreement.²⁰ Moreover, the restrictions on capacities during the pandemic COVID-19 create an intense barrier between lecturers' activities in teaching, research, and community outreach.²¹ Lecturers are often stressed when they are not mastering learning technology online, facilities, and infrastructure support. Such conditions affected the discipline and motivation of lecturers and

¹⁷ Budiarjo&Hidayatullah. (2021). Evaluasi Pelaksanaan Pembelajaran Tatap Muka Pada Masa Pandemi COVID-19 Di Jurusan Teknik Mesin Universitas Negeri Surabaya.

¹⁸ Firman. (2020). Dampak Covid-19 terhadap Pembelajaran di Perguruan Tinggi. *Bioma*, 2(1), 14–20; Indrawati, B. (2020). Tantangan dan Peluang Pendidikan Tinggi dalam Masa dan Pasca Pandemi Covid-19. *Jurnal Kajian Ilmiah*, 1(1), 39–48.

¹⁹ Firdoussi, et.al. (2020). Assessing Distance Learning in Higher Education during the COVID-19 Pandemic. *Education Research International*, 1–13.

²⁰ Hadi (2020). Pandemi Covid 19 dan Tantangan Penelitian Kualitatif. In *Komunikasi Empati dalam Pandemi Covid 19*. ASPIKOM, 275–280; Onyema et.al. (2020). Impact of Coronavirus Pandemic on Education and Practice, *Journal of Education*. June.

²¹ Bozkurt&Sharma, R. C. (2020). Emergency Remote Teaching in a Time of Global Crisis Due to Corona Virus Pandemic. *Asian Journal of Distance Education*, 15(1), 1–4; Isnawijayani. (2020). Ketika Kartini Harus Work from Home. <https://Sumeks.Co>; Wibowo, S. (2020). Determinan Kinerja Dosen pada Pengajaran Metode Daring pada Masa Pandemi Covid-19 dengan Faktor Stres sebagai Pemediasi. *Journal of Business & Applied Management*, 13(2), 131–146; Adiawaty, S. (2020). Pandemi Covid19 dan Kinerja Dosen (Study Kasus Kinerja Dosen pada PT XYZ). *Esensi: Jurnal Manajemen Bisnis*, 23(2), 185– 191; Adedoyin, O. B., and Soykan, E. (2020). Covid-19 Pandemic and Online Learning: The Challenges and Opportunities. *Interactive Learning Environments*, 1–13.

ultimately determined the intensities performance of lecturers in carrying out the task.²²

The COVID-19 pandemic has impacted higher education both public as well as privately owned. The problem has a significant impact on a variety of social areas, including higher education. Several countries have abandoned traditional education techniques in favor of long-distance learning to adapt to the COVID-19 pandemic. These stagnancies were found in every facet of higher education including education, research, community service, human resource development, infrastructure, and university performance outcomes.²³ The COVID-19 pandemic has caused the most significant stagnancies in the higher educational system in history, as well as a digital divide among students. The crisis has also worsened existing educational disparities, extending the opportunity gap, particularly for students living in poor or distant areas. The situation has worsened for those with impairments and forcefully displaced people, reversing decades of educational progress. The COVID-19 pandemic is far from ending, impacting all nations and communities on the planet at the same time. In addition to the more visible health implications, the COVID-19 pandemic has stopped community development progress, with disadvantaged communities bearing the impact of the damage. Restrictions, regulations, and stay-at-home orders accompanied the COVID-19 pandemic in all communities worldwide. Communities stayed indoors, offices remained closed, playgrounds remained deserted, and streets remained lacking human interaction. Many people were unable to return home, many were trapped in foreign nations, and many were alone. Although the COVID-19 pandemic's effects and implications will be studied for many years to come, we know from early studies that for many students, the educational gaps that existed before the pandemic in access, opportunities, achievement, and outcomes have been widening. We can see already that

²² Dewi (2020). Dampak Covid 19 terhadap Pembelajaran Daring di Perguruan Tinggi. *Jurnal Pendidikan Ilmu Pengetahuan Sosial*, 12(2), 87– 93; Napitupulu, R. M. (2020). Dampak pandemi Covid-19 terhadap Kepuasan Pembelajaran Jarak Jauh. *Jurnal Inovasi Teknologi Pendidikan*, 7(1), 23–33; Limbong, A. (2021). Dampak Pandemi Covid-19 Terhadap Kinerja Dosen UNAI Pada Tahun Ajaran 2019 / 2020. *Jurnal TeKa*, 11(1), 29–37; Mahdy, (2020). The Impact of COVID-19 Pandemic on the Academic Performance of Veterinary Medical Students. *Frontiers in Veterinary Science*, 7, 1–8; Khairiah, K. (2020). Etika Kerja dan Pengelolaan Perguruan Tinggi Masa Pandemi Covid-19 dalam Perspektif Islam. *Qiyas*, 5(2), 80–87.

²³ Fitriana, Kurnia Nur, et.al. (2021), The Implementation of Higher Education Strategic Management During The Covid-19 Pandemic at Yogyakarta State University, *Jurnal Natapraja*, Vol. 9, No. 1; Sahrah, Alimatus & Dewi, Ros Patriani. (2021), Academic Service Quality (ASQ) Before and During Pandemic Covid-19 by Students and Lecturers, *Elementary Education Online*, 20 (1).

many of these impacts have been falling disproportionately on students who went into the COVID-19 pandemic with the greatest educational needs and fewest opportunities. Many of them are from historically marginalized and underserved groups. These disparities can be a cause for great concern, especially when they interfere with students' opportunities to learn, grow, and contribute to our nation's future. Losing many souls has been a tragedy, but losing education will be far more tragic.

This part of the literature has demonstrated surprising results and others have also reproduced it, but nobody knew in times of global crises, this community development is still granted and protected by certain socio-political actors (Islamic University). This research highlighted the contribution of Islamic universities towards community development in times of COVID-19 global crisis.

1.4.2 The influence of faith in university

For some of these faith universities, their programs revolve around bringing change and reform in their communities. A study has examined the movement of Indian religious organizations challenging the caste system.²⁴ Similarly, a study investigating collaboration between public schools and faith universities reveals that faith universities have the potential to bring reforms to public schools especially when the schools are in low-income communities.²⁵ For instance, a study discovered that faith-integrated universities demonstrated stronger support in bridging and bonding social capital in developing a holistic ongoing community for support and resources.²⁶ It is important to note also that faith-based universities do not only promote volunteerism but they can also be potential development partners. For instance, one study highlights the possibility of a partnership with faith-based organizations because of the ethical and moral values related to development that are prescribed to religious adherents from different faith groups.²⁷ In another region, a study examining the association between

²⁴ Surinder S. Jodhka and Avinash Kumar.(2010). Programme Religious mobilizations for development and social change: Dalit movements in Punjab.and Maharashtra, "India, Religions and Development Research Programme Working Paper,"<<http://www.rad.bham.ac.uk/index.php?section=47>> (accessed 13 July 2013).

²⁵ Shirley, Dennis L (2001). Faith-Based Organizations, Community Development, and the Reform of Public Schools, *Peabody Journal of Education*, vo.76, no.2, 222-240.

²⁶ Lockhart, William (2005). "Building Bridges and Bonds: Generating social capital in secular and faith-based poverty", *Sociology of Religion*, vol.66, no.1, p. 24.

²⁷ Shonil, Baghwat A (2011), "The role of linking conservation and development: Challenges and Opportunities", *Journal for the Study of Religion, Nature and Culture*, vol.5, no.1.

an individual faith and their willingness to participate in community development activities found that religiously active people are more likely to participate.²⁸ They also believe that there is a witness of faith through charity which is a way of life and expression of obedience to God.²⁹ They do not accept the idea that community development is made outside the religious values. They cannot imagine being anything else than religiously motivated.³⁰ An ability to connect to higher levels of decision-making and share information has also led many faith-based non-governmental organizations to advance more than their secular counterparts.³¹ Another thing to add is the actualization of the role of Islamic higher education as faith-based non-governmental organizations generally be understood as a project of forming holistic human beings (*insan kamil*) even if they have to go to communities where the impacts have also taken place on several occasions. First, relying on longstanding experience in service provision in local communities. Second, facilitating supporting marginalized groups, offering moral and spiritual support, activating a well-embedded and extensive network of religious organizations and authorities to distribute development to communities, and Third, calling on spiritually-informed concepts of sustained, reconciliation, and healing.³²

Faith as a concept can be defined as a reality that comprehends all those areas of life that are neither purely material nor covered by cognitive rationality. It demonstrates an inclusiveness that involves both the inner depths and their connectedness to the environment including communities and possibly also the supernatural.³³ Faith is also defined as believing in the sacredness of life, seeking out opportunities to grow spiritually, and believing that we are all spiritual, religious commitment is following religious teachings in everyday life; religious engagement is attending religious services, praying, and reading sacred texts. Several literatures also

²⁸ Bowen, Kurt, Religion, "Participation, and Charitable Giving, Canadian Centre for Philanthropy",

<<http://www.imaginecanada.ca/files/www/en/giving/n-vc1-en.pdf>> (Accessed 30 April, 2022).

²⁹ Ferris, Elizabeth (2005). Faith-based and secular humanitarian organizations, Volume 87 Number 858, p. 3.

³⁰ Abdel-Rahman Ghandour, "Humanitarianism, Islam and the West: Contest or cooperation?", Humanitarian Practice Network, available at odihpn.org (assessed at 5 March 2020).

³¹ Chowdhury S. Rahman. et.al. (2019). The role of faith-based NGO in social development: Invisible empowerment. *International Social Work*. Volume 62 Number 3. p. 1055.

³² Marjuni. (2017). Aktualisasi Peran dan Tantangan Perguruan Tinggi Islam dalam Pencerahan dan Pencerdasan. *Al-Ulum*, p. 474.

³³ Ed. Bruce W. Speck and Sherry L. *Searching for Spirituality in Higher Education* (2007). Hoppe. New York: Peter Lang. 312pp.

have suggested that faith may have an impact on one's health perceptions and coping with challenges. Religious coping is positively associated with mental outcomes.³⁴ It also benefits people in terms of quality of life, sense of meaning, mental health, acceptance, source of comfort, and hope.³⁵ Health research on Muslims in Southeast Asia region also found that excellent in performing coping actions in times of crisis and hardship are strongly influenced by religion and spirituality.³⁶

This part of the literature has demonstrated surprising and widely known results about the role of faith, but nobody knew in times of global crises, while other faiths were absent, only the Islamic faith continued producing resilience, endurance, and confidence in performing the noble function of university. This research highlighted the contribution of the Islamic faith implemented by one of the Islamic universities in Indonesia towards community development in time of the COVID-19 global crisis.

1.4.3 Active university engagement during difficulties

It is worth considering that university participation to raise community development is important not only for essential sectors but also throughout society at large. As an attempt to collaboratively address the problem in the community, numerous forms of bottom-up civic action have grown. Every citizen not only has a right but also is responsible for contributing his or her effort to maintain public institutions and processes which he or she benefits from especially during this hardship time, the COVID-19 pandemic.³⁷ It promotes the spirit of democracy in the present trend of

³⁴ Weber, S., and Pargament, K. (2014). The role of religion and spirituality in mental health. *Curr. Opin. Psychiatry* 27, 358–363; Khodaveirdyzadeh et al (2016). Spiritual/religious coping strategies and their relationship with illness adjustment among Iranian breast cancer patients. *Asian Pac. J. Cancer Prev.* 17, 4095–4099; Oman, D., and Syme, S. L. (2018). “Weighing the evidence: what is revealed by 100+ meta-analyses and systematic reviews of religion/spirituality and health?,” in *Why Religion and Spirituality Matter for Public Health*, ed. D. Oman (New York, NY: Springer International Publishing).

³⁵ Pargament, K. (1997). *The Psychology of Religion and Coping*. New York, NY: Guilford Press; Roger, K. S., and Hatala, A. (2017). Religion, spirituality and chronic illness: a scoping review and implications for health care practitioners. *J. Relig. Spirituality Soc. Work Soc. Thought* 37, 24–44.

³⁶ Shaw, (2018). The influence of Malay cultural beliefs on breast cancer screening and genetic testing: a focus group study. *Psychooncology* 27, 2855–2861; Ahmadi (2019). Religion, culture and meaning-making coping: a study among cancer patients in Malaysia. *JORH* 58, 1909–1924.

³⁷ Waeterloos, Cato, et.al. (2021). Tackling COVID-19 from below: civic participation among online neighbourhood network users during the COVID-19 pandemic. *Online Information Review*. Vol. 45. No.4

politics and empowers individuals to engage in any type of situation including hardship time. With all the facts and figures presented in the problem statement in this research, overall issues require immediate attention from all related essential sectors of the country; individuals, groups, privates, and government.³⁸ Citizens' engagement is a necessary condition for democratic decision-making as democracy cannot function without some levels of engagement.³⁹ It is also argued that engagement helps us to develop intellectual and moral capacities that are essentially important, which include a sense of sympathy towards others, responsibility for oneself, the skills to work with others, and the powers of understanding.⁴⁰

This part of the literature has demonstrated surprising and widely known results about the role of engagement, but nobody knew in times of global crises, the variables of engagement, sympathy, and responsibility were absent. Only Islam continues producing engagement, sympathy, and responsibility. This research highlighted the contribution of Islamic engagement, sympathy, and responsibility implemented by one of the Islamic universities in Indonesia toward the community in time of the COVID-19 global crisis.

1.4.4 Role of ABCD Framework In Community Engagement

The current community development strategy has evolved rapidly along with the growth of various organizations, and one of them is the participatory model. The participatory model is a pattern of community development that assumes that the community is an active, independent, and creative community empowering itself. This assumption is different from the advocacy model that looks at the community as a passive community, weak and not creative. In short, a basic understanding of community development derived from available definitions is the process of developing active and sustainable communities based on social justice and mutual respect. It is about influencing power structures to remove the barriers that prevent

³⁸ Arzura Idris (2011). "Malaysia and Vietnamese refugees 1975-1980: an evaluative study", IIUM. This challenge may come from the head of government, policy makers, ministries, security, UNHCR, and the societal factors.

³⁹ Jan W. Van Deth (April, 2001). Studying Political Participation: Towards A Theory of Everything?, Political Research Workshop "Electronic Democracy: Mobilisation, Organisation and Participation via new ICTs", Grenoble, 6-11 April 2001, p. 3; Azeem Fazwan Ahmad Farouk, Azrina Husin (2011), "Civic Education in an Emerging Democracy: Students' Experiences in Malaysia's Projek Warga", *Asian Social Science*, Vol. 7, No. 3, March, p. 156.

⁴⁰ William A. Galston (2004). *Civic Education and Political Participation*, p. 263.

people from participating in the issues that affect their lives.⁴¹ Several frameworks from the literature that intersect with the process of community development among others are community economic development (CED), community-based participatory research (CBPR), political participatory development, participatory rural appraisal (PRA), and asset-based community development (ABCD).

Prosperous community life is a dream for everyone who comes from various regional backgrounds. A sustainable education, a comfortable life, and a safe area, sufficient for everything needs are some indicators of community for gain prosperity in life. But sometimes, these pictures of good welfare in the community are forced to face challenges or crises. Community development can also be interpreted as community empowerment, this activity is a process of awareness to the public to find out the strength in facing the crises as found in the framework of Asset Based Community Development (ABCD). The framework of Asset-Based Community Development (ABCD) is a strategy for empowering the community in times of crisis. Having all kinds of assets especially unrealized assets, this framework is no longer referred community as a weak group and has no potential. This framework sees community has the potential to get out of various problems in times of crisis including the problem of education, upgrading the life level, and socio-economic. What happens to the community in terms of empowerment is more to the lack of access to maximize their potential and limited resource systems which is to be able for them to facilitate the community needs to utilize their potential. The ABCD framework is an alternative to the empowerment of the community by utilizing all their unrealized assets.

Assets in this context are given the meaning of the potential possessed by the community itself, with the use of potential or wealth that the community can use as the ultimate resources to do the empowerment. This potential can be in the form of wealth owned within such as knowledge, caring, cooperation, and togetherness, or it can be in the form of the availability of natural resources. Understanding of the ABCD

⁴¹ Battacharya. (2004). Theorizing Community Development. *Community Development*. 34 (2); Mattarita & Brennan. (2011). Conceptualizing community development in the twenty first century. *Community development*. 43 (3); Kenny. S. (2011). Towards unsettling community development. *Community Development*. 46 (1).

framework is added by four criteria.³⁷⁴² They are problem-based approach, need-based approach, right-based approach, and asset-based approach. The first criterion-related problem-based approach is a potential possessed by the community in the problem itself. With a problem, each person or group makes a person aware of making a change or trying at least to solve the problem. The role of the facilitator is to identify the potentials that exist and connect them to the source system to cooperate in terms of capacity building. The second is the need-based approach criterion which uses the needs of someone alone. Needs are things that must be met in life as it relates to comfort and well-being. Community needs in the form of housing, clothing, food, and boards, are the things that most must be in your society as a manifestation of the fulfillment of basic needs. This indicator is what is used to attempt someone into doing change in itself. Third is the right-based approach is a development criterion community with wealth. This principle uses wealth for the development of the community itself and, the provision of capital for someone to support activities in the empowerment process of somebody. Prominence in this case can enter in a variety of ways and aspects, sometimes the material such as money provided can also be used for treatment in urgent cases. While the last criterion the asset-based approach, is the method used by using the basic potential owned by the people themselves. Potentials such as intelligence, care, participation, and cooperation. Some of this potential is a great asset in empowering the public. Through a sense of togetherness, harmony, and solidarity in the community it is hoped that it will bring out social sensitivity intelligence so that people can easily find out problems and be able to solve them. Another aspect of asset-based community empowerment is natural resources. Natural wealth is the greatest contribution to the success of the empowerment. It is an external aspect of ABCD because natural wealth or natural resources a thing nature is owned and given from the Almighty Allah Subhanahuwata“ala to be preserved by mankind. Some of the natural resources used such as agriculture, plantations, natural conditions, trees, oceans, and others.

Community Engagement with an Asset-Based Approach Community Development (ABCD) is an approach that makes potential as a strength in the development of a community. Through a Community-Based Development approach,

⁴² Widjajanti. (2011). “Model Pemberdayaan Masyarakat,” *Jurnal Ekonomi Pembangunan* .Vol. 12 (1).

this Asset Based Community Development/ABCD sustainability can form the self-sufficiency of the community in say increasing income and hence increase welfare. The ownership of the assets among others are human resources, institutions, associations and organizations, physical, natural resources, financial or economic opportunity, and social. Assets are not something that simply exists or is not ownership of something. More precisely assets are rights or claims related to property both concrete and abstract. These rights and claims are usually protected by custom, convention, or law, whereas private property is a person's social claim to use or prohibit receiving the benefits of certain rights. Ownership of these assets is the same as understanding in terms of a person's income, but in detail has a difference fundamental to understanding. Assets have advantages compared to income; this advantage can be seen from the sources obtained from each. Assets already exist naturally which are more characteristic of patents and constantly, while the income is only an effort obtained from one's work. So, for example, income can disappear and run out faster than well-developed assets. The advantages and differences in assets can also be seen from the principles that are used respectively. Someone gets one income by trying hard work so in mind more are consumptive and do everything possible, while in assets someone more principled maintains and develops than getting something new. Communities at the local level have essentially contributed an asset or capital that becomes a resource for the community. There are at least six assets, namely physical capital, financial capital, environmental capital, technological capital, human capital, and social capital. These assets are potential needs developed to support the welfare of any community, especially in times of crisis.

Conceptually, assets are divided into tangible and non-tangible assets real (intangible), each type of asset can be categorized in all categories as something real and unreal.⁴³ Real assets are something that is legally owned, including within physical property as it owns and functions the same as physical property. It can be divided into several general categories such as Savings money whose income is in the form of interest. Things that are included are all the savings, both savings accounts, checking accounts, and all instruments financial market; Real property. Like buildings or land, with income in the form of rent payments along with profit; Heavy assets, with

⁴³ Sherraden. M. (2006), "Aset Untuk Orang Miskin Perspektif Baru Usaha Pengentasan Kemiskinan," Pt Rajagrafindo Persada.

income in the form of capital gains. In this case, it means precious metal, jewelry furniture, and all other collections; Machines, tools, and other real production components; A strong and durable family item, with an advantage through increased efficiency of family tasks; Natural resources, such as plantations, oil, minerals, and wood forest; and Copyrights and patents with benefits in the form of royalties and other usage fees. In more detail, this real asset is everything something related to physical assets owned by somebody or a community. On the other hand, the intangible asset is more uncertain, not in terms of legally regulated, and often governed by character individual or social and economic relations. As for including intangible assets as follows: Humans (human capital), which in general have intelligence, education, work experience, knowledge, skills, health as well as energy, vision, and hope; Cultural Capital, in the form of a subject such as the ability to speak, how to dress, prevailing culture in an area, etc; Informal social capital (Informal social capital), in the form family, friends, connections that came, more information to be precise that a person has in developing each work and affairs; Formal social capital or organizational capital, meaning structure existing organizations in an area and existing regulations; and Political capital in the form of participation.

Asset-Based Community Development (ABCD) has become a popular theory of community work, with the claim that it can support communities in trouble to drive the process of community development. Yet there is little detailed evidence of ABCD's ability to produce a desired or intended result, and how this relates to other political, economic, and social, especially in higher education contexts in which the trouble is located such as at times of global crises like COVID-19. This part of the literature also has demonstrated good results about the role of ABCD in Western societies context. But nobody knew in times of global crises, the ABCD could also be applied in Eastern societies context. This research highlighted the contribution of ABCD implemented by one of the Islamic universities in Indonesia towards community development in time of the COVID-19 global crisis. ABCD framework can potentially be fully implemented by universities in performing their primary functions. The awareness of community building has long been a noble function of Islamic universities, especially in Indonesia. Islamic universities as an institution that deals with education realize that it is not in a vacuum, but higher education is always in touch with the dynamics of society even in time global crises by utilizing and

communicating all the available assets.

1.6.4 Islam and Community

Islam in particular visualizes these values to have a strong connection in this world (*dunya*) and in the hereafter (*akhirah*). Whether in a pandemic outbreak situation or not, the obligation rested on all of Allah's servants is not only to develop oneself spiritually through performing ritual obligations as commanded by Allah *subhana wa ta'ala*. It also entails attaining a reasonable level of personal relief and good which in turn impacts other members in the communities. This is understood clearly from such Qur'anic verse: "We did not send you but as a mercy to the world" (QS Al-Anbiyaa:107). Several studies have focused on examining the relationship between Islam and development. Some of these studies narrowed their research by examining organizations with religious spirit, values, and principles. Almost all Islamic scholars agree that the root of the problem of *Ummah* is not political, economic, or military but it is in education or thought. Abdul Hamid Abu Sulayman for instance argues that higher education in all its forms has declined in this era of imitation and distortion.⁴⁴

Thus, the revitalization of higher education by having a model that sustainable is a necessary step that will push the *Ummah* forward. Islam calls for transforming the current approach to higher education in a manner that is divine. This manner will support the *Ummah*'s minds and enable them to explore the enormous fields of science and knowledge liberating them from the distortions and stagnancy. Higher education of *Ummah* should be aimed at positive, mutual, and productive cooperation for the good of the human race, especially with the presence of the COVID-19 outbreak. Al-Quran states that man has been created as vicegerent of the Creator and as such has to conduct all affairs in this life according to the dictates of the Creator.⁴⁵ Several Western scholars argued and supported this statement. Henningsson for instance, shares the view that religion can provide meaning, structure, community, and liberation and calls for discussion of visions, methods, and role models that would be of benefit to development.⁴⁶ The process of self-determination will improve from

⁴⁴ AbuSulayman, AbdulHamid A. (1993). *Crisis in the Muslim Mind*, The International Institute of Islamic Thought Herndon, Virginia USA.

⁴⁵ Al-Qur'an Surah Al-Imran verse 30.

⁴⁶ Henningsson, Jan. (2009). *The Role of Religion in Development Cooperation*. Sida Partnership Forum.

current conventional development models and engage with development. Which is responsive and sustainable. He further upholds that those religious values and worldviews have significant potential for emancipation and an alternative future for development. Another scholar Lunn thinks that to achieve development, communities need to go beyond exporting models of community development which are nearly all foreign in conception and character, and elements of faith must be recognized for development.

This literature has shown good results. However, the relevance of Islamic faith-based universities in granting and protecting community development is still underestimated. As others were absent, nobody knew that Islamic faith-based universities existed and conformed their adherents to high standards of initiative, resilience, sincerity, honesty, responsibility, independence, and justice for community development at times of global crises. This research highlighted it comprehensively.

1.6.5 Conclusion of literature review

Mainly everything related to the COVID-19 pandemic has so far aroused extremely high interest in the scientific and professional and numerous papers have been written, various conferences have been organized, and quality recommendations have been provided. The Our World in Data platform conducts a daily analysis of all COVID-19 events and activities from 156,315 sources from 218 countries and 241 organizations in which faith-based universities are also highlighted.⁴⁷ Scholarly interest in association with faith-based higher education has risen significantly in the last decade or two. Numerous books and essays on numerous religious topics are now available online and offline. There is a lack of literature that looks specifically at university contribution in times of crisis using faith to cope with the impacts of the COVID-19 pandemic. This research filled the gap in the literature by looking at local universities and the role faith played in helping them cope with the COVID-19 pandemic. The available literature is also primarily focused on Christian thoughts and developments in the United States communities. Moreover, little is being done in the South East Asian region mainly in Indonesia with the primary focus on the role of faith in

⁴⁷ World Health Organization (2022b). COVID-19: Global literature on coronavirus disease. Retrieved from <https://search.bvsalud.org/global-literature-on-novel-coronavirus-2019-ncov/>.

response to the COVID-19 pandemic and taking faith-based universities as case studies. From the literature reviewed, the role of faith-based universities in community development has attracted several scholarly interests. The literature on the role of Islamic higher education is also not very comprehensive. In addition, little is known regarding their response to any of the fragile situations such as the COVID-19 pandemic. By focusing on a single faith-based university operating in a dominantly Muslim-populated country, this research filled some of this gap and further enriched and critically examined the contribution of faith-based universities to community development.

1.5 CONCEPTUAL FRAMEWORK

Until recently, the relevance of Islamic faith-based universities in maintaining community development is still underestimated by most development scholars. On the contrary to this claim, several Islamic faith-based universities instead conform their adherents to high standards of fast initiative, fast response, resilience, sincerity, honesty, independence, and justice in community development. Islam in particular visualizes these values to have a strong connection in this world (*dunya*) and in the hereafter (*akhirah*). Whether in a pandemic outbreak situation or not, the obligation rested on all of Allah's servants is not only to develop oneself spiritually through performing ritual obligations as commanded by Allah *subhanahu wa ta'ala*. It also entails attaining a reasonable level of personal relief and good which in turn impacts other members in the communities.

This is understood clearly from such Qur'anic verse: "We did not send you but as a mercy to the world" (QS Al-Anbiyaa:107). Several studies have focused on examining the relationship between Islam and development. Some of these studies narrowed their research by examining organizations with values and vision. Almost all Islamic scholars agree that the root of the problem of *Ummah* is not political, economic, or military but it is education. Abdul Hamid Abu Sulayman for instance argues that higher education in all its forms has declined in this era of imitation and distortion. Thus, the revitalization of higher education by having a model that sustainable is a necessary step that will push the *Ummah* forward. Islam calls for transforming the current approach to higher education in a manner that is divine. This

manner will support the Ummah's minds and enable them to explore the enormous fields of science and knowledge liberating them from the distortions and stagnancy. Higher education of *Ummah* should be aimed at positive, mutual, and productive cooperation for the good of the human race, especially with the presence of the COVID-19 outbreak. Al-Quran states that man has been created as vicegerent of the Creator and as such has to conduct all affairs in this life according to the dictates of the Creator. From the above discussions, the arguments presented below provide an adequate framework through which this research intends to comprehensively answer its research questions and obtain its research objectives which are already discussed in the introductory part of this dissertation.

COVID-19 has had major effects on our lives. Many social systems are facing challenges that are stressful, overwhelming, and cause strong mental problems including higher education. Such a situation raises questions about the desired and intended model for urgently adapting to new conditions. The Coronavirus Disease 2019 (COVID-19) pandemic has created significant challenges for the global higher education community in implementing its three prime functions: teaching, research, and community engagement during pandemic COVID-19. Therefore, the adaptation of sustainable university contributions during the COVID-19 pandemic is inevitable. Adaptation is required to achieve the sustainability of higher education contribution, especially in implementing its primary functions: teaching, research, and community engagement.

As the main theory, this dissertation uses the theory of ABCD or Asset-Based Community Development (Kretzmann and McKnight, 1993).⁴⁸ The theory of ABCD is used in this research to respond to stagnancies of higher education in implementing the three prime functions: teaching, research, and community engagement. This theory originates from the United States, discovered by Kretzmann and McKnight in the year of 1993 who studied successful community-building initiatives in vulnerable neighborhoods across the United States in the early 1990s. This theory starts from an assumption everyone has a gift or asset to face challenges and difficulties. It is a nurture-through relationship between individual and community and then discovering

⁴⁸ Kretzmann, J. P., & McKnight, J. L. (1993). *Building communities from the inside out: A path towards finding and mobilizing community assets*. ACTA Publications.

the gifts that are there and connecting them so that those people know whose gifts are available and how that could be used and eventually mobilize them to create pathways towards organizing groups for the common good. The asset can be in the form of tangible such as land, and properties or intangible such as faith or spirituality.⁴⁹ It is a resource with a value that an individual or community owns or controls for the benefit of the community. The asset is conceptualized as the basic unit to achieve a positive and sustainable spirit in the presence of difficulties and to promote the general capacity of individuals to achieve social and political goals in providing security. This theory is defined as a way for the sustainable development of communities' contributions based on their strengths and potentials in the presence of unwanted change and difficult situations. Each community has diverse and potential gifts and assets, a unique set of skills and capacities to channel the community development with six key assets: individuals, associations, institutions, physical, cultural, and connections. Individuals refer to the residents of the community that have gifts, skills, assets, etc. Associations refer to small informal groups of people, such as clubs, working with a common interest as volunteers. Institutions refer to people who generally are professionals who are structurally organized such as local government and religious centers. Physical assets refer to land, buildings, space, centers, and hospitals, and funds are other assets that can be used. Culture refers to what events or who has given good impacts to the affected place to understand certain uniqueness the locals have. Connections refer to exchanges between people sharing their assets through building relationships with public, private, and communities.

⁴⁹ Haddad, B., 2001, „Theologising development“, *Journal of Theology for Southern Africa* 110, 5; Nordstokke, K., 2014, *Mapping out and mobilising diaconal assets*, Regnum, Oxford, pp. 214–225. All these literatures argue that within the ABCD theory, faith is understood as intangible asset and widely recognized to support community during hardship and strong challenges.

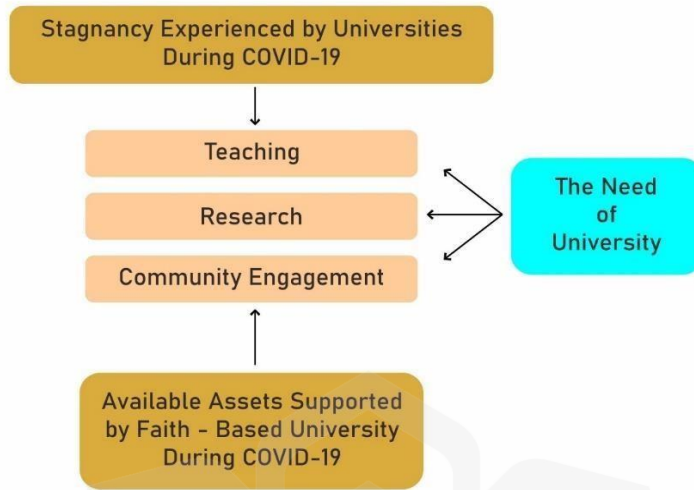


Figure 1. Conceptual Framework Faith-Based for Sustainable Contribution During COVID-19 Crises

1.6 OPERATIONAL FRAMEWORK

The Asset Based Community Development (ABCD) theory in short involves assessing the resources and skills that already have even small, not what we do not have, and the experience available in a community; organizing the community around that moves its members into action; and then determining and taking appropriate action and contribution to respond to hardships, challenges and difficulties. Increasing participation and building social solidarity, mutual respect, and confidence have the potential to make an impact on stagnancies during the pandemic COVID-19, especially in an Indonesian university context. Based on the above conceptual framework, this dissertation then comes up with the operational framework adapted from the theory of ABCD during the pandemic COVID-19 as follows: In this case study of the dissertation, UNIDA Gontor is a faith-based university and Islamic faith are understood as the most important motivation and it becomes the prime mover of UNIDA Gontor to continue implementing three functions of a university: teaching, research, and community engagement in the best possible way in the presence of university stagnancies during COVID-19. The ABCD theory is further operationalized to fit in the context that this dissertation studied. For the first concept for instance, individuals' assets may refer to individual talents, capacities, own assets, leadership, and initiatives (within UNIDA Gontor) such as Heads of UNIDA, consultative members of *Badan Waqf*, lecturers, technicians, and workers. For the second concept, assets from association refer to volunteer groups and any groups that have feelings, affiliations, and loyalties (toward UNIDA Gontor) and contribute their resources. For the third concept, assets from institutions may refer to the local government and religious centers that UNIDA Gontor may have worked with directly and indirectly.

For the fourth concept, assets from physical may refer to centers, mosques, hospitals, land, and properties that UNIDA Gontor has. The fifth concept, assets from culture refers to the culture of *Pesantren* and religious spirit. That is distinct from all universities in Indonesia. Finally, for the sixth concept, assets from connection may refer to all webs of social, financial, and political connection to the externals that UNIDA Gontor may have. All of the six assets are linked to UNIDA Gontor resources for adaptation mechanisms in dealing with university stagnancies during COVID-19. Foremost, to provide, direct, monitor, and connect all the assets are the

Contribution of UNIDA Gontor as the whole response to the university stagnancies during the pandemic during COVID-19.

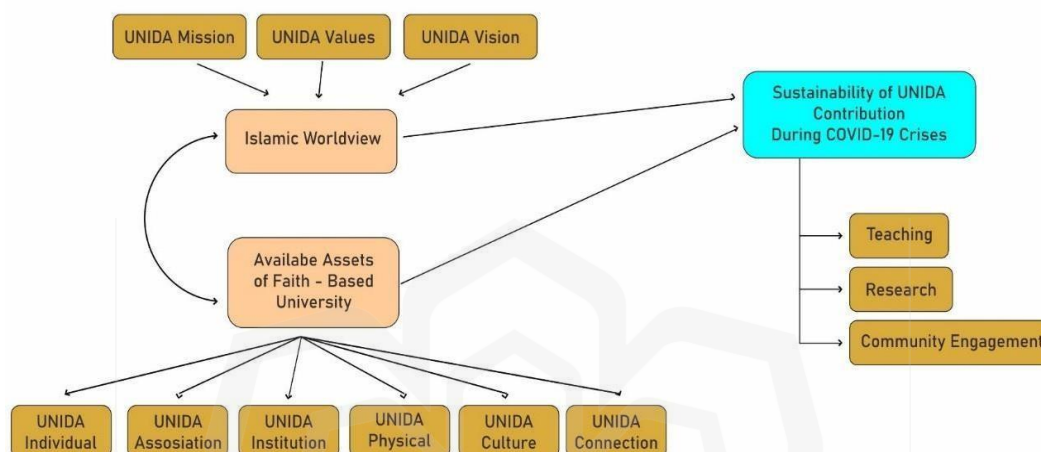


Figure 2. Operational Framework of UNIDA Gontor Sustainability Contribution During COVID-19 Crises.

1.7 METHODOLOGY

1.7.1 Research design

In this research, UNIDA Gontor was selected to get comprehensive information about the contribution of Islamic faith-based universities in Indonesia. The reason for selecting UNIDA Gontor as a case study was because it is the only university in Indonesia that was consistently delivering service to the Indonesian community in the form of teaching, research, and community engagement as usual in the presence of the COVID-19 crisis. The maximum effort of other universities was capable only to derive online mechanism This research was designed as a case study to identify the faith-based university contribution and potential dynamics in the locality design. It developed research questions related to the empirical nature of the topic. This study used qualitative analysis. Qualitative design was utilized for this research, as it

allowed this research to gather extensive data on the topic of interest. Therefore, research questions were designed to explore this topic while gathering data.

1.7.2 Data collection

In assessing the contribution of UNIDA Gontor to the development of the community, primary and secondary data, and other relevant documents were obtained to achieve it. The semi-structured interviews were employed for effectiveness in data collection. In-depth individual interviews with flexibilities were conducted to answer the research questions and gain a deeper understanding of the UNIDA Gontor's roles in the process of community development. In this qualitative study, this research identified the primary and secondary data collection instruments. It collected data based on interviews, and audiovisual information. The data were collected in two stages through semi-structured interviews. First, informants were contacted purposively and informed about the research goals where they were communicated in advance on the interview process if they agreed to cooperate, followed by taking their formal consent to cooperate. The informants were also given information about the tentative time, schedule, and recording of their interviews. There were six questions asked to the president, university senate, rector, vice-rector of academic and *pesantren* affairs, vice-rector of finance, human resource, and construction, vice-rector of cooperation, research, community service and alumni, deans, and head of departments, about UNIDA Gontor contribution in teaching, research, and community engagement using their available assets in time of COVID-19 pandemic. From the six questions available, they were divided into 2 parts based on the research questions provided. The first part referred to the first research question about the role of the university, and the second part referred to the second and third research questions. As for the secondary data, data came mostly in the form of official related documents. These were used mostly to reconstruct the environment and circumstances that led to UNIDA Gontor's experience, especially in dealing with difficulties in performing their functions such as during the pandemic COVID-19. Second, the data were collected, transcribed, and analyzed in Indonesian language, later translated into English for the synthesis of results for this research. A digital tape recorder was used to record the interviews. The time of each interview varied between fifty and seventy minutes.

1.7.3 Methods of Data Collection

The focus of this study is the contribution of faith-based universities to community development. UNIDA Gontor, an Islamic university founded and operating mainly in Indonesia since 1926 is the focus of this investigation. In essence, what this research is trying to achieve is an extensive and in-depth investigation of the contribution of UNIDA Gontor in complementing the efforts of the government of Indonesia in sustaining community development. As the title of this research suggested, it was a case study of a particular faith-based university, UNIDA Gontor, by which the qualitative method was largely utilized. Specifically, this research relied on two types of sources. Firstly, the primary data was in the form of interviews from the top management and very important individuals that assumed to have information on the constitution, internal rules issued, and how they were operating their functions.

These data were essential for understanding the actual motive for establishing the UNIDA Gontor, the existing challenges it faces in trying to attain its objectives, the exact nature of its successes and challenges over the years, and how Islamic values help drive the motivation in adapting towards sustainable university community development during COVID-19. The data were largely drawn from interviews. The mechanism for compiling these primary data was carried out through data and information collection, data verification and validation from respective authorities, data consistency checking, data analysis, and identification of methods by considering various factors. Therefore, the analysis of interviews was carefully and systematically administered. Thematic analysis was employed to address the questions of this research. As for the secondary data, data came mostly in the form of books, journals, newspaper editorials, and monographs. Many of these were readily available in libraries, archives, and online databases. These were used mostly to reconstruct the environment and circumstances that led to UNIDA Gontor's experience, especially in dealing with difficulties in performing their functions such as during the pandemic COVID-19.

1.7.4 Data analysis

As for thematic analysis, for primary data, the first step was transcription (data interpretation). This was a way in which the audio data was copied, quoted, or translated in the same words as were used originally. All conducted interviews were transcribed into written representation. The second step was a coding process. This was the stage where themes, ideas, main ideas, and keywords were thoroughly searched from the transcribed data. This process of coding makes it easier for the researcher to look at the important themes, ideas, keywords, concepts, and terms that signal significant inquiry. After carefully identifying and reviewing themes, main ideas, keywords, and terms, this research proceeded to the next stage whereby it analyzed how these coded themes correspond to research questions. The interview questions were matched with the main ideas, themes, and sub-themes. The next step was to rate the analysis for its reliability. The inter-rater had to agree if this research matched the research questions, main ideas, and units of analysis accordingly. After this stage was successfully done, the research proceeded to the last phase of analysis which was reporting. It was reporting the findings from the interviews that were coded. These findings were the answers this research found out. They were in the form of direct quotations or the form of rephrased presentations. *As for content analysis*, the assessment of the fit between the primary data and the secondary data was carried out. This step ensured that the research questions for the secondary analysis were sufficiently close to those of the primary data. How much detail there was in the primary data determined to a large extent the degree to which new knowledge was produced during a secondary analysis. Sorting was also applied in secondary data so that analysis was selectively limited to specific themes or topics.

This research is entitled “Faith-Based University and Community Development: A Case Study of UNIDA Gontor, Indonesia During COVID-19 Crises”. This research used thematic analysis and content analysis to understand experiences, thoughts, or behaviors across a data set. For instance, research question number one is “Why does UNIDA Gontor need to contribute to community development during COVID-19?” then the interview question was “What are the reasons and needs that led to the establishment of an Islamic university in general? What about UNIDA Gontor?. Then the response to this question was generated into codes. For instance, the response of the UNIDA Rector was “As a Muslim, it is our identity to have an

Islamic university but unfortunately, many large Islamic universities faded and disbanded after the death of their founding leaders”. He hopes that the future of all Islamic universities will no longer depend on individual founders. He further explained that they need to implement and maintain sustainability. Then the generated codes were the *pride in being Muslim, the fade of Islamic universities, and dependency*.

These codes captured the essence of the informant’s experiences and the common themes that emerged from his responses. These codes served as the foundation for further analysis, refinement, and identification of main themes in the subsequent steps. The main themes generated from the codes now are *identity* and *the need for a sustainable Islamic university*. This stage has ensured that the identified themes accurately represent the data and capture the essence of the informant’s experiences. These themes covered the informant’s pride in his identity as a Muslim and his sense of belonging in the establishment of an Islamic university to develop community. Also, it emphasizes the community’s perceived need for a dedicated support system and resources tailored to the many challenges faced by the community. Finally, it emphasized the informant’s determination and resilience in overcoming the various challenges UNIDA Gontor encountered. Despite the obstacles, UNIDA Gontor persevered and found strength in *Iman* (Believe in Allah) in pursuit of higher education, constantly balancing demands and responsibilities.

The same goes for research question number two which is “How does UNIDA Gontor initiatives toward community development during COVID-19?” He responded “UNIDA Gontor applies *ihktiar al-diniyyah* and *al-ilmiiyyah* giving rise to three forms of strategic initiatives namely first, formed a task force; second, involved elements of the government and alumni; and the third, self-isolation under Pesantren system. By consistently implementing these efforts, the entire academic community and students in the UNIDA Gontor environment can avoid and function normally even amid the COVID-19 virus infection. He added a continuity for “better integration of these resources into the university, with specific goals of intellectuality, mentality, and morality, by Islamic principles”. This is framed under what he called a “*Pesantren*-based university” with the *kiai* as the main figure and the mosque as the center of its activities and instills the values of student life for 24/7 full hours supported by a dormitory system that keeps students under supervision full of *kiai*. It is the first and the only *pesantren*-based university in Indonesia. Then the generated codes were

integrated with resources and Islamic principles. The themes were generated as goals of UNIDA Gontor and Pesantren-based universities.

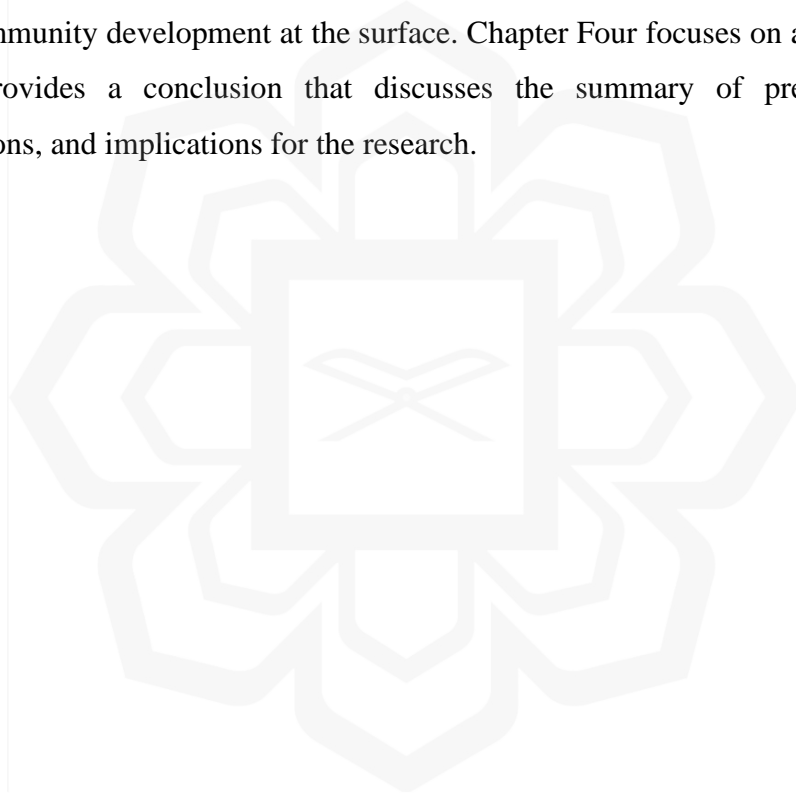
Last but not least is research question number three which is “What are challenges faced by UNIDA Gontor in community development during COVID-19?”. The response of the UNIDA Rector was “UNIDA Gontor is the only higher education institution in the country that continues to carry out normal activities amid the COVID-19 pandemic. The clash between the religious base and scientific knowledge in dealing with the health crisis due to the COVID-19 virus has become a challenge. Islamic educational institutions in general including UNIDA Gontor are demanded seriously to adapt to a new life (the new normal life) by implementing the entire series of COVID-19 health protocols. It is feared that if Islamic educational institutions are not mindful of the health protocol rules recommended by the government, it will result in a recession in the health and safety lecturers, staff, students, and all of the members”. The obtained codes were *continuous activities* and a *recession of health* themes was generated as the *sustainability of UNIDA Gontor at the time of the COVID-19 global crisis.*

To avoid bias, this research has explored the data from the other related party, which is the community itself. As from the community itself, the codes were also obtained. For instance, the board of heads of the association of UNIDA Gontor parents has responded by saying “Parents bring great responsibility to develop a good education in their family and outside them. They are also obliged to choose the right educational institution to build a better character for their children. The best choice and the most alternative way for parents for a good education to their children is to put their child at an Islamic university like UNIDA Gontor. Here, our children are equipped with strong religious fundamentals, so they will be expected to be able to face the challenges of this modern era. With this pandemic situation, the family has an important role in controlling the mental health of all their members. Anxiety alike needs to be controlled appropriately until it keeps us aware without causing excessive panic or worse mental health disorders. During this pandemic, choosing an Islamic University like UNIDA Gontor to be a place of further study for their children will be an extraordinary consideration, regardless of the current pandemic conditions. The codes derived are *parent responsibility, the right choice of available options in higher education, anxiety and mental health, and pandemic conditions.* Respectively, the themes were generated, they are the *religious fundamentals, the role of parents in*

choosing the right education during a pandemic, and the role of parents in mental health.

CHAPTERIZATION

The thesis is divided into five chapters. Chapter One gives a general framework for the research. This includes the introduction, significance of the study, problem statement, research questions, objectives, literature review, conceptual framework, operational framework, and methodology. Chapter Two focuses on the faith-based university and community development. Chapter Three focuses on UNIDA Gontor and community development at the surface. Chapter Four focuses on analysis. Chapter Five provides a conclusion that discusses the summary of previous chapters, limitations, and implications for the research.



CHAPTER TWO

FAITH-BASED UNIVERSITY AND COMMUNITY DEVELOPMENT

2.1 INTRODUCTION

Before Indonesia gained independence, local ulama established madrasahs in several locations, which marked the beginning of the country's Islamic higher education system. Madrasah already began to establish and develop in the late 19th century with the establishment of Islamic schools that ran a formal education system that emerged in several regions in Indonesia, such as several madrasahs in Sumatra, among others *adabiyah* madrasah in West Sumatra founded by Sheikh Abdullah Ahmad in 1909 M. In the course of this madrasah changed to HIS *adabiyah* in 1915 AD In 1910 M madrasah school was founded in Batu Sangkar West Sumatra by Sheikh M. Taib Umar in 1918. Then Mahmud Yunus founded *diniyah* School as an advanced madrasah school. In Java, the establishment of madrasahs also took place in the late 19th century, together with the establishment of the Tebu Ireng Jombang Islamic Boarding School by KH. Hasyim Asy'ari in 1899, then in 1919 a formal madrasah was founded which was initiated by KH. Ilyas (former Indonesian Minister of Religion) with a *salafiyah* system that combines religious knowledge and general knowledge.¹ The madrasah education system at that time was considered capable of building public awareness and the spirit of nationalism so they opposed the colonial practices carried out by the Western nations. In its development after the independent Indonesian nation, Islamic leaders considered the existence of Islamic higher education important, because the education established by the colonial government at that time was only oriented to intellectual aspects without looking at the spiritual being an important part of the education system. Then until now raised various Islamic universities in various regions in Indonesia, the State Islamic College (STAIN), the State Islamic Institute (IAIN) and in development turned into a State Islamic University (UIN) managed by

¹ Utomo, S. & Syafhendry. (2018). *History and New Paradigm of Islamic Higher Education in Facing Global Competition*. Proceeding of Internationalization of Islamic Higher Education Institutions Toward Global Competitiveness. Paper No. B-27.

the government and there are many more private Islamic universities spread in various regions in Indonesia.

Early on, Muslim educators and students in Indonesia made both individual and group interactions to initiate Islamic education.² The construction of a mosque, which is typically situated next to an *ulama's* or a *muballigh's* home, was normally required for the establishment of a Muslim community in a specific location. Along with mosques, other buildings that served as both houses of worship and educational institutions, like *pesantren*, *dayah*, and *surau*, also played a role in religious instruction. The variation in names resulted more from the establishments' different geographic locations than from their different functions. Religious educational institutions were commonly referred to as *pesantren* and *surau* in Java and West Sumatra, respectively, whereas *rangkang* and *dayah* were used more frequently in Aceh. The study of medieval Muslim academic writings was a key component of early Indonesian Islamic education. Understanding these texts became the distinguishing feature of religious knowledge. The rebirth of Islamic philosophy led by Muslims in places like Egypt, India, and Turkey, reached Indonesia by the end of the nineteenth century.

Development in Indonesia cannot be separated from education. Education including higher education attempts to humanize people through education is suited to every concept of community development, education also promotes community development in a better manner. Yet, the colonialization and civil wars that happened in Indonesia have taken away all of this development and resulted in crises in the communities. It was a selfish measure carried out by one state or more non-state actors to control other nations or communities by draining or obtaining all resources that are controlled and used for personal interests.

The Dutch began to invade Indonesia in the 16th century and took over the Indonesian communities. The Dutch colonial government's history demonstrated their unequal education systems and the subsequent measures they enforced prevented domestic communities' growth.³ In charge of regulating religious instruction in

² Tobroni & Daulay. HP. (2017). Islamic education in Indonesia: A historical analysis of development and dynamics.. Vol.5, No.13.

³ Syahrudin HS.(2019). *Sejarah Pendidikan Indonesia (Era Pra Kolonialisme Nusantara sampai*

Islamic boarding schools, the Dutch established a *pristerrraden* in 1882. Sukarno declared the Republic of Indonesia on 17 August 1945 in his capacity as the head of the nation following the Japanese complete defeat to the Western Allies. However, the Dutch who had retained Indonesia as their colony up to the Second World War opposed Indonesia's new legitimacy. After five consecutive wars toward liberation, the Dutch finally gave the State their official approval in 1949. Numerous higher education institutions had been established in Indonesia during the time for instance, in 1938 less than 200 of the more than a million students enrolled in any of these universities.⁴⁸⁴ These universities were gradually taken back starting with the time of Japanese occupation, when the faculties and students decided to leave, and continued through the struggle of liberation. Many of the students and faculty of these institutions periodically set aside their academic pursuits to participate actively in the independence struggle using both pen and weapon. The history of Indonesian higher education cannot be detached from *pesantren* that offered Islamic nuance before the colonialization period. Literature argued that considerable evidence suggested some of the graduates from *pesantren* were accepted at the postgraduate level Al-Azhar University in Cairo, Egypt.⁴⁹⁵

In the thirteenth century, Islam arrived and advanced teaching for notable men started in the *pesantren*, an Islamic boarding school. Graduates either created their own *pesantren* or pursued additional training in the Middle East, such as at al-Azhar University in Cairo. Returning graduates often became ulama (Muslim scholars) who produced internationally renowned works. The kyai or ulama was in charge of delivering the *pesantren* educational system. Even though the system is structured differently than the secular system, it nonetheless has a specific level of learning. Students were initially instructed to read the entire chapter of the Qur'an. Due to the fact that all Indonesian books were originally written in Arabic, students are required to study the language. The students were also introduced to theology, *syariah* (Islamic rules and regulations), and other fundamental topics at this point.

Reformasi). Cetakan 1. Banjarmasin.

⁴ Cummings. WK & Kasenda.S.(1989). *The Origin of Modern Indonesian Higher Education*. Kluwer Academic Publisher. 143.

⁵ Buchori. M.& Malik. A. (2004). *Asian Universities: Historical Perspectives and Contemporary Challenges*, chapter The Evolution of Higher Education in Indonesia, pages 249–277. The Johns Hopkins University Press.

Higher education during the colonial period in Indonesia began when the East Indies established medical schools in 1851 to train future native doctors.⁶ In 1902 the school developed into the *School Tot Opleiding Van Indische Artsen* (STOVIA or School for the Training of Indigenous Doctors) and later the *Geneesst ndige Hogeschool* (GHS or Medical College). In 1920, a private group of Dutch founded an engineering college (*Technische Hogeschool*) in Bandung, West Java. In 1924 the school was taken over by the Dutch East Indies government and became a national institution. This was followed by the establishment of LHS (*Landbouwst ndige Hogeschool*), an agricultural school in Bogor, and He RHS (*Rechtsst ndige Hogeschool*), a law school, in Batavia (Jakarta).⁷

Higher education institutions at the time were designed to prepare professionals to fill shortages of civil engineers, lawyers, doctors, and other professionals due to shortages caused by World War I. The development of higher education during the colonial period was an effect of the implementation of the Ethical Policy imposed by the Dutch in 1901 which claimed to fight poverty and improve living standards imposed as a moral obligation to the prosperity of the Indonesian people.⁸ However, by the early 1940s, the options for Indonesian students who were primarily native or Indigenous to pursue higher education were highly constrained. According to literature, out of a large proportion of the community population roughly 96% of Indonesians there were only around 45% of native Indonesian students enrolled, 32% of students from Europe, and 2.5% of Chinese students. Additionally, between 1920 and 1940, there were only 43% of graduate students from Indonesia, compared to 32% and 23% of Chinese students from Europe.⁹

The historical data mentioned above clearly demonstrates how limited Indonesian students' access to higher education was at the time. During colonial rule, native Indonesians faced two significant obstacles to higher education. The Dutch

⁶ Mustika. R. et.al. (2019). The Odyssey of Medical Education in Indonesia. *The Asia Pacific Scholar*. Vol.4. No.1; Mardjono, MMD. (1997). The Development of Neurology in Indonesia. *Neurol J Southeast Asia*. Vol. 2. 193.

⁷ Mustika. R. et.al. p.5.

⁸ Eng. PVD. (2004). *Southeast Asia: A Historical Encyclopedia from Angkor Wat to East Timor*.

Chapter Ethical Policy. ABC-CLIO, Santa Barbara, California.

⁹ Fahmi. M. (2007). Indonesian Higher Education: The Chronicle, Recent Development and The New Legal Entity Universities. Working Paper in Economics and Development Studies.

administration first established a rigid social stratification, with the Dutch and other Europeans at the top. Then came several diverse aristocratic hierarchies, including those of high-ranking Eurasian and Indigenous peoples, lower-ranking Chinese traders, and the lowest-ranking Indigenous Indonesians. The growth of Dutch higher education was stagnant from 1942 to 1945 due to the Japanese invasion. All formal education including higher education was terminated by the Japanese shortly after they invaded Indonesia.

Immediately after colonial rule, Indonesian higher education at least had five characteristics.¹⁰ First and foremost nationalism comes first above internationalism. The Indonesian universities were certain from the start that they would conduct their instruction and prepare their research in the country's newly recognized official language Bahasa Indonesia and that they would prioritize contributions at the level of worldwide science over those necessary for the growth of their young country. Secondly, hire local employees rather than international ones. Most of the Dutch employees of the colonial institutions were replaced by nationals within a year, and when academic leaders made decisions about the training of new employees, they purposefully did not send candidates who wanted to go to the Netherlands there in favor of another center of knowledge at that time like America, other European or Middle Eastern nations. Third, emphasis on quantity over quality. Due to the colonial system's reliance on Dutch as the standard language of teaching, a surprisingly limited number of individuals had access to opportunities. The switch to Bahasa Indonesia and Indonesian authority over the system allowed for massive development. Enrolments increased by at least a factor of two annually throughout the first several years because of this situation. Additionally, expansion has continued until the present. Quality has naturally decreased as a result of the lack of both human and financial resources. Fourth, put practice before learning. The Indonesian system has a strong focus on solving problems that exist right now with relatively little interest in producing fundamentally new knowledge or concentrating on issues that have little real-world application. The fifth is state-wide harmony. In contrast to many Third World countries, the majority of academics in Indonesia strongly agree with the indigenous vision of higher education and think that it is appropriate to go to the

¹⁰ Cummings. WK & Kasenda.S. p. 144.

nation's leaders for guidance on the best course of action for themselves and their institutions. Universities are anticipated to play a role in the future growth of Indonesia, just as they did in the nation's creation.

Since its independence, higher education in Indonesia has advanced. There are at least seven main types of higher education facilities constructed by the government. They are polytechnic, open university, university and institution, academy, and advanced school. In addition, Indonesia has extra and primarily focuses on one particular faith, that is the Islamic faith.¹¹ As a result, one Islamic university with two new secular universities were established. Gadjah Mada University and the University of Indonesia. The concepts and systems of these secular and Islamic universities are copies of the Dutch and Egyptian models respectively. Even though these universities were built using components of former Dutch institutions, they were able to modify the colonial past, with the exception of a few aging structures and infrastructure. When analyzing Indonesian higher education, it is crucial to concentrate on the process by which the new indigenous models were established, in contrast to certain other Asian higher educational institutions, which can only be understood by investigating the result of Western copies.¹²

Between 1945 and 1950, the number of students doubled from 1,600 to 5,200. Two innovative private universities round out the list. Islamic University of Indonesia opened in Yogyakarta in 1946, and National University opened in Jakarta in 1949.¹³ While higher education in Indonesia is still relatively new compared to wealthy nations, it has experienced significant expansion and growth, notably in terms of institutions and enrolment. Following Indonesia's independence in 1945, two public higher education institutions with 1,600 students soon expanded to 4,718 institutions, including universities, institutes, schools, academies, polytechnics, and community colleges.¹⁴ Currently, there are about 5.7 million undergraduate students enrolled in Indonesian higher education, and more than 247,000 academic staff members have

¹¹ Thuan, T.(2019)., Diversification of Indonesia ,s Higher Education Institutions and Its Significance. *Jurnal EFATA*. Vol. 5. No. 1.

¹² Fahmi. M. p. 3.

¹³ Logli. C. (2016). Higher education in Indonesia: Contemporary challenges in governance, access, and quality. *The Palgrave Handbook of Asia Pacific Higher Education*.

¹⁴ Ibid.

been. Between 1950 and 1959, there were 53 public universities and 80 private universities, resulting in a major growth in the number of institutions from 4 in 1950 to 135 in 1960. The enrolment rose from about 5,000 in 1950 to more than 108,000 by 1961. It is to be noted that in this stage the development of higher education has reached the fundamental aspects such as objectives, mission, organizational structure, and the system.

In terms of the National Law on Higher Education, the *Tri Dharma Perguruan Tinggi* which translates to the three fundamental roles or missions of national higher education was included in the first law on higher education (UU 15/1961) which was enacted in 1961.¹⁵ Learning, research, and community service or outreach are the three pillars of national higher education that make up *Tri Dharma Perguruan Tinggi*. This law helped to set up the fundamental building blocks for even higher advancement. As universities' organizational structures became increasingly organized, the law exposed the standards of higher education institutions. For the sake of significance, this research only brought the first and the second because these are the important ones. The first higher education long-term strategy was from 1975 to 1985 and was published by the Directorate General of Higher Education (DGHE) in 1975. The strategy emphasized the need for a strong connection between higher education and regional and national development. Moreover, the dual system, academic and professional, of higher education was introduced. The strategy also introduced three program levels in higher education; diploma, bachelor, and graduate program. The credit system, student academic evaluation, study load, and staff promotion system were actualized to improve the organizational and management aspects. The second long-term strategy, covering the years 1986 to 1995, was established by the government in 1985, but the outcomes fell short of the goals. The failure was driven by an absence of significant political and public support. The factor was the stagnant growth of the enrolment rate on the drop in oil prices.

2.2 FAITH-BASED UNIVERSITY AND COMMUNITY DEVELOPMENT

¹⁵ Fahmi. M. p.8; Manan. M. (2015). The Implementation of the Right To Education In Indonesia. Indonesia Law Review. Vol. 1. p. 55; Bedner. A & Vel. J. (2021). Legal Education in Indonesia. The Indonesian Journal of Socio Legal Studies.. Vol. 1. No.1.

Community development is an effort to develop a condition of community that is sustainable and actively based on principles of social justice and mutual respect. Besides, community development is also defined as an internal commitment to empowering the lower levels of the community so that people have real ownership choices regarding their future.⁶⁰¹⁶ One of its most important facets was the revitalization of Islamic education, which peaked at the beginning of the 20th century. The Indonesian population has gradually adapted to the institutions and educational systems that are currently in place. There were numerous suggestions for content, method, system, and management improvements. Some suggested changes to the curriculum included adding general knowledge, and non-religious science content, replacing the *sorogan* and *watonan* methods of reading medieval Arabic texts with ones deemed more appropriate for the time, replacing the *halaqah* with a system of tables and chairs in the classroom, and implementing contemporary educational management.

Since the Islamic higher education system in Indonesia is established in tradition, national history, and widespread support, a large number of members of the community are enrolled in Islamic higher education institutions.¹⁷ In various Southeast Asian countries, there is a historical heritage of education that can be linked to Islamic higher education. Because of this, Islamic higher education has earned its place in the national legacy and become a source of gratitude for that specific country. This created a situation where today Islamic higher education has since long been an influential part of the national heritage of a country like Indonesia, Malaysia, and Brunei Darussalam. Additionally, Islamic higher education has earned backing from the community or population in these particular countries, where it is considered to be vitally important for growing and constructively influencing the human development of the country. This situation may result in reasons as to why Islamic higher education should serve as a paradigm for fostering community progress in Muslim Southeast Asian countries. An important element is linguistic similarity. The Malay nations of Malaysia, Indonesia, and Brunei all share a similar linguistic

¹⁶ Zubaedi. (2013). *Pengembangan Masyarakat Wacana dan Praktik*, (Jakarta: Kencana Prenada Media Group.

¹⁷ Dhont. F. (2016). *Islamic Higher Education In The Asean Region: Opportunities And Challenges*. *Jurnal Pendidikan Islam*. Vol. 2. No.3.

structure. For many years, this has helped Islamic higher education spread knowledge and science among young people. Islamic higher education has made a substantial contribution to human development in these nations.

Indonesia is one of the leading countries in ASEAN that has a historical record and expertise in Islamic higher education. Going back to the foundation of *pesantren* or *madrasah* of Indonesia has a long history of Islamic higher education. Islamic educational institutions are educational institutions that offer the idea of the importance of supporting morality to form a strong community order. With a strong moral building base, of course, this nation can conduct a selection and filter process against all kinds of crises that come in as an effect of the development, openness, and advancement of information technology that is so remarkable today. Islamic educational institutions are the strongest moral that the Indonesian nation has in the face of the current crises. This fact is undeniable to anyone. These Islamic educational institutions do not grow at once, but through the process, as happens in other institutions. At least from the literature, this research identified there are three paths of Islamic educational institutions in Indonesia that have contributed to creating educated, sound, moral, and able to adapt to any kind of crises because of their nature, ways, and objectives of education. They are *pesantren*, *madrasahs*, and Islamic universities.¹⁸ *Pesantren* is a traditional Islamic education prevalent in Indonesia is referred to by a variety of names. The term used in Java Island, particularly by Sundanese and Madura is *pondok* or *pesantren*. While *dayah*, *ranggang*, or *meunasah* are the terms used in Aceh, *surau* is the term used in West Sumatra. According to the common notion, a *pesantren* is a location where students go to learn, whereas a cottage is a humble home built of bamboo. Furthermore, the word cottage is derived from the Arabic word *funduk* which means dorm. *Pesantren* is also known by a different term that comes from the Sanskrit language. The term *santra* refers to a kind person who enjoys offering assistance. *San* denotes a good person and *tra* means to aid. *Pesantren* refers to a setting where people are educated to be moral citizens. According to another interpretation of the term *pesantren* and *santri* words from the Javanese language they indicate those who always follow the teacher wherever the teacher travels to settle to be able to learn

¹⁸ Musradinur. et.al. (2021). The Contribution of Islamic Educational Institutions to the Change of Social Life of Gayo Plateau People During Covid-19. *International Journal of Academic Research in Business and Social Sciences*. Vol.11. No.4.

from the teacher about something of skill and resistance in life. *Pesantren* also means one who pursues Islamic knowledge which is derived from the term *santri*. The term *pesantren* typically refers to a location where a *santri* spends most of his or her time living and learning. *Pesantren* is the oldest Islamic educational institution that is a product of the local wisdom of Indonesia. *Pesantren* has always been a source of inspiration that never dries for the Indonesian community to seek to explain their framework from various dimensions including how to deal with and adapt to crises. *Pesantren*, a long-standing educational institution in this nation is acknowledged by the Indonesian community as playing a significant part in the history of the country. *Pesantren* not only has produced the Indonesian community's most significant people, but it is also widely acknowledged as having contributed to the development of the Muslim majority in Indonesian community crisis management skills during colonialization.¹⁹ It is not just because of its long year's contribution, but also due to the traditions, practices, and simplicity adopted by this religious organization. This simplicity of *pesantren* used to be very visible, both in terms of physical buildings, methods, study materials, and other learning devices. This was brought on by the state of the economy and society at the time. The sincere attitudes of the students and teachers are another characteristic of this school. They interact more like a parent and child than just students and teachers. Understandably, students would want to tolerate the *pesantren* restrictions and simplicity. *Pesantren* has always been interested in education and has made it the center of their efforts. *Pesantren* has proven to have a strong enough resilience to improve education despite facing a variety of challenges over time. *Pesantren* has made a substantial contribution to the archipelago's Islamic education throughout its history in Southeast Asia.

The second is *madrasah*. In its most fundamental sense, means school. We might conclude from this that a *madrasah* is a place where Islamic sciences are taught. In the Arab nation, all schools are referred to as *madrasah*. It is designed for Indonesian schools that study Islamic principles in greater detail. There are several

¹⁹ Daftar Pahlawan Nasional dengan Latar Belakang Santri. "" "7 Pahlawan Nasional dengan Latar Belakang Santri, Ada Pangeran Diponegoro". <<https://www.detik.com/edu/detikpedia/d-6335980/7-pahlawan-nasional-dengan-latar-belakang-santri-ada-pangeran-diponegoro>> (accessed at 11 October 2022). Among others they are Hasyim Asyari, Ahmad Dahlan, Diponegoro, Wahid Hasyim, Zainal Arifin, Muhamad Natsir, Zainal Mustafa, and Noer Ali.

reasons why *madrasahs* were created, the foremost of which is the rebirth of Islam.²⁰ The birth of the *madrasah* cannot be separated from an Islamic renewal movement started by students who had studied in the Middle East. Second, it is a response to the Dutch government's educational politics. Due to the school's discriminatory management and discriminatory practices established by the Dutch colonial government, Muslim thinkers sought to reassemble a more comprehensive Islamic education. The degree and type of *madrasah* have evolved in parallel with the expansion of the Indonesian community. Due to these advancements, official educational institutions, like the *madrasah* we know today, have replaced more traditional educational settings like studying in homes, mosques, and mosques.

The last is Islamic higher education. Since its establishment, Islamic higher education has received community engagement and had a favorable reception in Indonesia. The national education system in Indonesia has benefited from the establishment of Islamic higher education institutions. Education in the Indonesian community has greatly benefited from the growth of Islamic universities. The establishment of Islamic tertiary institutions has contributed to educating and empowering Muslims in Indonesia. Since the beginning, this effort has consistently improved political, cultural, social, and administrative advancements up to the present. While several Islamic universities have lately arisen, this attempt can be viewed as qualitatively effective. These Islamic universities are dispersed throughout Indonesia, from the capital city to other provinces.²¹ According to Azra, the emergence of Islamic universities in Indonesia is often driven by at least three goals.²² The first is to conduct the study and advancement of Islamic studies at a higher level in a more formal setting. Second, to reproduce successors and other religious functionaries, both in the state bureaucracy, such as the Ministry of Religion, as well as in institutions social institutions, da'wah, and private Islamic education. The first two goals are to develop Islamic da'wah in a more systematic and directed manner; second, to improve Islamic da'wa so that Islam is better understood and implemented by students and Muslims in general; and third, to improve Islamic da'wah. In Indonesia, there are two types of

²⁰ Musradinur. et.al. p.896.

²¹ Gumanti. M. et.al. (2023). Development of Islamic Higher Education in Indonesia. *Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan*. Vol. 8 (1).

²² Azra, A. (1999). *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru [Traditional Islamic Education and Modernization Towards the New Millennium]*. Jakarta: Logos.

Islamic higher education (PTAI). First, there is the State Islamic Religious College (PTAIN), which includes UIN, IAIN, and STAIN. Second, Private Islamic Religious Colleges (PTAIS), sometimes known as universities, institutes, and high schools, are institutions of higher learning. Both PTAIN and PTAIS are expanding quickly in Indonesia's regions. The Coordinator of Private Islamic Higher Education (KOPERTAIS) which has locations throughout Indonesia is responsible for overseeing PTAIS.

The aim to build a form of Islamic higher education institution has also been initiated since the colonial era. To boost the self-esteem of Muslims in the Dutch East Indies under occupation, Dr. Satiman Wirjosandjoyo once suggested the significance of an Islamic higher education institution in Community Guidelines No. 15 Year IV (1938). Among other reasons, Satiman claimed that when Indonesia was still asleep, religious instruction in Islamic boarding schools met all requirements. But a religious high school will be required as Indonesia awakens. The demand for Islamic high schools is increasing, particularly with the arrival of Christians who have constructed affordable institutions that are run by highly educated individuals. Under the name High Islamic School, Islamic Higher Education was first founded by the Association of Islamic Religious Teachers (PGAI) in Padang, under the direction of Mahmud Yunus.⁶⁷²³ The Islamic College, which comprises two faculties, the faculty of *syariah* (religion) and the faculty of education and Arabic was established on December 9, 1940. This Islamic College is the first Islamic university in Indonesia. Due to the Japanese invasion of Padang in March 1942, this Islamic Academy only existed until 1942. Because Japan only permitted schools and *madrasahs* to open at the low to medium levels, the Higher Islamic School was shut down by the Japanese government. At the time, producing students who were dependable and open-minded was the anticipated outcome.

Private higher education schools are flourishing in the community despite the tremendous growth of IAIN. The private sector has established religious colleges, particularly in major cities, despite the tremendous growth of IAIN in the

²³ Yunus, M. (1960). *Sejarah Pendidikan Islam di Indonesia* [History of Islamic Education in Indonesia]. Jakarta: Pustaka Mahmudiah.

countryside. Particularly in the 1960s, the community was highly excited to establish religious faculties to combat communism and atheism, for the sake of *syariah* and *da'wah* (calling to Islam), and to provide space for those who were turned away from IAIN. There were around 110 religious faculties based on 81 state Islamic institutions by the year 1972. Initially, these religious faculties were simply registered by the Directorate of Higher Education, Ministry of Religion, and eventually increased to recognized.²⁴ Others like the Islamic University of Indonesia (UII), Muhammadiyah University (UM), Islamic University of Bandung (UNISBA), Islamic University of Malang (UNISMA), and Islamic University of North Sumatra (UISU) are also a few of the Islamic tertiary education that exist. When KOPERTAIS (Coordinator of Private Islamic Higher Education), which is presided over by the rector of IAIN in each region, was established, the Directorate of Religious Higher Education's oversight of these universities' religious faculties was transferred to IAIN. The Ministry of Education and Culture is in charge of the universities' nonreligious faculties.

These Islamic universities have the broad goal of developing the community into Islamic scholars who will serve as the foundation for the forces that will advance science in education, research, and development. First, participants' talents and expertise to master the field of Islamic religious knowledge, including auxiliary knowledge required in the context of expanding Islamic religious knowledge and putting it into practice in society, are to be developed. Second, possess knowledge and experience in Islamic religious studies and knowledge related to the program's topic of study. Finally, as responsible professionals in the field of Islamic religious knowledge, adopt a scientific mindset and practice scientific charity.²⁵

STI (*Sekolah Tinggi Islam*) was first established as an Islamic university, which was formed in July 1945 just before the proclamation. A year later, Indonesia's capital city moved from Jakarta to Yogyakarta due to political crises taking place in the country, and the Islamic university also migrated from Jakarta to Yogyakarta.²⁶ The purpose of the migration of this Islamic university to Yogyakarta was to find a suitable place to settle and develop. In 1948, this Islamic university was given a new

²⁴ Hasrohah, H. (1999). *Sejarah Pendidikan Islam [History of Islamic Education]*. Jakarta: Logos.

²⁵ Azra. (1999) *op.cit.* p. 33.

²⁶ Hutasoit. WL. (2018). *Analisa Pemindahan Ibukota Negara. Dedikasi*. Vol. 19. No. 2. p.109.

name. The STI was renamed Universitas Islam Indonesia (UII). The President of Indonesia at that time supported the new choice of name. The President of the Republic of Indonesia wanted the Islamic university to become the largest Islamic university in Asia. For the Indonesian community and the government, the creation of the Islamic university at the time was a significant development. The government at the time viewed the university as a crucial source of educated citizens, and through building various faculties, it increased the influence of Islamic higher education. It has been observed that fortunately there were few ideological boundaries between Indonesian political figures in the early years of the country's independence. For the sake of the pride, respect, and prestige of the country, the President, vice president, and prime minister at that time worked together and supported one another to build Indonesia's first higher education institution. Islamist activists oversaw the operation of Islamic education in other localities while the country was still in its birth and the rising leaders were preoccupied with making preparations for the newly established state. For the community to experience benefits from the advancement of students and graduates of Islamic religious universities, both in the religious and nonreligious fields. It was important to note that these benefits extend to the community as a whole. This has improved educational linkages to the community, including ties to social change, economic order, politics, and the state. Education needed to anticipate and take into consideration the concurrent social, economic, political, and state growth since education takes place in the community, with community resources, and for the community.

Other private and public universities made important contributions as well in some things but there are important and distinctive contributions faith-based universities have made. This is a question of why and how. Faith-based universities orient both their curriculum and university life around a particular worldview. For instance, the Islamic worldview, as defined by the Qur'an. Academic staff and alike are consistent with the university worldview, so they do not get a mixed or confusing message in matters of ethics, morality, history, or philosophy. This means faith-based universities can make informed and well-considered decisions at a critical time in life, about what universities believe and how they will live and contribute to community development in the whole person, the mind, body, and soul.

2.3 STAGNANCY IN HIGHER EDUCATION

The stagnancy faced by Indonesian higher education was divided into two namely micro causes and macro causes. Micro causes are causes that arise in internal components of education itself as a system, such as curriculum issues. Meanwhile, macro causes are causes that arise from within education as a system with other broader systems such as uneven distribution of education in each region.

This cause has led to the stagnancy of education in Indonesia during the COVID-19 period. According to the results of one survey on the secondary education system in 2019, Indonesia occupied a low position, 74 out of 79 other countries.²⁷ In other words, Indonesia is in the lowest position compared with other countries. This is a very concerning condition. It is very unfortunate that, with quite a lot of human resources, education should be able to improve the quality of Indonesian human resources. In fact, it is not like that. With the condition of the quality of education in Indonesia which is considered very lacking as compared to other countries in the world, there are many impeding factors in the progress of education in Indonesia.

According to Kurniawan, the determining causes or factors of the success of the higher education system are due to its students, role as a lecturer, economic conditions, facilities and infrastructure, the environment, and many other factors.²⁸ These causes have impacted several results such as equity, quality and relevance, and efficiency and effectiveness to Indonesian community development. For instance, the confusion and complexities of the curriculum. The curriculum as we know is a design or program provided by education providers for their students. In Indonesia, before the COVID-19 period at least already experienced ten to eleven curriculum changes.²⁹ Of course, curriculum changes that occur can be confusing, especially for educators, students, and even parents. This created stagnancies in the development. Changing the curriculum can also be interpreted as changing humans, namely educators,

²⁷ Issued in 2019 by Program for International Student Assessment on The Secondary System.

²⁸ Kurniawan, R. Y. (2016). Identifikasi Permasalahan Pendidikan Di Indonesia Untuk Meningkatkan Mutu Dan Profesionalisme Guru. Konvensi Nasional Pendidikan.Indonesia (Konaspi) (Pp. 2 - 5). Jakarta: Universitas Negeri Jakarta.

²⁹ Kusumaningsih et.al (2023). Transformation of Higher Education Curriculum in Indonesia: Effectiveness of Application in the Accounting Department. Proceeding of IJCAh. p.475.

organizers of education, and all those involved in education. That is why the change of the curriculum is often regarded as social change. In addition to changing the curriculum, the curriculum implemented in Indonesia is also quite complex. This has a huge impact on educators and learners. Students are burdened with several materials that must be mastered. Thus, it is difficult for students to choose and develop potential within them according to their desires and abilities. At least in Indonesia, the curriculum has been continuously changed as a result of stagnancy in society's beliefs and values, technological advances, globalization, economic factors, and political factors.

Besides, students and lecturers are also affected. Lecturers are burdened with assignments that are less optimal in doing their academic work. An impact on equity has occurred due to a lack of organizational coordination between the Indonesian central government and regional governments, even in the regions and remote. This causes a breakdown in communication between central governments and regions. In addition, the problem of educational equity also occurs because of the lack of power of secondary educational institutions to carry out the educational process. This has happened when the control by the central and regional governments does not reach remote areas. Indonesia is a developing country that is still experiencing various problems in development, including in the secondary education sector such as inequality in education, especially in disadvantaged areas. This unevenness is often experienced by layers of poor societies. As we know, the higher the education the more expensive the tuition fees too. As a result, many people choose not to go to universities compared to those having a lot of money. So, this has resulted in the majority of Indonesia's population being aged universities cannot receive the implementation of education as expected. On this side, at a glance, it can be understood that so far not all Indonesian citizens can feel the benefits and process of higher education. If we can examine, then the problem of higher educational equity is at least caused by differences in socioeconomic levels, differences in educational facilities; and the uneven distribution of universities.

The most crucial cause in Indonesia is the economy. The lower the economic level of the community, the more opportunities to earn an education with qualified teaching staff are getting smaller. At the internal facilities, higher education in

Indonesia can also be measured by offering money capabilities. The more expensive the universities, it usually will be the more adequate the existing facilities. Advertisements of free education have carried the notion that the community not spend a penny when in implementation, this is not the case.³⁰ The notion is wrong because higher education in reality spends money, ranging from small to big amounts of money. People who cannot afford or in disadvantaged areas have chosen not to continue their higher education which causes inequality in education in Indonesia. In a time of COVID-19, this situation remained the same.

Another problem is the lecturer himself who conveys knowledge to students he taught. The role of a lecturer is very important in achieving success in education. It is not easy to live as a lecturer with so many responsibilities that are conducted. However, there are still many lecturers who look at their work for granted and just do the job for the sake of earning.³¹ Indonesia needs qualified and professional lecturers. Education in Indonesia currently requires lecturers who do their job as a calling not just a job requirement. As an educator or lecturers, we must be able to run our obligations as we should, the lecturer must educate, teach, guide, research, train, and assess their students. As for the task of the lecturer according to Law Number 20 of 2003, a lecturer is in charge of planning and compiling learning, implementing learning, assessing, guiding, training, researching, and serving the community. By carrying out their duties as a lecturer, it is hoped that the lecturer can educate and guide students to become human beings with national goals. By carrying out their duties as a lecturer, lecturers have been educated and guided students to become human beings by national goals.

2.3.1 Actors

Both state and non-state actors in Indonesia during the COVID-19 crisis are experiencing wide stagnancies. The three domains of the role of higher education are mainly related to aspects of education, learning, and teaching; research and innovation; as well as community service. Of the three central roles of tertiary institutions, there are differences between one campus and another in practice and

³⁰ Mujahidun. (2017). Pemerataan Pendidikan Anak Bangsa: Pendidikan Gratis Versus Kapitalisme Pendidikan Mujahidun. *Tarbiyatuna*, 8(1), 1–8.

³¹ Suparno, P. (2004). *Pendidikan Dan Peran Guru*. Jakarta: Buku Kompas

implementation because there are many contributing factors. The roles and real contributions of higher education institutions that are more directly related to the current handling of COVID-19 are the second and third roles, particularly related to innovation research and community service. However, the first role regarding education and teaching is no less important to be adapted and created according to the problems and needs faced. Not everyone knows and understands that the capabilities of each tertiary institution are also relatively different. The problem lies not only in its status as a public or private campus, but also in rules, regulations, and inflexible policies to optimize the role and contribution of universities in overcoming the COVID-19 problem. For example, state or non-state campuses, inability to use funding for research and innovation in the COVID-19 problem still be encountered. In this case, of course, the initiatives are needed regarding the role of universities in the current COVID-19 pandemic emergency. The widespread spread of the COVID-19 virus has forced the state and non-state actors closed and shut down universities and encouraged distance learning from home. Various initiatives were carried out to ensure regular learning, research, and community engagement activities took place even though there was no direct session. However, despite the available initiatives, this disruption to the higher education system has a bad effect. A lot of suffering for students from underprivileged families and those in rural areas. They were students who even under normal conditions already facing barriers to accessing higher education. At the time of the COVID-19 period, they need to confront additional barriers that arise from inequality to access the technology infrastructure of the higher educational learning process. The 4G coverage for instance was mostly concentrated in Java Island. The providers of cellular telecommunications services depended heavily on the market, and prioritized urban areas over rural areas where the population is smaller.⁷⁶³² Several studies have shown that competency in information, communication, and technology (ICT) for Indonesian lecturers is not evenly distributed throughout the region. In addition, disparities in the quality of education across the region in Indonesia, especially between Java and outside Java, and among socio-economic conditions worsened the situation.³³

³² Khatri, H. (2019). Indonesian users in sparsely-populated urban areas connect to 4G more than 70% of the time. <<https://www.opensignal.com/2019/11/12/indonesian-users-in-sparsely-populated-rural-areas-connect-to4g-more-than-70-of-the-time>><assessed at 20 August 2023>.

³³ Azzizah, Y. (2015). Socio-Economic Factors on Indonesia Education Disparity. *International Education Studies*. 8(12). 218-230; Muttaqin, T. (2018). Determinants of Unequal Access to and



2.3.2 Process

Before the COVID-19 period, universities were in the process of transforming communities as they represent an excellent movement that requires a significant time investment of human and financial resources to live in domestic and international settings considering the globalized world. While universities rose to the challenge of moving from classroom instruction to online teaching and learning when the pandemic hit, it is clear that engagement with the community became difficult during the COVID-19 crisis. As universities focused on delivering academic content, supporting communities became less of a priority.

The COVID-19 pandemic crisis causing massive human resource loss has intensified the basic need for higher education. The contemporary system of higher education was not immune to this process resulting from the COVID-19 crisis. The COVID-19 pandemic has brought change in higher education that has already been undergoing plans to meet the requirements of the dominant demand. It brought the changes especially the mode of teaching and evaluation. This process in times of crises such as in times of COVID-19 was challenged by several concerns that prevented universities from providing care to the underserved. There were processes influencing the stagnancies of higher education as we draw closer to higher education in this critical moment. University capacities to adjust to changing circumstances and deliver on the promise that many previously underprivileged people place in that institution have been contested in times of crisis such as in the COVID-19 period. Online teaching, research, and evaluation have pushed higher education as a new normal during a pandemic crisis. Nevertheless, online delivery of lessons for instance was not feasible in the case of underserved students at home under lockdown wanting internet connectivity. It has upset the objectives of access, equity, and excellence in the higher education sector.

2.3.3 Measurement

A question frequently asked about crises in higher education is whether they are real or not. The COVID-19 crisis appears to be real by any measures or standards. The

evidence collected in this volume attests to the fact that it is certainly a crisis, but a more pertinent question is whether this will be a temporary disruption or a more sustained challenge to some of the taken-for-granted ways in which higher education institutions have traditionally operated. To measure the stagnancy in higher education during COVID-19 like all other stagnancies, the period began suddenly and included several unanticipated events such as uncertainty and a lack of planning. In addition, there was a broad feeling of powerlessness and fear with universities closing down, lecturers and students were unprepared, and classes were conducted online.³⁴ Stagnancies in higher education were measured from anything that endangered an educational institution's students, faculties, reputation, buildings, facilities, or regular operations for producing knowledge, teaching and learning, and community engagement. When stagnancies occurred, vital systems of a community in higher education came under threat with regular daily operations were suspended.

2.3.4 Solution

Stagnancy in higher education during the COVID-19 period was highly disruptive and complex demanding many-sided, holistic, strategic, and adaptive solutions. All these solutions were aimed at minimizing stagnancies to recognize gaps in preparedness.³⁵ Institutions of higher learning should respond to stagnancies by doing what the sector does best. Higher education can embrace the opportunity that has emerged. Nevertheless, it should not just merely survive but also flourish and prosperous. This type of flourishing is necessary to promote the enduring goals dedicated to community development. This may be obtained for instance from collaborations within the organization and outside. Collaborations that happen among different faculties and units within a university to manage a crisis. Collaborations may also take place outside the university.³⁶

³⁴ Pokhrel, S., & Chhetri, R. (2021). A literature review on impact of COVID-19 pandemic on teaching and learning. *Higher Education for the Future*, 8(1), 133-141.

³⁵ Standing Partnership (2017). 4 crisis planning steps every university should take. <<https://www.researchgate.net>> <Assessed at January 2018>; Brennan, J. A., & Stern, E. K. (2017). Leading a campus through crisis: The role of college and university presidents. *Journal of Education Advancement & Marketing*, 2(2), 120–134.

³⁶ Ovie.G.(2022). Crisis Response in Higher Education: Insight from educational leaders. *Journal of Educational Thought*. 55 (1). Pp.43-68.

Universities may also work to ensure all learning and teaching, research, and community engagement activities while complying with safety regulations and protocols during crises. The transformation involved the transition to online platforms and the reorganization of learning and teaching. With very quick and effective coordination among the governing, technical, and administrative authorities of the university, and an extremely reactive and flexible response from the teaching staff, this transition is expected to start and be completed in a very short time. Internships may be carried out remotely through agreements with the hosting organizations and the provision of alternative activities monitored by the academic supervisors. Administrative services have also been ensured at a distance. Student secretariats and all the administrative offices have provided their services online, by email, or by telephone.

Achieving sustained communities, and long-term efforts to transform higher education is crucial. Despite the efforts of many individuals and groups within the formal higher educational system, the focus on faith to produce total well-being is not a high priority.³⁷ Numbers of faith based or Islamic universities are stepping forward to fill this gap. These organizations seek to build a bridge between the state and the community with emphasis on the faith welfare of the general public or communities. A faith-based university is a sector between the state and the citizens which includes organizations that distribute educational excellence while taking their faith as motivation as well as prime objective. Furthermore, it is noted that most of these universities are self-governing and voluntary.³⁸ Faith-based universities are among the organizations that operate within this scope of community. It is important to note that the concept of faith-based universities has developed recently. This was due to the increasing recognition of the role that faith could play in development.³⁹ This observation is important since the relationship between faith-based universities and government is strong in a democratic political system. Examining the contributions of faith-based universities, this research has observed that faith is a significant motivating factor. Faith-based university organizations have often introduced

³⁷ McIntosh, et.al. (2001). *State of the Campus Environment: A National Report Card on Environmental Performance and Sustainability in Higher Education*. Reston, Va.: National Wildlife Federation.

³⁸ Salamon, L. M, et al.(1999). *The emerging sector revisited: A summary*, Center for Civil Society Studies.

³⁹ U.S. Department of Housing and Urban Development Office of Policy Development and Research. (2001). *Faith-Based Organizations In Community Development*.

alternative ways of orienting, organizing, and positioning themselves within local communities to facilitate greater grassroots participation in developmental activities.⁴⁰ Recent public policies have promoted an increased role for faith-based organizations in service delivery. This research has seen a better understanding of role differences by analyzing the broader context of social service delivery patterns. In North America for instance, the service offered by faith-based organizations are far more concentrated than those of secular groups. Religious universities play an essential role because they concentrate on transitional support, multi-service orientation, and dependence on interventions that take advantage of their distinctive assets. Secular groups in contrast offer a much more comprehensive set of services. The results suggested that faith-based universities have a modest and focused role in social service delivery. In separate studies still in North America, the examination is taken to analyze the impact of the relationship with the state on religious universities. It demonstrates that governing funding on religious universities enhances their political activities, while their overall capacity for political action does not appear to be reduced. Moreover, this relationship does not erode the religious character of these religious organizations.⁴¹ Similar studies were also conducted in China. In a more authoritarian context, the study examines several religious groups and shows that faith groups can go beyond the limit imposed by the government on religious activities and how religion is being practiced and expressed in the public arena.⁴² All these factors have been addressed and solved by the ABCD framework which it sustained community development.

2.4 HOW DOES FAITH-BASED UNIVERSITY SOLVE STAGNANCY

Not quite noticeably, faith-based universities have contributed significantly to community stagnancy.⁴³ For instance, there was a frequent absence of assistance

⁴⁰ Marie Juul Peterson, "International Religious NGOs at the United Nations: A Study of a Group of Religious Organization", *The Journal of Humanitarian Action and Policy*. Nd.

⁴¹ Chaves, M, Stephens, L & Galaskiewicz, J (2014),. "Does Government Funding Suppress Nonprofits' Political Activity?". *American Sociological Review*, vol.69, no.2, pp.292-316, Vanderwoerd, James R (2008). "Religious Characteristics of Government-Funded Faith-Related Social Service", *Organizations Social Work and Christianity*, vol.35, no.3, 258-286.

⁴² Susan K. McCarthy (2013). "Serving Society, Repurposing the State: Religious Charity and Resistance in China", *The China Journal*, vol. 70, 48-72.

⁴³ Muhammad Naquib Al-Attas (1999). *The Concep of Education in Islam: A Framework for an Islamic Philosophy of Education*, ISTAC; Saeeda Shah (2006). Educational Leadership: An Islamic Perspective, *British Educational Research Journal*, Vol.32 (3).

during the occurrence of natural disasters in local communities. Yet, significant numbers of faith-based universities have stepped up to ease the burden on the victims. In the case of the earthquake and tsunami in the Donggala community and its surroundings, the Islamic University of Madura (UIM) Pamekasan sent aid to the area as an important example. The aid sent was in the form of medicines, blankets, towels, prayer mats, *mukena*, and several other types of assistance. The entire aid package was handed over to the Ministry of Transportation team through ASDP Surabaya, which includes the Quick Reaction Action (ARC) team.⁴⁴ Riau Islamic University handed over community assistance to the Palu community amounting to Rp 70,000,000. Similar assistance was also given to the Sunda community worth Rp. 31,000,000. The total community development fund from this university is IDR 101,000,000.⁴⁵ Al-Ihya Islamic University formed the Saung Literacy Community (KSL). The COVID-19 pandemic has influenced the community formation. According to a representative from the university, the field of education is experiencing degradation of the younger generation who are less sensitive to literacy or education. KSL is a place for literacy development by increasing the 4 C competencies, namely Critical Thinking, Communication, Collaboration, and Creativity.⁴⁶

Indonesian Minister of Social Affairs Khofifah Indar Parawansa pays attention to Remote Indigenous Communities (KAT). Many have not received equal distribution of community development and welfare. The projects collaborated with universities the majority are Muslim faith-based universities to help KAT through the Real Work Lecture (KKN) program. The faith-based universities are Sultan Agung Islamic University Semarang, Islamic University Malang, University of Muhammadiyah Malang, IAIN Antasari Banjarmasin, and Indonesian Muslim University.⁴⁷ A student from Universitas Islam Raden Intan Lampung has actively engaged as the Lampung Provincial Government's Sign Language Interpreter (JBI) for

⁴⁴ Tim Humas, "Hari Ini UIM Salurkan Bantuan Untuk Korban Gempa Dan Tsunami Di Sulawesi Tengah" <<https://www.uim.ac.id/hari-ini-uim-salurkan-bantuan-untuk-korban-gempa-dan-tsunami-di-sulawesi-tengah/i>> (accessed 2 August 2022).

⁴⁵ Humas," UIR Serahkan Bantuan Kemanusiaan Palu dan Banten Rp 101 Juta ke tvone" <https://berita.uir.ac.id/uir-serahkan-bantuan-kemanusiaan-palu-dan-banten-rp-101-juta-ke-tvone.html> (accessed 2 August 2022).

⁴⁶ Tim Humas,"Mahasiswa KKN Kelompok 7, Bentuk Komunitas Literasi", <<https://unisa.ac.id/a.php?id=189>>> (accessed 2 August 2022).

⁴⁷ Elza Astari Retaduari," Kemensos Gandeng 14 Kampus untuk Garap Komunitas Adat Terpencil <<https://news.detik.com/berita/d-2989460/kemensos-gandeng-14-kampus-untuk-garap-komunitas-adat-terpencil>>> (accessed 2 August 2022).

prevention socialization and information regarding the 2019 Coronavirus Disease (COVID-19) outbreak for deaf people. The student is appointed as JBI because previously he is been together with the deaf community advocating for the government to provide access to information related to COVID-19.⁴⁸ At least in the Indonesian context, these are not only claims but these are all explicit and strong empirical evidence of how Muslim faith-based university's contribution is different from secular universities in contributing to community development in Indonesia. With regard to the higher education sector in Indonesia now, there are twenty (20) public universities and three thousand and forty-four (3.044) private universities available.⁴⁹ Within these available universities, there are several faith-based universities in Indonesia. A faith-based university is usually defined as a university that offers educational services and engages in community development using its fundamental spiritual belief as its driving force.⁵⁰ Particularly in Indonesia, faith-based universities (Islamic universities) are always in great demand by many Muslims in Indonesia.⁵¹ Among the names of faith-based universities in Indonesia are Universitas Islam Negeri, Universitas Muhammadiyah, Universitas Islam Indonesia, Universitas Islam Internasional Indonesia, Universitas Ibn Khaldun, and Universitas Darussalam Gontor, among others.

⁴⁸ Admin Humas, "Peduli Disabilitas, Mahasiswa Universitas Islam Jadi Penerjemah Bahasa Isyarat" <<https://www.radenintan.ac.id/peduli-disabilitas-mahasiswa-uin-jadi-penerjemah-bahasa-isyarat/>>(accessed 2 August 2022).

⁴⁹ Directorate General of Higher Education. (2020). Higher Education Statistics: Infografis Ikhtisar. ISSN 2528-0252. PDDikti Kemendikbud Indonesia.

⁵⁰ Korten DC (1990). *Getting to the 21st Century: Voluntary Action and Global Agenda*, (West Hartford, Conn: Kumarian Press); Jan Nederveen Pieterse, (1998), *My Paradigm or Yours? Alternative Development, Post Development, Reflexive Development*, *Development and Change*, 29: 344; Clarke, Gerald, "Faith-Based Organizations and International Development: An Overview, in *Development, Civil Society and Faith-Based Organizations: Bridging the Sacred and the Seculars*, edited by Clarke, Gerald and Jennings, Michael, (New York: Palgrave Macmillan, 2008), 19.

⁵¹ UII perkuat sinergi dengan dunia usaha dan industri (assessed at <https://www.uui.ac.id>, 1 January 2022); Perlukah universitas islam internasional Indonesia? (assessed at <https://www.kompasiana.com>, 1 January 2022); Dayung bersambut, usulan pembentukan universitas islam penajam oleh DPRD PPU diamini DPRD Kaltim (assessed at <https://www.akurasi.id>, 1 January 2022); Zarkasy, Hamid Fahmy. (2008). The Rise of Islamic Religious-Political Movements in Indonesia: The Background, Present Situation and Future, *Journal of Indonesian Islam*, Vol. 02, Number 02. p. 336.

2.5 HOW DOES ABCD HELP FAITH-BASED UNIVERSITY?

ABCD or Asset-based community development started with the premise that relocating and utilizing resources currently present in any community is essential to successful community growth. These resources consist of individual abilities and resources, the influence of nonprofit organizations, the extensiveness of local institutions, and the actual infrastructure as well as local socio-economics. The key to long-lasting solutions lies inside the community, even when some resources from outside the community may be required. The starting point is always the people's abilities as well as the physical community resources. No strategy, approach, or organization can replicate what already exists. These need to be identified and mobilized. Faith-based universities are well-positioned to locate and utilize these assets and resources. For example, every faith-based university has been made up of individuals who each have something to offer the public masses. They are conscious of these abilities. Faith-based universities are the strongest and most widespread favorite example of an association in the Indonesian community.⁵² Shared religious faith has created a solid base for all faith-based universities as well as direction and guidance for those actions.

A university can be viewed through an ABCD lens as a community of people working toward shared objectives of student learning and growth. These people include students, faculty, staff, administration, and the local communities. They also include associations such as student government, faculty senate and committees, housing and residence life, community coalitions, and non-profit organizations. ABCD has given faith-based universities a more holistic way of understanding communities and issues by unmasking wonderful gifts and stories that deserve to be told. ABCD at a faith-based university is so clearly appropriate because of the university's mission for community development. It has given its members a framework that has some substance to it that members can handle. It is a way of looking at things and understanding the gifts of people that can be applied to many disciplines and departments. Through ABCD, members of faith-based universities

⁵² Minat Siswa ke Perguruan Tinggi Islam Meningkatkan", Assesed from <https://edukasi.kompas.com/read/2012/06/19/17285321/~Edukasi~Panduan%20Studi> , assessed at 1 January 2021

have learned about the strengths of their community and how that affects the community as well as what they are doing there. Faith-based universities have been pivotal in getting faculties who teach service learning to engage students in the ABCD methods or frameworks. ABCD has introduced faith-based university students, to the richness of what is already present in communities.

2.6 CONCLUSION

There are at least two main contributions to community transformation made by Indonesian faith-based universities.⁵³ First, it has an impact on how society is changing. Second, it made a significant contribution to the shift that led to the creation of a civilized community. The Islamic higher education system in Indonesia is well planned and implemented and it has been experienced at identifying the numerous issues that limit education and formulating more strategic yet doable solutions. But, during colonialization, access was only given to those from noble families and the wealthy, to benefit from a higher level of training. During the crises, the established colonial higher learning system limited the existing traditional education system including higher education run by Indonesian communities, which included *pesantren* and other types of non-formal Islamic education. Unlike national schools, which focused mainly on professional training and secular knowledge, Indonesian Islamic higher education seemed to have aimed to create future Muslim leaders with both strong professional skills and Islamic awareness. The first Islamic higher education institution in Indonesia is the *Sekolah Tinggi Islam* (now Universitas Islam Indonesia). Several Islamic higher education institutions widely emerged between 1950 and 1965 in areas such as Java, Sumatra, and Sulawesi. The widespread occurrence of Islamic higher education in Indonesia is the product of a specific socio-political and historical context. The dynamics of education in Indonesia, especially Islamic-based universities is the result of long social and political processes that have taken place before early Indonesian colonialization. After colonialization, the presence of the Ministry of Religious Affairs and the Ministry of Culture and Education even increasing influence where two government institutions that have operated many higher education institutions signifies that education is part of the social reform and political agenda of

⁵³ Musradinur. et.al. p.897.

Indonesian leaders. During the crises of the colonial era, a limited number of higher education institutions including Islamic higher education succeeded in providing prospective government officers and professionals. Professional training in law, medicine, and technology was even more restrictive for the Indonesian community, and only a small number of individuals somehow managed to gain a university education.

The Indonesian Religious Affairs Ministry in 2015 who was in charge of managing Islamic higher education institutions reported that the number of applicants in the year 2015 taking the entrance exam for Islamic universities grew ten percents to 77,224 people as compared with the year 2014. The Indonesian communities have witnessed the results as evidenced by Islamic universities. Figure showed that Islamic higher education institutions are no longer second-class institutions, but have already become the primary choice for many Indonesian communities. Currently, there are 55 public institutions. These institutions consist of 11 universities, 25 academies, and 19 colleges. As for private institutions, there are 663 of them spread throughout the country, with 95 universities, 47 academies, and 521 colleges of Islamic higher education all over Indonesia.

Former Indonesian country leader Muhamad Natsir insisted Indonesian Muslims must start their own private higher education institutions, just as Protestants and Catholics had done in the West by reducing political differences and ideological tensions mainly in responding to crises. Natsir also addressed the most crucial issues within the Indonesian Muslim community, such as the lack of teachers in Islamic schools, the existence of a great deal of religious tension and debate over differences in the religious schools of thought, and the lack of access to modern and Western knowledge among students in Islamic schools (*madrasah*). Natsir also pointed out and reminded the public, especially Muslim leaders, that establishing higher education institutions has created bridges between existing Islamic schools and humanizes people, especially in times of crises. Islamic higher education institutions have seen the quick-paced changes in the world today. It was able to endure and continue to be able to respond to problems in the global period. This understanding is reflected in the

new goal of Islamic higher education.⁵⁴ First, Islamic higher education institutions will be able to move into educating students and citizens in meeting the needs of all sectors of human activity including in times of crises by promoting relevant qualifications and skills. Secondly, it gives various opportunities to interested people to obtain higher education. Third, disseminate knowledge through research and provide expertise that is relevant to helping the general public in cultural, social, and economic development.

In carrying out the framework of community development in crises, Islamic faith-based universities in Indonesia have produced a clear vision and conceptual framework needed, which have been implemented in the various fields, and supported skills, incentives, and resources (physical and non-physical, including human resources). The challenge of modernity and globalization has taken place and is something that cannot be avoided and requires a response quickly and accurately. Islamic faith-based universities in Indonesia particularly are also expected to be accountable and responsive in situations that are not simple and easy. Departing from the conditions above Islamic higher education has been shown and considered effective in producing quality human resources. In responding to how they engage in knowledge, these Islamic universities have emerged with different contributions. First of all is an Islamic university in which both scientific systems and substances are placed under one roof. In this contribution, general science is institutionalized in public faculties; while on the other hand, religious sciences are placed in one faculty of religion. Among Islamic universities that take are Indonesian Islamic University (UII), Al-Azhar University Jakarta, Muhammadiyah University, Riau Islamic University, Bandung Islamic University (Unisba), and finally Malang Islamic University (Unisma). Another contribution is provided by the Islamic University such as Universitas Darussalam Gontor (UNIDA Gontor). This contribution is based on the idea of Islamization of contemporary knowledge as initiated by Ismail Al-Faruqi and Naquib Al-Attas. This university considers religious sciences and general sciences to be united as an integrated domain, this contribution offers scientific institutions, faculties, and departments the classification of faculty of revealed knowledge and faculties of non-revealed knowledge.

⁵⁴ Azra, A. 2002. *New Paradigm of National Education: Reconstruction and Democratization*. Kompas Book Publisher. Jakarta.

The final contribution comes from Islamic universities like the IAIN. Religious sciences continue to be a major theme in this IAIN contribution because they form the basis of all academic and scientific process material. The growth of religious sciences was first the focus of knowledge in IAIN. The concept of transforming IAIN into a university first emerged in response to the growing needs and hopes to unite science designated as perennial knowledge and science classed as learned knowledge. The State Islamic University was founded based on this concept (UIN). In the context of UNIDA Gontor, there has been a need for Islamic higher education for the Indonesian community to project their energy and establish a community model of higher education by learning from the world's experiences and awareness. For instance, UNIDA Gontor itself initiated and joined the first World Muslim Congress in 1926 hosted by Saudi Arabia and gained experiences and benefits from the congress that discussed the world crises primarily in education. Rooted in historical foundations and demonstrated by continuous government support, the purpose of higher education is to contribute to the public and community good and further social causes and social flourishing. This reality has received focused attention in both the literature as well as in practice. Given the variety of institutional structures such as public and private, the influence of the institution's mission varied. An institution's mission is potentially most significant in influencing the public good. Faith-based universities often have missions that are inseparably interconnected with service and community engagement. With these missions, faith-based universities are distinctively positioned to address social issues, engage in service to the local and global community, and involve students, faculty, and administrators in this shared purpose. Faith-based universities as institutions are uniquely accountable and have the greatest potential in this outcome precisely because of their faith commitment that both informs and motivates their policies and practices. The missions of faith-based universities are uniquely powerful, harnessing a combination of the hope characteristic in education and the eternity dimension, the synergy of which is much more powerful than the aspect of individuality. Despite the challenges faith-based universities encountered, using the ABCD as the framework for facing challenges, faith-based universities have proven to be very successful in lifting community development, especially in times of crises.

CHAPTER THREE

UNIDA GONTOR AND COMMUNITY DEVELOPMENT

3.1 INTRODUCTION

This thesis has explained in Chapter Two about faith-based universities and community development. The needs of higher education in Indonesia in times of crises is the result of long social and political processes that have taken place before early Indonesian colonialization. Mainly the Islamic higher education initiated from the faith spirit within the Muslim leaders at the community level have started promoting Islamic higher education institutions and contributed. Their faith spirit was a very significant motivation in accelerating the Islamic higher education institutions as part of a larger framework of social welfare programs for the Indonesian community, especially in time of crises. This chapter discussed the establishment of UNIDA Gontor and its role of the development towards the Indonesian community. Also, it discussed how the external environment mainly the concern of Muslim intellectuals in the international context toward world crises, to a larger extent contributed to the establishment of this community-based Islamic university.

3.2 EAST JAVA

UNIDA Gontor is a community-based university located at the Ponorogo area, East Java, Indonesia. The province of East Java shares borders with the Central Java province to the west, the Java Sea to the north, the Strait of Bali to the east, and the Indian Ocean to the south. The east-west line is around 400 kilometers long. The length of the north-south line is around 200 kilometers wide in the west but is about 60 kilometers shorter in the east. The Strait of Madura separates East Java's largest island, Madura, from Java's main island. About 150 kilometers to the north of Java is Bawean Island. There are several island groups to the east of Madura; the Masalembu Islands are located farther north than the Kangean Islands. There are two tiny islands, Nusa

Barong and Sempu Island, off the south coast of Java.¹

Islam is thought to have arrived in Java sometime in the eleventh century, as evidenced by the grave of Fatimah Binti Maimun in the Gresik Regency town of Leran, which dates from 475 AH (1085 AD).² The grave also demonstrated that Arab traders from the Middle East started to frequent Java's North Coast in the 11th century. In addition, several Islamic burials were found in Trowulan, which is near the site of the former Majapahit palace and is currently a part of the Mojokerto Regency. Ma Huan, a Chinese Hui traveler, visited East Java in the fifteenth century. The book *Yingya Shenglan*, which he later wrote, chronicles the tale of the nations he visited during the Ming treasure voyages. He claimed that there were three main groups of people living in Eastern Java at the time: native Javanese people, Chinese Muslims who originated in modern-day Guangdong province, and Arabs from the Middle East, the ancestors of modern-day Arab Indonesians. Many Majapahit nobility were sent to the neighboring island of Bali after the Majapahit Empire was overthrown by the Islamic kingdoms in Java by the 16th century. The remaining Javanese are compelled to convert to Islam, although a small, isolated group of people who live in the Bromo Tengger Semeru National Park and are dispersed across the Pasuruan, Probolinggo, Malang, and Lumajang Regencies continue to practice Hinduism. The northern shore of Java began to develop into a prosperous port when the Islamic sultanates began to rule the island. One of these is the town of Tuban, which once had numerous Chinese settlers and was a prosperous and significant port. Being Majapahit's port and the starting point for the Moluccas, it exported a lot of food and imported a wide range of goods from the Moluccas. By the end of the 16th century, Islam had surpassed both Buddhism and Hinduism as Java's preeminent religion. The contribution of Walisongo cannot be separated from the rise of the Islamic rule on Java.

Ponorogo is located on the border of East Java. Before knowing Islam, the beliefs that influenced the people of Ponorogo were dominated by Hinduism, Buddhism, and *kejawen*. With a land area of 1.371,78 km², Ponorogo is situated

¹ East Java. "Facts and Details". <https://factsanddetails.com/indonesia/Places/sub6_10b/entry-6777.html> (accessed at 12 June 2021).

² Early Explorers In Indonesia: Marco Polo, Ibn Battuta, „Facts and Details“ <https://factsanddetails.com/indonesia/History_and_Religion/sub6_1b/entry-3946.html> (accessed January , 2023).

between the following geographic coordinates: 111° 17'-111° 52' east and 7° 49'-- 8° 20' south. It is bordered to the south by the provinces of Madiun, Magetan, and Nganjuk. Kabupaten Tulungagung and Trenggalek are to the east of Timor. Kabupaten Pacitan is located near Kabupaten Pacitan and Wonogiri, near the coast (Central Java). There is a route connecting Ponorogo to Surabaya which is about 200 kilometers away in the southeast, and to the capital city of Indonesia, Jakarta which is about 800 kilometers away in the west. As can be seen from the map, Ponorogo is divided into two subareas: the highland, which includes the communities of Ngrayun, Sooko, and Pulung, and the lower land, which includes the community of Ngebek. 14 rivers run through the area, and they range in length from 4 to 58 km. These rivers provide irrigation for land used for the cultivation of horticulture and rice. The majority of the current land is made up of paddy fields and forestry regions, with the remaining space being used for yards. There are two distinct climates in the Ponorogo; wet and dry.³ Currently, Islam flows strongly in the blood of the Ponorogo people. There is even a large hut called Pondok Darussalam Gontor and UNIDA Gontor with its founding father K.H Ahmad Sahal and families, K.H Zainuddin Fanani and K.H Imam Zarkasyi. This educational institution is a place for formal Islamic learning, and proof that the enthusiasm of the Ponorogo community for Islam is so great.

3.3 PONOROGO

3.3.1 History

When Raden Katong first arrived in the Wengker region, he settled in a location that matched the criteria for settlement (namely in Plampitan Hamlet, Setono Village, Jenangan District now). Raden Katong, Selo Aji, Ki Ageng Mirah, and their adherents persisted in trying to build settlements despite a variety of circumstances and conditions that were full of difficulties and impediments that came and went.⁴ Regional consolidation activities started around 1482 AD. In the period between 1482 and 1486 AD, the kinship strategy with Ki Ageng Kutu and all of his supporters at the

³ Letak Geografis "Ponorogo". Website Pemerintah Kabupaten Ponorogo, <https://ponorogo.go.id/profil/letak-geografis/> (accessed at 2 January 2023).

⁴ Sejarah Berdirinya "Ponorogo". Website Pemerintah Kabupaten Ponorogo, <https://ponorogo.go.id/profil/letak-geografis/> (accessed at 2 January 2023).

time started to bear fruit to achieve the goal of upholding the struggle by gathering forces. With all parties supporting the preparations being made to pioneer the foundation of a kingdom. At the end of the XV century, Bathoro Katong (Raden Katong) succeeded in founding the Duchy of Ponorogo, of which he was the first duke. On August 11, 1496 A.D., Ponorogo was established, this day was subsequently chosen as Ponorogo birthday. This date was established by a thorough investigation based on the evidence of ancient artifact ruins in the Ponorogo region and its surroundings, as well as by consulting the Handbook of Oriental History, to identify Bathoro Katong inauguration day as Duke of the Duchy of Ponorogo. The Kingdom of Ponorogo, which eventually became the Ponorogo District, was founded by Bathoro Katong. Raden Bathoro Katong, Kyai Mirah, Selo Aji, and Joyodipo agreed in a discussion on Friday during the full moon, which was held in a field next to a *gumuk* (the current Katongan area). It was decided during the meeting to call the new city Pramana Raga which was later changed to Ponorogo. *Pramana*, which means power, the key to life, *permono*, and *wadi*, and *raga*, which means body, make up the word raga. These two words can be taken to mean that there is a secret to life (*wadi*) that lies beneath the human body, and it takes the shape of regular, established mental exercises for managing the qualities of *lawwamah*, *shufiah*, and *muthmainah*. People who can develop a solid, established mind will be in the right place at the right time, wherever they are. The below section discussed Ponorogo in its government, population, and education.

3.3.2 Government

Government is a system that regulates all community activities in an area/region/country covering all aspects of life based on certain norms. Based on Regulation Ponorogo Regency Area No. 1 of 2012 concerning Spatial Planning For the 2012-2032 Ponorogo Regency Region, 1 Activity Center was then defined in order to expedite development and simplify mapping of development work area units.⁵ (PKL) and 4 Promotional Local Activity Centers (PKLp). The division based on geographic districts that are close to each other and have almost the same characteristics, namely:

⁵ Penyusunan Data Perencanaan Pembangunan Kabupaten Ponorogo tahun 2019. „Ponorogo“. Pemerintah Kabupaten Ponorogo Dinas Komunikasi Informatika dan Statistik https://ppid.ponorogo.go.id/dok/filedokumen/files/PENYUSUNAN_DATA_PERENCA_NAAN_PEMBANGUNAN_2019.pdf (accessed at 12 January 2022).

First of all, Ponorogo street vendors consist of Siman District, Babadan District, District Jenangan and Ponorogo District as the center of street vendors because they have functions as the center of the district government with functions development as a service center with main activities trade and services, education, health and government. Second is PKL Jetis which consists of Mlarak District, Bungkal District, Sambit District, Sawoo District and Jetis District as centers for street vendors functions as a center for trade services and services on a local scale as well as an education center. Third, Pulung street vendors supported by Sooko, Pulung, Ngebel and Puduk Districts has function as a trade service center and scale services local, agropolitan center and local scale health center, so it will encourage the development of the eastern part of Ponorogo Regency has considerable natural resource potential. Fourth, PKLP Jambon has function as a trade and service center, and limestone industrial center to encourage the development of the western part of Ponorogo which borders the province of Central Java, supported by Sampung District, Sukorejo District, Badegan District, Kauman District and Jambon District as the center of street vendors. Fifth, PKLP Slahung as sub center for the development of agropolitan areas for activities off farm, as well as local/district scale trade and service centers, will push the southern part of Ponorogo Regency which is supported by Balong District, Ngrayun District and Slahung District as the center.

3.3.3 Population

The population of Ponorogo was 870,705 people in 2018. Ponorogo District has the largest population, namely 77,888 people, followed by Babadan District with 66,877 people and Ngrayun District as many as 56,683 people.⁶ The composition of the male and female population in Ponorogo is almost balanced. The male and female ratio was recorded at 99.92 This means that for every 1,000 female residents there are around 999 male residents.

⁶ Ibid. p. 37.

3.3.4 Education

The number of schools in Ponorogo for TK (kindergarten) is 444 units with public primary school is 570 units, private 21 units, public junior high school 56 units, private 36 units, 16 public high schools, 11 private units, and 16 public high schools 8 units, private sector 35 units.⁷ The number of *madrasah* in Ponorogo for other *madrasah* (RA, BA and TA) as many as 263 units, *madrasah ibtidaiyah* as many as 105 units, *madrasah tsanawiyah* as many as 86 units, *madrasah aliyah* as many as 49. The number of students in Ponorogo for kindergarten is 15,681 students. Public primary school are about 53,980 students, private 6,784 students, public junior high schools are 20,622 students, private 3,372 students, public high school 9,105 students, private 1,779 students, as well as state vocational schools as many as 8,207 students, private 8,649 students. The number of students in Ponorogo for another *madrasah* (RA, BA, and TA) is 10,367 students with *madrasah ibtidaiyah* 15,032 students, *madrasah tsanawiyah* as many as 15,933 students, *madrasah aliyah* as many as 10,449 students.

The number of teachers in Ponorogo for kindergartens is 1,569 people, public elementary schools 5,495 people, private 418 people, public junior high schools 1,631 people, private 488 people, public high schools 879 people, private 271 people, as well 801 public SMKs, 883 private ones. Number of teachers in Ponorogo district for another *madrasah* (RA, BA, and TA) is 1,121 people, *madrasah ibtidaiyah* 1,354 people, *madrasah tsanawiyah* as many as 1,433 people, *madrasah aliyah* as many as 1,087 people. This survey has indicated to this thesis that the site where UNIDA Gontor is located is surrounded by mainly the Islamic affiliated religious institutions.

3.4 UNIDA GONTOR

The university was founded by the three brothers the late KH Ahmad Sahal, K.H. Zainuddin Fannani, and K.H. Imam Zarkasyi, not long after they had founded the Modern Islamic Institution (Pondok Modern) Darussalam Gontor, Ponorogo,

⁷ Ibid. p. 40.

Indonesia in 1926.⁸ The school's rapid progress and its brilliant achievement soon led to the idea of establishing a world-class Islamic university. It was their cherished desire to establish an Islamic institute of higher learning that could produce genuine and authoritative Muslim scholars (ulama). The first attempt carried out by the founders after the school had its first graduate in 1942, was establishing higher education the so-called *Underbow* and *Bovenbow*. However, due to the colonial and war situation, the program could no longer be carried on. Thus, in the 1958 Waqf Charter of Darussalam Modern Islamic Education Institution, they made it clear, among others, that the school is no longer their personal property since it belongs now to the Waqf for the Muslim Ummah, and that it must be further developed into an Islamic university and become a major center for Arabic and Islamic Studies. Despite all constraints and after a great effort, the idea was realized on the 1st day of Rajab 1383/17th November 1963 with the establishment of the Darussalam Institute of Education (*IPD-Institut Pendidikan Darussalam*).

In his inaugural speech, Imam Zarkasyi, the acting Rector, stated that the institute should become like the centuries-old al-Azhar University in Egypt, which has survived the changes of time as the leading center for Islamic Studies in the world. The hope was also that the institute would follow in the footsteps of Aligarh Muslim University in India, which has become a symbol of the Muslim revival through its inculcation of both Islamic and Western knowledge. Furthermore, he hoped the guardians and lecturers of the University of Darussalam Gontor are sincere like the Muslim scholars in Syanggit, Mauritania. Meanwhile, the campus is also to be designed like Shantiniketan in India in the previous century, teaching the world from the remote part of a small harmonious village. In 1985, when the late KH. Imam Zarkasyi (the youngest Trimurti) passed away; IPD could not be upgraded to the level of the university, despite graduating its alumnus regularly. Then in 1994, the IPD (Darussalam Institute of Education) promoted ISID, Institut Studi Islam Darussalam (Darussalam Institute of Islamic Studies) based on starting the new faculty of Shariah.⁹

⁸ Statuta Universitas Darussalam Gontor. pp. 17-19; UNIDA Gontor. „History“ . <<https://unida.gontor.ac.id/history/>>(Accesed at 11 February 2021); Bahroni.I. (2012). At-Ta“dib. Vol. 7. No.2.

⁹ UNIDA Gontor. „Sejarah“ . <<https://unida.gontor.ac.id/sejarah/>>(Accesed at 11 February 2021).); Bahroni.I. p. 341.

This university is unique because it implements a boarding system that is designed for effective and efficient learning. In the hostel system, Arabic and English are used as an introduction to teaching and communication between lecturers and students. Within the dormitory system, scientific, spiritual, and entrepreneurial activities are carried out easily and scientific traditions are formed. In 1996 this new institute expanded its campus to the new location at Siman, Ponorogo. Since then, it carried out intensively and independently as well. Furthermore, in 2010 ISID initiated the new post-graduate program, and some numbers of departments from the whole faculties are naturally started and developed based on the standard of national accreditation. The construction of a new campus in Siman has also opened up greater opportunities to realize the waqf mandate of the founders of Pondok Modern Gontor, namely to establish a university. So, based on the decision of the Waqf Board and the instructions of the Board of Modern Darussalam Gontor Board, in 2013, the Committee for the establishment of UNIDA Gontor was formed. With hard work, the help of various parties, and the full support of the Board of Modern Gontor Boarding School, UNIDA Gontor has been officially established with the issuance of the Decree of the Minister of Education and Culture of the Republic of Indonesia Number 197/E/O/2014 concerning Permit for the establishment of UNIDA Gontor dated July 4 in the year of 2014.¹⁰

UNIDA Gontor is notable, interesting, and one-of-a-kind. Because of the existence of *pesantren* Gontor before it, UNIDA Gontor has the same features and characteristics as an Islamic educational institution that existed in *pesantren* Gontor in all aspects and is managed independently based on a *Waqf* financing system. UNIDA Gontor is not only a *pesantren*-based university that teaches and instructs on Islamic references, but also an institution based on integrated boardings with its characteristics, spirit, and strong system that has existed since 1926, from generation to generation. UNIDA Gontor, as a *pesantren*-based university, grows very fast in terms of quality and quantity, the number of applicants is growing every year, and its graduates are spread through Indonesian provinces. Their graduates take various kinds of roles such as politicians, traders, civil servants, rectors, deans, teachers, lecturers, doctors,

¹⁰ Statuta Universitas Darussalam Gontor. p.13

muballighs, religious leaders, heads of *pesantrons*, among others. Due to the variety of occupations, they take, and the status they gain, it raised some questions related to the philosophy of this university, the curriculum they provide, and the process they carry out.

The five spirits of *pasantren* (sincerity, simplicity, brotherhood, self-reliance, and freedom) are strongly inspired and internalized by the whole members. Spheres of devotion and social service are practiced, and teachers and workers are not paid as the normal remuneration system is. Nevertheless, they are still serious and working very hard. Tuition fees are entirely spent on the needs of students, and no single rupiah is allocated for teachers' welfare. To cover financial needs, various economic sources are explored; an open management system is practiced in dealing with wealth. According to Imam Bahroni, the basic characteristic of this university consists of four main points.¹¹ The first is the education and teaching in this school is based on the teaching of Islam, which its main source is al-Qur'an and the Prophetic Tradition. The second is the whole students' activities are carried out in an integrated campus controlled by discipline within twenty-four hours under the personal direction of *kyai* (spiritual leader). The third is that *kyai* becomes the central figure. Of student's characters and personalities. The whole conduct, acts, and deeds of *Kyai* are the standard of good example to be imitated and practiced. The fourth point is the existence of the mosque becomes the central spiritual activities of students during the day and night inside the campus. This university's educational values are synthesized and derived from four prototypes of well-known educational institutions. The first model is al-Azhar University in Cairo, Egypt, Aligarh Muslim University in India, Santineketan in India, and Shanggiti in North Africa. Al-Azhar University in Egypt, which began as a small mosque during the Fatimid dynasty, is the center of Islamic study and has a large waqf land. The second model is Aligarh Muslim University, which began as a small college during British occupation and quickly grew to become the great Islamic University in South Asia, producing notable figures fighting for Indian Muslim freedom as well as Pakistan's independence. The third model is Santineketan, an educational institution in the Indian subcontinent known for its peace and modesty. The fourth model is Shanggiti, which is known in North Africa for the nobility and generosity of its

¹¹ Bahroni.I. p. 342..

guardians.

The first generation established a strong foundation for the educational system, successfully integrating all of its elements into a single integrated system, and attempted to develop accordingly. The second generation of UNIDA Gontor leadership then emerged to carry out and strengthen the spirit of the Gontor system, striving to outperform the previous generation. The development is also done by establishing an integrated Islamic university. This university campus in fact in the history of Gontor is considered the utmost aim of the founding fathers of the institution which is mentioned in the *waqf* charter of Gontor. Besides that, the development of Gontor as an educational institution was also done by establishing the school's economic enterprises to support the spirit of school self-reliance ideologically and financially. The second generation also opens networking with various institutions, such as the government, private sectors, scholars, entrepreneurs, military, civil, and so on to strengthen the spirit of Islamic brotherhood, establishing a positive impression in the eyes of the community. Among other developments actualized at the second generation is organizing school alumni through the UNIDA Gontor Family Association. The result of this movement is the existence of more than eighty branches of the Gontor family association all over Indonesia as well as the establishment of the Gontor Alumni Islamic Boarding School which amounted to 179 institutions.

The whole educational activities whether extra or co-curricular in this university are based on the values and the principle of education which is called *panca jiwa* (the five basic principles), sincerity, simplicity, self-reliance, Islamic brotherhood, and freedom. First of all, sincerity can be defined as the quality of being sincere, which means that every individual in this school must try to be sincere in all acts of devotion for the sake of Allah (*ibadah*) and not to gain any profit from it. The lecturers are sincere in doing the educational process, and the students are sincere in seeking knowledge. The implementation of this spirit is through the whole aspects of life. Every school activity that can be seen, heard, and felt is considered a means of education. The second principle is the spirit of simplicity means affirmative conduct toward every situation of life, and not surrendering to the problems of life. The precise meaning of it is to procure the individual's values that will prepare them to face trials

and tribulations. It is to have strength, courage, determination, and self-control. Moreover, behind these all, lies nobility, bravery, and never to give up, as well as the development of a strong mentality and character that are imperative and necessary in preparing them to face the hardship in life.

The third principle is the spirit of self-reliance defined as standing on one's feet. It is the most critical and useful ability provided by this school for its students. The students in this regard practice by themselves how to be self-reliant in undertaking all their daily necessities, up to all the means of life. Whereas, as a higher educational institution, UNIDA Gontor has to rely on its resources without having to be dependent on others for aid and assistance. Fourth is Islamic brotherhood in this regard is considered the fourth fundamental principle of education to be implemented in this university through which every student learns how to build a strong friendship and empathetic solidarity with the other Muslim brothers. Happiness and sadness are shared under the banner of Islamic brotherhood, to actualize the unity of Muslim ummah. Finally, freedom is the fifth spirit to be imparted upon the heart of every member. This freedom makes members optimistic about facing the problems of life. Other than means for freedom in thinking and acting it also meant for freedom in forming the future and choosing the path of life, based on the Islamic faith and community responsibility.

As time progresses, UNIDA Gontor faith-based university in Indonesia has shown developments in updating the national education system. Development because there was a growing Islamic curriculum of the education system into a national curriculum as a permanent curriculum. UNIDA Gontor faith-based university has transformed the culture, system, and values of the community. This transformation in the communities can be seen from the teaching and learning system which resembles a madrasah, general knowledge in addition to religious knowledge, increased skills education and extracurriculars, and awarding degree as a sign of graduation for students who have completed studies at the university.

UNIDA Gontor has contributed to community development by collaborating normal Islamic schools with the Islamic boarding school education model. The educational process and teaching are carried out twenty-four hours a day. Religious

and general subjects are taught with non-academic education as well as tahfidz Qur'an. Initially, the UNIDA Gontor system was not widely approved by the Indonesian public nationwide and national education. Apart from the UNIDA Gontor system, it extends foreign cooperation programs on educational matters. Countries that collaborate with UNIDA Gontor are Egypt, Saudi Arabia, Sudan, Morocco, Qatar, Jordan, and Kuwait. Meanwhile in Western states such as England, the Netherlands, Turkey, France, and Germany as well as in Asia such as Malaysia, Pakistan, Brunei Darussalam, and Australia also took place. This matter has encouraged educational progress in community development.

In the field of religiosity, the backwardness of community knowledge is not a barrier between communities with UNIDA Gontor. But instead, it becomes a bond in the heart of the community because of the need for religious knowledge. UNIDA Gontor is the answer to needs in the environment around the local site as well as nationwide because it is been very helpful to the community. So many benefits because it increases religious enthusiasm which makes the community more respectable. Religiosity is included in moral impacts. This is because, with the surrounding community, enthusiasm increases. For example, when commemorating Islamic festivals, UNIDA Gontor held prayers together with the surrounding community in the area.

Then funds entry and donations are given to the community for religious activities. Not only that, all zakat from UNIDA Gontor members was given to surrounding communities. In addition, apart from that, they often helped with the construction and renovation of mosques and prayer rooms.

With UNIDA Gontor, the community feels helped by UNIDA Gontor being a guide or role model for the community around. Those who had known about religion at first, now know about the importance of religion. Many residents also come to send their children to UNIDA Gontor to become good, balanced, and complete students.

With regard to economic improvement, economic activity for the community is been very high with the existence of UNIDA Gontor. As just an example there been many locals are involved in development projects because of the never-stop

projects of buildings every year. Lots of work has been accommodated in UNIDA Gontor by providing employment opportunities for the community around. They get employment as handymen in buildings, rice fields, drivers, sellers, food stalls, waste, and irrigation to more than sixty rice fields in the dry season. Apart from that they also opened shops, groceries, photocopies, clothes shops, and supermarkets. With regard to education, UNIDA Gontor asserted that education is the most important factor for community development. It is because if community spirit has been educated as it should be, the community will have solid principles full of confidence (faith). It is the educational factor that has a big influence on the heart of the Indonesian community. UNIDA Gontor has been receiving great support from the surrounding community. This support allows UNIDA Gontor to continue to exist today. UNIDA Gontor believes that education is human work that exists simultaneously with human existence itself. It is not just simple work, but it is an artistic work. The art referred to here is noble art which is related to the reproduction of ideal humans to the point of approaching perfect nature. The mission of UNIDA Gontor faith-based university is not only for knowledge transformation but also for moral and values inculcation. UNIDA Gontor is not only realizing the *Tri Dharma* of Higher Education to improve community development, but also the *Panca Dharma* which of course is only owned by UNIDA Gontor with the additional point of being *pesantren* system and the final point of being the place for Islamization of contemporary science. The holistic education implemented by UNIDA Gontor is one of the hidden curricula that makes UNIDA Gontor a unique university with the term *universitas pesantren*. Of course, the term *universitas pesantren* applied to UNIDA Gontor is not limited to the meaning that the university has dormitories and students.

UNIDA Gontor is a university built on great idealism. The noble ideals of the founders of the university are stated in the university Waqf Charter that the waqf trustee or waqf body is obliged to realize UNIDA Gontor's ideals of becoming a qualified and meaningful Islamic University. By UNIDA Gontor's vision, it must become a university with a quality and meaningful *pesantren* system as a center for the development of science whose orientation to the Islamization of contemporary science, and as a center for the study of the language of the Al-Qur'an for the welfare of humanity. In its journey, UNIDA Gontor became a complete Islamic university not in a short time. Starting from the founders' thoughts about how to produce ulama who

are proficient in foreign languages, UNIDA Gontor took steps to face the problems of the people by pioneering *universitas pesantren* which would produce intellectual ulama, where Arabic or the language of the Al-Qur'an is essential.

Students in UNIDA Gontor still have the title of a *santri* and are required to reside at the dormitory where students are trained and educated. Mosques are also central to the dynamics of student activities whereby mosques in the context of Islamic civilization are places where adults are taught directly by the highest scientific authorities, with materials that refer to the Al-Qur'an as the highest scientific source in Islam. This is a unique thing that UNIDA Gontor has and is not owned by other universities that claim to be Islamic faith-based universities. UNIDA Gontor offers comprehensive academic and *pesantren* programs where students can live, learn, and carry out activities in the Islamic environment. The concept of Islamization of knowledge adopted by UNIDA Gontor has been manifested in its educational curriculum which divides knowledge into two types, namely *fardhu ain* and *fardhu kifayah*. This is where Islamization appeared. Any student's department and studies, whether social, economic, political, or religious lessons will still be presented as the basis that will shape the student's scientific worldview. Apart from the Islamization of knowledge, another unique thing about UNIDA Gontor is the holistic education system between students and lecturers in the same living environment. Students live together in dormitories as a miniature community, and lecturers also live in lecturers' houses on campus to maximize their function as lecturers as well as *uswah* (exemplary) in daily life.

CONCLUSION

Indonesian community group connotes many definitions but it is mainly understood as a third sector that stands independently from the government and market. They are mostly called voluntary entities or non-government institutions that try to fill the gap between the government and the market. In Indonesia, there are tangible successes of community groups produced to act in response to the government activities. These third-sector groups may operate for different purposes but mainly for reaching out to the people for the common good.

To achieve the goal of higher education, for instance, the uniqueness of UNIDA Gontor had developed its own cultural, social, economic, and political upbringing that was distinct from the rest of any groups in the community. UNIDA Gontor implemented a strategy of higher education, with the entire university life becoming a medium of learning and education. As a result, all university assets included *kyai*, teachers, students, and other school personnel, as well as equipment, whether physical or nonphysical facilities built to support the educational environment. The integration of general sciences and Islamic sciences is complete at this university. The primary goal of this integration is to elevate and develop Indonesians who are devout and God-fearing, physically and mentally healthy, of stable personality, independent, have a strong sense of responsibility to society and the nation, and have knowledge, skill, and high morality. Providing a foundation for lifelong learning, character development, problem-solving, and critical thinking skills, and developing the ability to manage change are all critical components of curriculum reform.

The second role is regarded as a significant effort to enrich moral education through the systematic inclusion of Islamic values and codes of conduct in both general and religious subjects. It can be portrayed as a viable alternative to existing educational institutions in that it provides formal education for the sake of knowledge while also serving as a venue for instruction and mental training for members of Muslims to live by Islamic principles and values. It demonstrates how the curriculum is concerned not only with the development of students' core competencies and skills but also with the development of their spiritual awareness and commitment. Finally, members will have a genuine belief (*salimu al-'aqidah*) and piety (*sahih al-'ibadah*) before proceeding their maturity (*matin al-khulq*); independence (*qadirun 'ala al-kasb*); intelligence and knowledgeable (*muthaqqaf alfikr*); good health (*qawiy al-jism*); seriousness and discipline (*mujahidun li nafsih*); correctness and accuracy (*munadham fi shu'unih*); efficiency (*haarisun 'ala waqtih*); and helpfulness (*nafi'un li-ghairih*) to shape muslim leadership.

In this *pesantren*-based university, which is the third design of an integrating education system, the spirit and mottos for teachers in the teaching process are regarded as an essential part of the education system. It has evolved into the heart of

the teaching process at this university. This slogan here is „the method of teaching is more important than the subject, the teacher is more important than the method, and the spirit of the teacher is the most important thing“. As a result, they must have teaching competence and professionalism, intellectual capacity, moral integrity, high motivation, a teaching spirit, and knowledge and insights in Islam.



CHAPTER FOUR

ANALYSIS

FULFILING ISLAMIC OBJECTIVES

UNIDA Gontor is a non-governmental organization based mainly in Ponorogo East Java, Indonesia. It was informally founded in 1926. ABCD has capitalized all of the UNIDA assets toward fulfilling the Islamic objectives. It is categorized in various ways as asset types. The first asset is individuals' assets which refer to UNIDA individual talents, capacities, own assets, leadership and initiatives. The second asset is an associational asset that refers to volunteer groups and any groups that have feelings, affiliations, and loyalties toward the community and contribute their resources. The third asset is the assets from institutions that refer to the government and local authority centers that UNIDA Gontor may have worked with directly and indirectly. The fourth asset is the physical assets that refer to centers, mosques, hospitals, land and properties that UNIDA Gontor has. The fifth asset is the assets from culture refers to the culture of *pesantren* that is distinct from all universities in Indonesia. Finally, the sixth asset is the assets from a connection that refer to all webs of social, financial, and political connections to the externals that UNIDA Gontor may have.

In fulfilling the Islamic objectives, ABCD for instance, has allowed UNIDA Founders (individual asset), *the Trimurti*, to develop a clearer understanding of who they are, what they want, and what they like, and are hence able to recognize and appreciate their identities, mission, and objective as *Khalifah* in these worldly matters. UNIDA Gontor is the dream of three clerics who founded it, namely K.H. Ahmad Sahal, K.H. Zainuddin Fannani, and K.H. Imam Zarkasyi (known later as *The Trimurti*). The founders shared and recognized that the community problem is the community's disobedience to Allah and immoral activities.¹ K.H. Hasan has pointed out:

“Gontor is known as Nggon Dirty, meaning a dirty place. Dirty here does not mean that the village is dirty with rubbish, but dirty because of rampant disobedience. After being guided by the pioneers of Gontor Lama, the rampant immoral activities began to subside. However, in the third period, the

¹ Interview with K.H. Hasan Abdullah Sahal.

disobedience that once died then came back to life. This Gontor received strong opposition from residents who were used to living in immorality. In the past, the mosques that were often used for Friday prayers were the Heritage Mosque and the Satellite Mosque. It took a long time to gain sympathy from residents. At that time, some of the residents around had the characteristic of memet meaning just wanted the profits. They don't want to bother trying, just want to take it easy. Alhamdulillah, we need to be grateful. Currently, the residents around are already sympathetic towards this and many of them have helped this Gontor.”

This situation has brought the sense of belonging to the community (associational asset) of the founders to change the community where they are living. With capital from a relatively small piece of land (physical asset) inherited from their parents, and just sufficient funds (physical asset), in 1926 with strong determination, they began to open an educational institution to solve community problems. The relationship between Gontor and the community (connection asset) is eventually well-established that been materialized with so many educational activities being done supported by the community. ²

UNIDA Gontor also adheres to Islamic values and principles. Their mission is guided by Islamic teachings. Therefore, all its members have to act according to these values and principles. Taken from interviews, four of the interviewees concurred that what motivated them to join UNIDA Gontor was its vision and mission to establish a community that is highly educated, progressive and adheres to Islamic principles. One of the representatives from the community has pointed out:

“When I was in Madrasah, I had a passion for Islam. So my very motivation was about Islam. I was very attracted to Ulama when they described Islam which is very ideal as compared to other religions. This is what Islam is, what the Islamic community is, it is about religious development. It is about care and protection for the people. So I asked myself and went around where to find this instrument. I found UNIDA Gontor.”

Experience in UNIDA Gontor during the COVID-19 pandemic years has shown how by only utilizing what they have and not what they do not have in terms of unrealized assets, UNIDA Gontor has stepped up, initiated and mobilized to take action for community development in times of crises since then and gradually shifted from being *designer* of community initiatives to finally *producer* of community. Lessons learned from experiences such as these encouraged UNIDA Gontor from the outset to take

² Ibid.

charge with confidence in their capacities because of realizing the values in their resources. Such unrealized resources include not only UNIDA Gontor's dreams and goals, attributes and skills, and the relationships among people through social, kinship, or associational networks, but also above that is the *Iman* of founders (individual asset) that resulted in their continuous contribution to solving a community problem. A wealthy female representative from the community supported this view. She pointed out:

“Higher education is about justice, about equality. Every year, I continuously support and collaborate with other parties to help UNIDA Gontor by donating huge financial injections because I see its continuous commitment to reform individuals and community through Islamic teaching even at times of global crises like COVID-19.”³

UNIDA Rector also pointed out:

“As a Muslim, it is our identity to have an Islamic university but unfortunately many large Islamic universities faded and disbanded after the death of their founding leaders. I hope that the future of all Islamic universities will no longer depend on individual founders. We need to implement and maintain the sustainability of Islamic university.”⁴

ADVANCING HIGHER EDUCATION PURPOSES

Overall policy implementation at UNIDA Gontor regarding three functions of Higher Education during the COVID-19 pandemic was not only normal but even more advanced than before. UNIDA Gontor is a *pesantren*-based Islamic university (cultural asset) and has a dormitory system are required to return to campus and carry out learning offline but still comply with health protocols. The Vice-rector II has pointed out:

“UNIDA Gontor by its super system has already implemented self-isolation, that is limiting activities and social interactions with parties outside the campus. An isolated term for UNIDA Gontor itself from the Rector is social isolation, no one is allowed to go out and no one is allowed to enter campus. If all other universities during the COVID-19 pandemic carried out online learning, the case is different with UNIDA Gontor, which requires that all students must return to campus, meaning the policy is not to totally implement education via online, because we believe education is all about instilling values, cultivating morals and so on cannot be done via online”.

Student activities such as Academic Studies, Field Practicums and Community

³ Interview with Mrs. Nihayah.

⁴ Interview with Rector of UNIDA Gontor.

Service Programs have been set in the academic calendar; KKN (community service) students who live on several of these campuses so that the policy is considered to be able to accommodate KKN activities for students who live in Gontor Islamic Boarding School. As before the COVID-19 pandemic there was no difference in the activities for students. Students are still involved in activities held by UNIDA Gontor and adhere to health protocols. The Islamization study activity every saturday, activities held by each study program, gymnastics every friday, and other activities are very useful for boosting student immunity. Lectures also continued as before the pandemic period except for lectures that use online media. There is no difference, the activities of the mosque also continued as usual and constantly complied with health protocols, because indeed all students on this campus are healthy. If any students are sick or have symptoms of COVID-19, they will immediately be detected. Seminars are still running, and discussions are progressing without stopping.

The emphasis on a community-led framework was intended to ensure that the community managed to drive decision-making and implementation and managed to utilize properly of their existing assets and resources in times of crises. In implementing social isolation, UNIDA Gontor benefited from the dormitory system and full-time occupation system which is a super system of living on campus full-time (cultural asset). This system is very applicable to educational institutions that are Islamic such as UNIDA Gontor. It has been observed that only the UNIDA Gontor has succeeded in implementing social isolation. These policies are followed by the majority of *pesantren* in the Ponorogo district and have succeeded in implementing a system of social isolation. This success is supported by local government regulation that allows Islamic boarding schools to be active during the COVID-19 pandemic while still coordinating with the local health offices. The policy of the government which massively disabled face-to-face activities in all educational institutions, raises its concerns for the community, especially among parents. Deactivation of face-to-face activities has an impact on parents' difficulties in supervising teaching and learning activities for their children. It is argued that *pesantren* based university is the solution to the problem because not only this system is functioning well at normal times, it is also functioning well at times of global crises such as COVID-19. To support this analysis, this research has obtained evidence. Hakim, for instance, pointed out that UNIDA Gontor was created for the community especially to help the unfortunate segment group of the community. He explained that university students during the

COVID-19 years were wasting their time, living against the purpose of higher education, and facing mental illness:

“The reason what I view that most of the university students during this COVID-19 crisis were wasting their time is because their actions were not acceptable. Most of them emulate non-educated manners to the extent that they don’t study. In addition, they don’t know what to do, they are empty and confused, knowing there is no direction to head. There was not a single group that addressed this problem. UNIDA Gontor is addressing this.”⁵

Aminah, a housewife mother, made almost the same remark:

“At the time of COVID-19, they were not mindful of their university students’ duties. They are not disciplined with time, so they spend more time surfing than studying. UNIDA Gontor initiated to continue with what already they have, and this is very good for university students.

These became great concerns for higher education was not so smoothly achieved at the time of the COVID-19 crisis as the closure of universities and the shift to online mechanisms. Newspaper articles have supported this. It was reported that quite several university students have neither equipment nor internet access, revealing huge gaps among university student households in terms of such resources, depending on their geographical and economic situation. Such university students usually do not even have personal smartphones. At this point, where there was the uncertainty of the pandemic ending, there were significant numbers of university students who were unreached by the Indonesian government’s efforts online and could not continue learning the university curriculum on their own.⁶ To overcome the current obstacles noted above, finding a powerful practice or model for this state of emergency based on COVID-19 experiences in Indonesia was highly crucial. UNIDA Gontor solved this concern.⁷

⁵ Interview with Lukman Hakim Saifuddin, a parent and the former Minister of Religious Affairs of Indonesia (2019).

⁶ The Jakarta Post on April 11, 2020 (Assesed at May 3, 2020) <<https://www.thejakartapost.com/news/2020/05/02/life-without-internet-bornean-students-learn-by-radio-during-pandemic.html>; May 15, 2020 (<https://www.thejakartapost.com/news/2020/05/15/home-learning-hindered-by-technology-gap-nadiem-acknowledges.html>), (Assesed at June 3, 2020) <<https://www.thejakartapost.com/academia/2020/06/03/stick-to-remote-learning.html>>; and Kompas on May 29, 2020 (Assesed at July 1) <https://edukasi.kompas.com/read/2020/05/29/113239571/surat-siswa-untuk-mendikbud-perjuangan-cari-internet-dan-rindu-sekolah?page=all>.

⁷ Nasrul. E. (2020). Cara Gontor Menghadapi Pandemi. *Republika*; Sufratman.et.al. (2022). Relationship Between Religion and Science: Analysis of Darussalam Gontor University Response to Covid-19. *Fitrah*. 8(1).

IMPROVING THE QUALITY OF THE COMMUNITY'S WELL-BEING

Indonesia benefits greatly from Islamic faith-based universities and can put it into practice in times of crisis. It has been observed in previous chapters that faith-based universities have been carried out in an organized, structured, and comprehensive manner, anticipating the changes that have occurred especially in times of crisis. Indonesia faith-based universities in particular have been able to play a role as a stronghold that has maintained and strengthened the nation's ethics and morals in addition to providing primary, secondary, and higher education with religious characteristics as a component of the national educational system. Faith-based universities are important to communities, particularly in the age of crises.

Islamic universities in Indonesia have taught values that promote community development, prohibit all types of human exploitation, and deal with endurance when it comes to crisis. Analyzing the contribution of UNIDA Gontor towards community development in times of crises during the COVID-19 pandemic from the ABCD framework was very significant. This is significant because UNIDA Gontor was the only university in Indonesia that has decided to continue normal respectable functions as a higher learning institution in teaching, research, and community engagement despite the threat of the COVID-19 pandemic.⁸ All information related to the contribution of UNIDA Gontor in the framework of Asset Based Community Development in their teaching, research, and community engagement during the global crises was mainly provided by UNIDA Gontor itself from the year of 2019 until 2022. This year was crucial because of the incident of coronaviruses. The coronaviruses are a large family of viruses that are known to cause illnesses ranging from the common cold to more severe diseases such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). A novel coronavirus (COVID-19) was identified in 2019 in Wuhan, China. This is a new coronavirus that has not been previously identified in humans. What is crucial and represents a global problem is the fact that the virus spread very quickly around the world and caused unprecedented challenges in all parts of the world and industries.

⁸ Such command derived from the Registrar of UNIDA Gontor, Rector Decree No. 49/UNIDA/R-e/XI/1442 and No. 98/UNIDA/R-e/XI/1442, Rector Notification No. 2084/UNIDA/R-e/V/1442 and No. 449 /UNIDA /R-e/XI/1441, and several other related communications. This command allows us to understand that UNIDA Gontor cares about the health and safety of the entire members while still continuing to advance teaching, research, and community engagement.

Regarding to United Nations, the COVID-19 pandemic has brought significant disruption in everyday life, with wider socio-economic implications that advertise increasing levels of poverty and unemployment, access to education both primary and tertiary, limited digital and internet connectivity, challenges in health, food security, and global supply chain.

The human costs in terms of lives lost were huge. In consideration should be taken that for some countries the number of confirmed deaths is much lower than the true number of deaths. This was because of limited testing and challenges in the attribution of the cause of death. What is important to emphasize is that this was indeed the first global crisis that all of humanity has encountered. All the previous crises despite their consequences none of them were truly global and did not reach every corner of the world and affected all countries, business processes, and individuals. The COVID-19 pandemic as a global crisis with significant consequences required a global response. However, it did not happen in a way that would be determined the necessary level of cooperation and coordination between global and regional institutions on the one hand and the state, education, economy, and citizens on the other.

It has been a paradoxical situation where the developments, consequences, and dynamics of the global crisis were being managed at local levels, with limited resources, opportunities, and knowledge. In the absence of a global approach and a global response to the crisis, few non-state actors reacted as it saw fit to act in the circumstances. Since the first case of COVID-19 was announced in Indonesia, many strategies have been made to deal with it in all sectors including higher education. However, Indonesia was slow in responding to the pandemic. Indonesian universities should be at the front lines of providing access to education to the community. These universities however did not actively engage with governments at all levels, the private sector, and alternatives in contributing and supplying critical work to the community for the national public higher education response to COVID-19 crises.

Social problems are also raised since a significant number of students do not have access to online teaching and learning facilities. The infection number kept rising, forcing universities to close until mid of 2021. UNIDA Gontor however, has

been increasingly alert to this situation. Using the theory of ABCD with the vision for community development, UNIDA Gontor responded to the call. In it, UNIDA Gontor has assets including people skills and voluntary, local associations strength, public, private, and non-profit institutions resources, a place's physical assets and environment, its economic assets, and its cultural and historical legacies. The ABCD theory that addressing social disadvantage resulting from COVID-19 crises required UNIDA Gontor to take responsibility for finding solutions. The evidence of this research was derived from several in-depth interviews and informal discussions, formal documents in the form of hard copies, transcriptions, and a fieldwork diary. This research took place over five years when the researcher was first located at the site in 2018 as an academic staff and participated in both formal and informal activities every day for 24 hours and 7 days activities of the UNIDA Gontor including in time of COVID-19 pandemic years.

The ABCD that UNIDA Gontor has worked with was one way to improve the quality of well-being in support of the community. Due to UNIDA Gontor favoring an asset that is owned, it is meant for a major capital in improving community development in times of crises. The asset-based UNIDA Gontor has incorporated a new perspective that is more holistic and creative in seeing reality, appreciated what worked well in the past, and used what the community has to get and what they need in Indonesia. UNIDA Gontor during the COVID-19 crisis has chosen this perspective that a community must have something that can be developed. UNIDA Gontor has that awareness and realization of this potential is often closed due to existing pressure, and also the reluctance to rise from the comfortable point. UNIDA Gontor has more emphasis on the development asset-based community namely by using assets that are prioritized to increase community development in times of crises. Community that developed are communities who can meet their needs and resolve their affairs. UNIDA Gontor community development has been a process carried out in a transformative, participatory, and sustainable manner through capacity building and aims to address various life problems to achieve the desired goals. The main responsibility of UNIDA Gontor in community development was a community itself having power, strength, or ability in education. Such UNIDA Gontor power can be seen from its physical and material, economic, institutional, cooperation, intellectual strength, and shared commitment to the principles of development and empowerment. UNIDA Gontor has

looked at development considered as a collaborative process in which less empowered people can be mobilized to increase access using their valuable resources and control over resources to solve the COVID-19 problem in higher education. Such effort was carried out in various ways, one of which was by developing a community into a civilized and educated community.

UNIDA Gontor was the only faith-based university having its unique system that was based on *pasantren* which continued to perform noble functions of higher education in a time of the COVID-19 pandemic years while the rest of the university's nationwide contributions were stagnant and absent. All of UNIDA Gontor's executive members who have been working for the university since its beginning affirmed that their desire to improve the community was what drew them to the organization. According to their Rector, this is in keeping with the Prophet Muhammad's SAW directive that the introduction of Islam was meant to bring about community development.⁹ They stick to their trust that UNIDA Gontor's mission and vision which are inspired by Islamic beliefs have improved the community and cured Indonesia's illnesses. The primary objective of UNIDA Gontor was to promote the Islamic message, it has also been involved in other activities that were directly related to this goal. The specification of its various activities is its commitment to community services holding on to the importance of higher education. For instance, since its establishment, UNIDA Gontor has been successful in establishing its financial home called *Laziswaf* (cultural asset), which has benefited a large number of students during time of COVID-19 crisis to continue further their studies. It is clear from its name that it endorsed the directives of Allah as written in the six pillars of Islam. This is one avenue used to carry out the Islamic mandate to defend the weak and the needy. According to the Vice of Rector of Finance, Human Resources and Construction, he said:

“UNIDA Gontor makes an effort to assist students who are in need impacted by COVID-19 crises. He contended that UNIDA Gontor was able to increase the zakat, infaq, sedekah, and wakaf that already existed internally. This COVID-19 years, the external donations coming to UNIDA Gontor have even increased.”¹⁰

⁹ Interview with UNIDA Rector.

¹⁰ Interview with Vice of Rector of Finance, Human Resource and Construction.

This has proven that UNIDA Gontor is assisted because it advances, not advanced because it is assisted. In this way, UNIDA Gontor was able to stand on its own feet independently as is stated in their five souls and philosophy of life (*panca jiwa*). Notably, their independence created progress gave rise to public trust, and encouraged anyone to play a role and contribute. It is important to note here that most of the Laziswaf contributors at the time of the COVID-19 crisis were external UNIDA members made up 75%. This has proven that the community has placed a high degree of trust in UNIDA Gontor because of its track record and they share a high degree percentage with the community.

The following figure is Laziswaf's donation from the 2019 COVID-19 crisis until 2022¹¹

1. 1440 H Rp. 884.359.825
2. 1441 H Rp. 1.027.290.576
3. 1442 H Rp. 948.851.590
4. 1443 H Rp. 1.118.878.521.

SUSTAINING COMMUNITY'S COMPETITIVENESS

In the development of global politics, each country must improve the quality of education which is the basic foundation for achieving opportunities for international cooperation for the realization of competent human resources in the development of all knowledge in time of COVID-19. In 2019, the world was hit by a pandemic global and changed several State policies including their stagnant response to existing global challenges. UNIDA Gontor responded to this phenomenon by holding a Wisdom Speech entitled "The Global Challenge for Indonesia during the COVID-19 Pandemic" as a discourse for all UNIDA academic members to face this global challenge. Apart from that, UNIDA Gontor too carried out international seminars as a form of collaboration between UNIDA Gontor with Coventry University in 2022 with the theme "Global Political Economic Turbulence and its Impact on the Leadership". This activity was attended by the Director of the Center for Trust, Peace, and Social

¹¹ Report presented by Vice Rector of Finance at the interview, Human Resource and Construction in the interview. January 2020.

Relations at Coventry University, Professor. Michael Hardy. This agenda was followed by a Focus Group Discussion which was attended by all lecturers of UNIDA Gontor and discussed the next steps for implementation of UNIDA Gontor Collaboration with Coventry University. The COVID-19 pandemic has had an impact on several decisions for compliance with economic growth. Movement for economic growth has an impact on university policies. By 2050, Asia is predicted to be a player mainstay in the world economy. For the sake of realizing this Asian Century Era, at least there are five challenges according to the Asian Development Bank; (1) There is an internal gap in each country; (2) the possible risk of entering a Middle Income Trap country; (3) the strengthening of competition over control of certain natural resources; (4) possibility the occurrence of disparities between regions; (5) global warming and climate change. Indonesia itself, as stated in the long-term development plan 2005- 2025, it is stated that a developed and independent Indonesia demands capability an economy with high enough growth, and sustainability, capable of increasing broad equity and welfare of society, as well as high competitiveness supported by the mastery and application of science and technology in developing development resources in 2045.

The mission of all faculties in UNIDA Gontor is further described as follows. First of all, organizing education and teaching in the field which oriented towards the Islamization of Contemporary science-based Islamic boarding schools. Secondly is carrying out research in creative, innovative, and competitive orientation toward the Islamization of Science Contemporary. Thirdly, organizing community service in the field that is innovative, applicable, and solutions based on the Islamization of Science Contemporary; and establishing cooperation at the national and international levels to expand the network to improve the quality of knowledge and expertise. The direction aimed at by all faculties in UNIDA Gontor covers deep strategic issues implementation and development of faculties as stated in the Faculty Strategic Plan. The strategic objectives of all faculties are also aligned with the strategic objectives of UNIDA Gontor: First of all, improving the quality of education and teaching through increasing human resources and utilization of technology while still having the spirit of a *pesantren*. Secondly, increasing the quality and quantity of research and community service that is beneficial for the development of knowledge and human well-being. Thirdly, improving the quality of students and alumni by various competencies needed by the community. Fourthly, improvement of governance

systems and accountable, credible, and transparent institutions. While the strategic assets have achieved these objectives. First of all, the implementation of education and teaching in the field oriented towards Islamization of Contemporary Science based on Islamic boarding schools Secondly, the implementation of creative, innovative, and social research in the field competitive orientation towards the Islamization of Contemporary Science. Thirdly the implementation of community service in the field that is innovative, applicable, and solutive based on the Islamization of contemporary science. Fourthly is intertwined cooperation at the national and international levels to expand the network in order to improve the quality of knowledge and expertise.

In response to fluctuating and uncertain economic growth to economic problems that occur due to the impact of the COVID-19 pandemic, UNIDA Gontor achieved outcomes that are ready and skilled in dealing with global phenomena, the curriculum has been reviewed involving several stakeholders, experts, academics, and the world of business and industry. For instance, the results of the curriculum review of all departments gave birth to several new courses in all departments, where these courses provide opportunities for students to develop aspects of professional practitioners with an Islamic perspective accompanied by the spirit of a *pesantren*. Besides that, students too directed to increase their capacity and competence in the form of internship activities in semester seven as a provision so that they are ready to face the world of work after completing their studies.

The macro-social aspects of society and culture in Indonesia are also experiencing horrific conditions from the COVID-19 pandemic. Conflicts that often arise both at the local and national levels and internationally show that the condition of the world and its people is still unstable. The decline in social sensitivity causes humans to become individualistic and lead to changing social conditions. Lack of social interaction is marked by a policy of limiting activities and interactions between people, making new things previously unthinkable by humans, appeared and spread rapidly. Development of technology and information are starting to develop at this time, creating social conditions that eventually have to get used to working and interacting online. This is an advance in technology but also at the same time a challenge for the community in this COVID-19 period. All faculties in UNIDA

Gontor, which is a *pesantren* university with students and most of the lecturers being on campus too to some extent affected and trying to respond to the socio-cultural conditions of the Indonesian community. With that, all faculties have prepared related subjects. In response to this pandemic, the *pesantren* system has also implemented where all students who have different socio-cultural backgrounds live twenty-four hours on campus making the learning process to respect each other, appreciate and understand their existence cultural differences and the internalization of Islamic boarding university values which are formed from the basis of values in Islam.

UNIDA Gontor, geographically, is the only university located in the Eastern part of Java that has the context of its uniqueness. UNIDA Gontor is the only Islamic university (*pesantren*-based university) in Indonesia with the driving soul namely Islamization of knowledge. UNIDA Gontor also requires all students' thesis to be written and examined (oral) in Arabic or English. It makes UNIDA Gontor the only university that can engage at both levels, national and international. Gontor is in charge of a few departments at the same time as the publishing of the transfer of status from PTD to IPD to ISID and finally UNIDA. The magnificent spirit of Islamization of Knowledge was also welcomed by all present. Knowledge along with the wave of the fourth industrial revolution, the world of industry and technology is experiencing extraordinary acceleration and in need of superior Human Capital field of opportunities for international cooperation, but also has environment students with high values of religion. In this situation, it is essential to create scientists and practitioners who are not only knowledgeable but also motivated. The creation of each faculty worked in harmony with the founding members of UNIDA Gontor. The group is in charge of putting together plans and gathering the necessary human resources for the construction of faculties. Additionally, UNIDA Gontor cadres are available to pursue higher study in allied fields. Not only that, but the tools and infrastructure, such as the buildings, classrooms, labs, dorms, and various auxiliary facilities, are also continuously being outfitted and prepared for the teaching and learning process in the UNIDA Gontor environment. "Becoming an Excellent Faculty in the Field Producing Competitive Graduates Oriented to The Islamization of Contemporary Science with a *pesantren*-based system" is the mission statement of UNIDA Gontor's faculties. The vision and mission of every faculty of UNIDA Gontor is to advance development science through the practical application of Islamization of

knowledge, as demonstrated and the use of Arabic and English. The Departments' visions, which are derived from the faculties' vision, aim to "become a leading department in 2025 that generates a competitive undergraduate that oriented Islamization of Contemporary Science in the Islamic boarding school (*pesantren*) system of higher education."

Management finance generally comprises planning, allocating, realizing, and being accountable. The average annual allotment for the first four years is IDR 7,763,669,833. The average student budget allotment, when 352 departments' worth of students are included, is IDR 22,055,880. The educational process at UNIDA Gontor may be ensured by this sum, with the building of educational facilities receiving the majority of investment. In addition, infrastructure and facilities are available to support the *Tri Dharma* of higher education, which is overseen by UNIDA Gontor. The facility complies with SN-Dikti Article 32 No. 50's minimal requirements. In addition, UNIDA Gontor provides accommodation for students since UNIDA Gontor is a boarding university. To promote the *Tri Dharma* of Higher Education, UNIDA Gontor also offers ICT (Information and Communication Technology) facilities.

All departments create curricula that incorporate Islamic university ideals and the Islamization of contemporary knowledge to meet the required graduate profile. Based on the findings of the curriculum review, which includes both internal and external stakeholders, the curriculum is prepared. Learning outcomes within the program include attitudes, knowledge, general skills, and specialized abilities. The curriculum also includes courses that support learning outcomes. These courses include electives, departmental requirements, university requirements, and university-wide requirements. The learning process takes place in a dorm setting. Islamization studies, language matriculation for Islamic schools for non-graduates, tahfidz zones, seminars, academic studies, practitioner lectures, activity units for students, and the UNIDA Gontor business unit support the academic environment. The benefits of every department at UNIDA Gontor include: 1) Tahfidz one juz per year; 2) Islamization of knowledge; 3) Lecturers and students live on campus; and 4) Arabic or English is used for students' final papers. Additionally, 83% of students across all departments reported feeling satisfied with their learning experience.

The formulation of the basic values at all faculties of UNIDA Gontor consists of Five Souls, Modern Pondok Motto, Five Term, Mandate of UNIDA *Waqf* Charter Darussalam Gontor, and UNIDA Gontor's vision, mission, goals, and objectives. First of all, is Sincerity; Simplicity Independence/ independence, Ukhuwah Islamiyah, Freedom, Virtuous, Knowledgeable, free-thinking, regeneration building, and well-being. The mandate in the Charter for handing over the UNIDA Gontor *Waqf* namely: UNIDA Gontor *Waqf* Board as an Islamic educational institution, must comply with the provisions of Islamic law and become a charity as well as charities; UNIDA Gontor must be a source of Islamic religious knowledge, Arabic, and general knowledge, but still has a *pesantren* spirit; UNIDA Gontor must be an institution that serves society and shape the character of the people, for the welfare of the body and soul, the world and the hereafter; and the party receiving the mandate is obliged to maintain and improve the UNIDA Gontor to become a quality and meaningful Islamic university. The organization and work procedures of all faculties were carried out to achieve the vision of UNIDA Gontor which then translated more specifically into the assets in the vision of each faculty and department. System management of all faculties with its organizational structure puts forward a system that is by the standard management mechanism applicable at UNIDA Gontor includes planning, arrangements (organizing), staff development (staffing), direction (leading), supervision (controlling), representation (representation), and budgeting (budgeting). The mechanism has the objective of creating good governance that is credible, transparent, accountable, responsible, and fair. All faculties are led by the Dean and assisted by three vice deans, namely the deputy dean of academic and student affairs, deputy dean for human resources and finance, and representative dean of cooperation and research and community service. To support technically, each faculty has one Head of TU and three Heads of Subdivisions; Academic and student affairs, human resources, and finance, as well as cooperation and research and service to society.

The duties and functions of the organizational structure of each faculty in UNIDA Gontor have been regulated in a structure document organization and work procedures for quality assurance documents, management of financial resources and people, information technology, and cooperation. The structure and function of each faculty work unit are the Senate, Dean, Deputy Dean, Quality Assurance Unit, Head of Study Program, and Administrative Coordinator regulated in University Decree

number 78/UNIDA/-e/IV/1437. The duties and functions of each faculty work unit are the faculty senate is responsible for overseeing the application of the provisions of the regulations legislation, norms of ethics/academic ethics, scientific norms/rules, internal regulations/decisions in the academic field, and the code of ethics of the academic community in faculty environment, supervising the implementation of academic freedom, freedom of speech academic, and scientific autonomy, as well as providing input to the leadership faculty in the preparation of faculty strategic plans in the academic field. The Dean is the leader of the faculty with the task of administering education, research, and community service, fostering teaching staff, students, administrative staff, and educational staff, and is responsible to the Chancellor. Deputy Dean I has been in charge of assisting the Dean in leading academic implementation, and student affairs and is responsible to the Dean. The Deputy Dean II is in charge of assisting the Dean in leading the implementation of governance faculty, general administration, and financial planning and is responsible to the Dean. The Deputy Dean III is in charge of assisting the Dean in leading the field of cooperation, research, community service, and alumni as well as being responsible to the Dean. On the other hand, the Faculty Quality Assurance Unit is responsible for preparing guidelines and tools in addition to quality assurance systems and internal quality audits at the faculty level as well as implementing quality assurance systems and quality audits at the faculty level. The Head of the department is responsible for leading the study program in organizing education and teaching as well as responsible to the Dean. The Administrative Coordinator is responsible for preparing plans, dividing tasks, giving instructions, and assessing the implementation of subordinate activities in the administrative environment academic, student affairs, staffing, finance, correspondence, equipment, household equipment, library equipment, and laboratories based on provisions applicable for the smooth execution of tasks.

OPTIMIZING COMMUNITY RELATIONSHIPS

There is optimization cooperation level international, national, and local implementation between UNIDA and the community. The supporting assets are cooperation university and faculty (connection asset). In terms of enhancement, there is an increase in community engagement between lecturers together with students reached eleven research of community engagement research. The supporting factors

are there is facilitation from the internal faculty in obtaining internal grants as well as external. Out of eleven, 100 % of community engagement research is based on the Islamization of knowledge. The supporting assets are the involvement directorate of Islamization in the process of review and coordination with the directorate of Islamization in every process. In addition, 3 research are already integrated with discipline accompanied by the fund of 26,221,930 every year and the means and community engagement infrastructure from the university can be used by departments. On community engagement, the UNIDA Gontor community participation program emphasizes social and environmental concerns. Development Goals: This pertains to the modification of each department's community engagement roadmap. From 2019 to 2021, the community engagement Roadmap focuses on using technology and departmental studies to solve problems involving human interaction. From 2021 to 2022, the focus shifts to technological innovation and community development, and from 2022 to 2023, it shifts to evaluating the use of information technology and community development from an Islamic perspective, to produce a study of contemporary Muslims. UNIDA Gontor has carried out 11 community engagement initiatives during the past four years. 100% of the 11 community engagements were in line with the strategy and included student participation.

On the output and achievement from teaching, research, and community engagement the following are UNIDA Gontor's results and accomplishments: 1). The average GPA of graduates is 3.41, which is higher than the SN-3.0 Dikti's standard. 2). All pupils have achieved success in 18 academic and 6 extracurricular pursuits, totaling 5 international, 14 national, and 5 local achievements. 3). According to SN Dikti, the maximum study time for an undergraduate program is 14 semesters or 7 years. However, all departments have exceeded this limit, with an average study time of 4 years, and 1 month. 4). The proportion of timely graduation of all graduates achieved 44.27%. 5). Study success rate achieved 88.8%. All departments have surpassed the target, or 91.7%, established by UNIDA Gontor for the proportion of time graduates must wait before starting a job, which was set at 94.6%. 7). 52.7% of UNIDA Gontor alumni have worked in their fields of specialization, exceeding the minimum requirement set by the university, which is that 50% of alumni work in their fields. 8). Graduate employment rates across all departments are as high as 11.6% on the global, 59.8% on the national, and 28.6% on the local/regional levels. 9. UNIDA

Gontor's aim of at least 75% of graduate users expressing pleasure with the accomplishments of all departments has been surpassed, with 91.57% expressing a high level of satisfaction and 8.43% expressing satisfaction. 10). In the past four years, all departments have produced student publications in 11 non-accredited national research journals, 17 accredited national research journals, 1 publication in the proceedings of an international conference, and 15 national media publications. 11) Aim for UNIDA Gontor to set an annual minimum of one student work and five HKI (intellectual property rights) given in the form of copyright.

Connection assets of UNIDA Gontor occurred at the implementation of cooperation with various universities at home and abroad. An example is, among others, the MoU with the Directorate General of Information and Public Diplomacy. The Ministry of Foreign Affairs and Ministry of Religious Affairs by holding cooperation with Diplomat *Nyantri*, MoU with the International Islamic University of Islamabad (IIUI) Pakistan by holding activities together in the International Conference on MoU with UNAIR namely holding joint seminar activities in the national seminar with the theme of ethics. Therefore, in terms of research, the success of faculty performance is also proven by the achievement of planned targets, especially in all Study Programs. This is evidenced by average in the number of 29 research and 22 community services carried out by lecturers, students, and lecturer collaboration with students. This is also supported by scientific articles published in accredited national journals. The establishment of cooperation between LPPM UNIDA Gontor and the departments can be seen by the activities that have been carried out, namely a research proposal preparation workshop with the results of 6 studies and 3 services funded by the Ministry of Research, Technology, and Higher Education.

This makes all departments during the COVID-19 became productive at UNIDA Gontor. The mission, goals, and strategies of all faculties in UNIDA Gontor are aligned with the mission, goals, and strategies of UNIDA Gontor and support the development. The stages and mechanisms used in the preparation within all faculties are regulated through Decree Number 12/UNIDA/-e/IX/1435 regarding the formulation. The preparation involves internal stakeholders including the Chancellor and Vice Chancellors, Deans and Deputy Deans, Heads of departments under the patronages of faculties, Directorate of Islamization of Science, Directorate of

Islamic Boarding Schools, Head of BPM, Lecturers, administrative staff, student and alumni representatives. As for the stakeholders externally among others involving the Director of Sesdilu of the Ministry of Foreign Affairs, the Director of Gontor TV, Director of Suargo for providing input, suggestions, and criticism to be aligned with the philosophy of UNIDA Gontor which is characterized by the values of *kepesantrenan* and oriented towards the Islamization of knowledge in the hope of being able to provide positive contribution to communities.

MAINTAINING CONCENTRATION AND ADEQUACY

During period COVID-19 pandemic, to achieve the predetermined targets, all faculties in UNIDA Gontor and more specifically all departments have a success during the crises of COVID-19. For instance, the main indicators of the success of the UNIDA Gontor departments focused on implementing the *pesantren* system applies a standard of student input quality that has minimum criteria for related students with basic skills in Arabic and English, as well as the ability to read as well understanding of the contents of the Qur'an. Input students who enter the UNIDA Gontor mostly came from KMI graduates of *pesantren* Darussalam Gontor and its branches; as well as Islamic boarding schools of Gontor alumni, and a small number come from high school graduates of non-Islamic boarding schools. Each department's appeal to students is high because there is an increase in the number of applicants each year. Not only that, student input in all departments especially in 2019-2022 as well comes from foreign students that are divided into full and part-time students with a total number of students reaching 31 foreign students. UNIDA has maintained and increased the interest of prospective students during the COVID-19 years, the university implemented several superior strategies, including providing a study program concentration that focuses on two aspects, the knowledge or discipline itself combined with the internalization of Islamization in each material.

The board of heads of the association of UNIDA Gontor parents have pointed out:

“Parents have a great responsibility to develop a good education in their family and outside them. They are also obliged to choose the right educational institution to build a better character for their children. The best choice and the most alternative way for parents for a good education to their children is to put their child at an Islamic university like UNIDA Gontor. Here, our children are equipped with strong religious fundamentals, so they will be expected to be able to face the challenges of this modern era. With this pandemic situation, the family has an important role in controlling the mental health of all their members. Anxiety alike needs to be controlled appropriately until it keeps us

aware without causing excessive panic or worse mental health disorders. During this pandemic, choosing an Islamic university like UNIDA Gontor to be a place of further study for their children will be an extraordinary consideration, regardless of the current pandemic conditions”.

In addition, using bilingual languages; Arabic and English, in writing the final project and some special materials, providing international classes with English as the medium of instruction, the effectiveness and efficiency of learning that is not limited to the classroom, because supported by the *pesantren* system which places students and lecturers at the same place, promotion by distributing leaflets and brochures as well as online to various Gontor boarding schools, alumni boarding schools, and finally, the involvement of all lecturers in the social sector. Providing various student services, including reasoning services, Interest and talent; Guidance and Counseling Services; Scholarship Services; Career service and Entrepreneurship; Health Services, as well as *kepesantrenan* Services. In connection with additional performance in all study programs, some indicators include the Tahfidz Al-Qur‘an covers a total of 4 chapters divided according to semester level. In addition, there are non-academic assessment indicators based on *kepesantrenan* activities with an assessment standard using the GPA of *kepesantrenan* (IPKS).

The average length of study for graduates at all Study Programs (departments) in the last 4 years is 4 years and 3 months. Regarding the maximum study period for graduates, it is appropriate with the provisions of SN-Dikti and UNIDA Gontor for undergraduate programs, with a maximum of 14 semesters or 7 years. If it refers to a period of 4 years finally, it can be concluded that the average study period of students of UNIDA Gontor is included in the good and reasonable category. Overall, the percentage of study success for all departments reaches 86%. In addition, when viewed in terms of the waiting time for graduates to get their first job less than 6 months reached 94.6%. Meanwhile, in terms of field suitability, the employability of all graduates can be divided into 3 categories with percentages; 52.7% (59 graduates) with high job suitability; 40.2% (45 graduates) with a level moderate work suitability; and 7.1% (8 graduates) with a level of suitability low.¹²

In 2022, all departments have qualified lecturers and administrative staff by

¹² Interview with BAA.

the study program and have met the adequacy standard which is determined by the main characteristics of Islamization and *kepesantrenan* expertise. This means all lecturers needed are not only those with a background in their respective fields. All lecturers and administrative staff at the UNIDA Gontor are the main elements that determine the success of UNIDA Gontor. The availability and adequate quality of all lecturers are stated in the University's strategic plan. Recruitment of lecturers and administrative staff also continues to be carried out by looking at the needs of study programs. In addition, evaluation is also always carried out to maximize the quality of human resources with the method of careful planning, recruiting, and selection. Every recruitment for example, always starts from the results of each departmental level and then at the level faculties which are then followed up by coordination with the *Yayasan Perguruan Tinggi Darussalam* and Bureau of General Administration and Finance of UNIDA Gontor. Achievements in human resource management which includes administrative staff and lecturers in four recent years (COVID-19 period) are as follows. First of all, is Adequacy, the number of lecturers and administrative staff by the vision and mission of UNIDA Gontor until 2022, all departments have twelve permanent lecturers with professors, doctoral, and master degrees according to the courses being taught. This amount meets the adequacy standard of lecturer at UNIDA Gontor to teach courses based on their competence. The second is Performance. In general, the performance carried out by lecturers and administrative staff in all departments goes quite well. This can be seen in the lecturer's BKD report every semester which is routinely evaluated. For example, related to teaching, lecturers are routinely monitored through a soaked system. Regarding attendance, lectures according to schedule, holding UTS and UAS as well as evaluating results student lectures are limited to a certain time by the system. Apart from inside teaching, lecturers are also involved in integrated research and community service and are recorded in LPPM UNIDA Gontor data. Third is Achievement: With an average human resource that is still in a productive age, various achievements have been achieved in the *Tri Dharma* of higher education. In the realm of recognition expertise, for example, four lecturers were invited as speakers internationally, two lecturers were members of professional organizations and large-scale associations nationally, four lecturers became reviewers of both national and international journals, and five lecturers were invited to be speakers at international scale forums. Besides that, from 2019 to 2022, lecturers in UNIDA Gontor were also active in scientific publications by

contributing to 20 international seminars, and 55 publications in accredited journals at the national level.

One of the important elements to support the achievement of UNIDA Gontor's vision and mission during the COVID-19 pandemic is the availability of financial resources and adequate facilities and infrastructure. Financial management at all faculties is carried out through three main stages, namely: planning, realization, and finally is accountability. Financial planning at UNIDA Gontor begins with compiling a Revenue and Expenditure Budget Plan (RAPB) which is the basis for the budget costs allowed by students. Furthermore, an analysis of the needs of operational costs is carried out as a basis for the preparation Activity Plan and Annual Budget (RKAT). Allocation is done by sorting prepare an annual RKAT approved by the Dean of the Faculty, then approved by the Deputy Rector II for Finance, HR, facilities & infrastructure. Realization is done by processing the use of funds by the allocation that has been determined at the beginning of the year. Final accountability for the use of the budget is done by reporting the use per item funds and the Annual Budget Activity Usage Report (LPKAT). Collectively to the Vice Chancellor II UNIDA Gontor. The financial sources available at all faculties in UNIDA Gontor come from external and internal UNIDA Gontor. External sources come from student Re-registration (DU) fees, monthly tuition payments (dormitory rent and meals) sources, and research grants from the Ministry of Research and Technology-BRIN. Meanwhile, internal funds come from Higher Education Darussalam Foundations (YPTD). Of the total funds, 35.7% came from YPTD, 55.4% from DU, and 8.86% sourced from Kemenristek-BRIN. This shows that UNIDA Gontor is in this regard all faculties have financial independence. In terms of facilities and infrastructure, all faculties in UNIDA Gontor are responsible for its adequacy and availability to guarantee the implementation of the *Tri dharma* Process College. During the COVID-19 crisis, the facilities and infrastructure have met the minimum standards referring to SN-Dikti article 32 concerning standards of learning facilities and infrastructure, research, and community service. The examples are classrooms, halls laboratory, furniture and learning media, laboratory Simulation, library, means of developing student talent interests such as sports fields and others, information and communication technology, as well as facilities and public infrastructure that supports the implementation of *Tri Dharma* as well as life university boarding schools such as dormitories and mosques.

INFUSING TOTAL EDUCATION FOR COMMUNITY

Numerous efforts have been made in the curriculum and learning areas. For instance, curriculum update on OBE. In 2019, curricular updates were made to provide OBE-based education. This was accomplished through the implementation of a curriculum review and the involvement of experts, graduates, and internal users. Subject-based Islamization of knowledge is another example. There is a collaboration between faculties, study programs, and directorates deep Islamization drafting curriculum and RPKPS in today's 81% study programs with connection-based Islamization Knowledge Supporting Factors. Through the execution of cooperative field education, UNIDA Gontor has attempted to maximize the level of international, national, and local cooperation during the COVID-19 term. It has been realized that there are 6 levels of international and 6 levels of national cooperation field education.

The increase in Index Performance of *kepesantrenan* is another illustration (IPKS). The evaluation performed regularly and at the level of faculties, study programs, Directorate of *kepesantrenan*, and DPA role optimization are contributing aspects that helped all students in all study programs pass the AKPAM. Another example is *Tahfidz* Al Qur'an. All students memorize the Qur'an for at least four *juz*, and to support this, there are guidance of *tahfidz* that are regularly held by *muhafidz* and DPA, as well as always being monitored by *markaz* of the Qur'an periodically and doing coordination with *markaz* of the Qur'an for upgrading student of *tahfidz*. Applying English and Arabic is another example. All students can communicate in Arabic and English both orally and in writing when given the necessary support from the instructor, who is also proficient in *markaz lughah*. This instructor also works in conjunction with *markaz lughah* to help students improve their language skills. Increase qualification academic lecturers 41.66% S3 qualified and 58.33% qualified S2 is another example. The institution supports internal and external scholarships for postsecondary study (S3) as one of the supporting factors. Another example is the fact that 75% of all departments' lecturers have professional educator certifications. There is support from the university and faculties for professors to take the test for professional educator certification. Another example is the improvement of academic student performance at the international, national, and local levels. There were four

achievements at the international level, eight at the national level, and four at the local level. Increase of academic non-achievers at the world, national, and local levels 1 level local, 3 levels at the national level, and 2 levels at the international level. The contribution of DPA and *kepesantrenan* in accompanying the student are the supporting elements. Increased graduation at the appropriate time is another example. From the 2019 COVID-19 epidemic through 2022, the average percentage of graduates who graduate on time will be 86.73%, with growth in graduates who are competent and suitable for their fields of employment reaching 52.67% high, 40.17% intermediate.¹³ In terms of enhancement cost for operational study, there is an Increase fund operational study that reached 20,634,954 for each lecturer every year. The supporting factors are the availability of funds for research grants internal and external and the increased acquisition of funds for research from foreign sources. In addition, supporting factors are the availability of the means and infrastructure research from the university that can be used by all faculties/departments.

INSTILLING COMMUNITY ETHICS AND FAIRNESS

To guarantee good ethics and fairness, UNIDA Gontor has formally implemented the formal documents available at UNIDA Gontor during the COVID-19 period. The documents include the statute, SOP for the appointment of the Dean and its equipment, structural support devices organization, code of ethics for lecturers, students, and educational staff, academic handbook, and non-academic guides. The organizational structure during the COVID-19 is regulated in the document organizational structure and work procedures for quality assurance documents, resource management finance and people, information technology, and cooperation. The faculty structure is the Senate, Dean, Deputy Dean, Quality Assurance Unit, Chair Study Program, and Administrative Coordinator regulated in Rector's Decree Number 78/UNIDA/R-e/IV/1437. The faculty senate is responsible for supervising the application of statutory provisions, ethical/academic ethical norms, scientific norms/rules, regulations/decisions internal in the academic field, and the code of ethics for academics in the faculty environment. They supervise the implementation of academic freedom, freedom of academic expression, and scientific autonomy, as well

¹³ Interview with DKP.

as providing input to the leadership of the faculty in the preparation of faculty strategic plans in the academic field. The Dean is the leader of the faculty with the task of organizing education, research, and community service, fostering educators, students, staff administration, and educational staff, and is responsible to the Chancellor. Deputy Dean 1 is in charge of assisting the Dean in leading the implementation of education, research, and community service and is responsible to the Dean. Deputy Dean II is in charge of assisting the Dean in leading the implementation of governance faculty, general administration, and financial planning and is responsible to Dean. Deputy Dean III is in charge of assisting the Dean in leading the field of development and alumni students and is responsible to the Dean. The Faculty Quality Assurance Unit is responsible for preparing additional guidelines and tools for quality assurance systems and internal quality audits at the faculty level as well as implementing quality assurance systems and quality audits at the faculty level. The Head of the Study Program is responsible for leading the study program in organizing education and teaching in the Study Program as well as responsible to the Dean. The Administrative Coordinator is responsible for preparing plans, dividing tasks, giving instructions, and assessing the implementation of subordinate activities in the administrative environment academic, student affairs, staffing, finance, correspondence, equipment, household appliances, library equipment, and laboratories based on the provisions of for the smooth execution of tasks.

The credible civil service administration of UNIDA Gontor has been demonstrated by a system of selecting leaders that is credible structured and clear, both procedurally and ethically. This has been implemented before the COVID-19 period. The quality standards and competencies that are fulfilled by prospective leaders have been formulated and are easy to understand. This has helped ensured the candidate for leadership is someone competent, reliable, and qualified. Provisions for the election of the Dean, Deputy Dean, and Head of Study Program can be seen in the university statutes. Its implementation, by the statute, deans, deputy deans, and heads of study programs are elected by the chancellor with the consideration of the faculty senate. Another, the transparent civil service in all faculties is seen in the form of comprehensive openness and provides space for active participation from internal and external stakeholders to be able to access information consisting of four aspects, namely transparency management, academic activities, and finance and information.

Making decisions related to academic matters fundamental in nature is carried out with collective collegial from each study program. Formal meetings through study program meetings are carried out as a means of decision-making mechanism. Aspects of transparency in all faculties can be seen in several activities such as implementation of the learning process.

In the learning process, for instance, every decision in the evaluation or assessment of student lectures is announced openly via the academic information system (SIKAD) UNIDA Gontor during COVID-19 period. Students have the right to discuss the results of the learning process such as assignments, midterm exams, and end-of-the-semester exams with the lecturer in charge of the course. Another is financial transparency created through the preparation of a budget activity plan (RKAT) carried out by involving all functionaries of all faculties consisting of lecturers and administrative staff. The preparation of the RKAT is evidence of data transparency, and finance at all faculties. Report on all financial budgets and activities that have been carried out and Reporting of activities is reported before the university senate, and assessed by the team internal audit formed through the Chancellor's Decree (SK Rektor). The next is transparency on the information of department information between lecturers, students, and administrative staff demonstrated at SIMPATIKA lecturer teaching schedules, SIKAD, research and service management information system (E-Litabmas), system personal information for lecturers who can provide data information employees (E-Khidmah), announcements about new policies or changes schedules and all information on campus activities is conveyed verbally and non-verbally verbally through the website and WhatsApp group or pasted on the notice board as well access to research and community service which is always up to date information from Institute for Research and Community Service (LPPM). Accountable governance was also evidenced by neat filing management. Academic documentation is properly archived in the form of hardcopy and softcopy such as class schedules, lecture journals, test scores, and graduation. Periodically, Deans in all faculties conduct coordination meetings to evaluate governance especially those related to the implementation plan of learning every semester. Accountability is also evidenced by the existence of an accountability mechanism dean which is held annually by the Chancellor. Monitoring and evaluation of all lecturers was carried out in monthly meetings with all Study Program at every faculty to deliver work programs

and evaluation of the activities that have been carried out.

The representation mechanism in the organizational structure of all faculties, for example, is the vice dean is in charge of representing the dean in his absence. Mechanism of planning carried out by the leadership towards achievement targets specified in the operational plan. The SPMI implementation is a series of activities consisting of determination, implementation, evaluation or implementation, control, and upgrade (PPEPP). Fair Administration can be seen from the principle of providing good services balanced, and not impartial or subjective. It is supported by the statement contained in the statuta of UNIDA Gontor that in implementing the *Tri Dharma* of higher education must adhere to academic ethics or the lecturer code of ethics, student code of ethics, and education staff code of ethics. In addition, fair indicators in the administration of all faculties are indicated by providing self-development opportunities for lecturers, students, and students in various national and international seminars. In the field of research and community service, the opportunity for each lecturer is the same. This is proven by providing equal opportunity for every lecturer to take part in the grant program's internal and external research. In addition, each lecturer gets a budget for self-development by the same amount.

For students, the opportunity was given the same amount to participate in all activities both inside and outside campus, and for students who excel are given appreciation. Another is all activity planning at all faculties in the same direction and refers to their respective Strategic Plan. The planning is contained in the term operational plan short, medium-term, and long-term every five years broken down into an annual program. Activity planning is reduced to RKAT prepared by the Dean, Deputy Dean, and Head of Study Program. The planning of these activities covers the fields of education, research, community service community and cooperation. The field of research and community service was compiled with the involvement of LPPM UNIDA Gontor. In the field of teaching was arranged by involving the educational staff, and lecturers, and coordinating with the BAAK center, and the head of the study program. Human resource development planning (HR) contained in the RKAT simultaneously is prepared by involving the resources section human beings in study programs, lecturers, and educational staff. While others, planning routine activities that are weekly or monthly such as academic guidance are done every two weeks.

ENSURING PRODUCTIVITIES

During the COVID-19 period, the productivities were carried out in various ways event to achieve the study programs' goals. Formally, the implementation is carried out by involving all lecturers such as implementing research grants, writing scientific studies, and conducting meetings with lecturers and educational staff. As for informal which is more familial, the implementation is done through family gathering and small discussions with lecturers and students. Here are a few forms of implementation that have been carried out by all faculties: direction to all students at the beginning of each semester and before processing KRS, briefings before the end of semester exams and briefing on scientific assignment writing, dean briefing to the head of the study program and lecturers regarding the mechanism for preparing the RKAT and academic calendar, briefing in motivating to improve self-quality in each semester in workshops or seminars. In terms of control and supervision, all faculties in UNIDA Gontor carry out internal control and supervision in several forms, including cooperating with the BAUK finance sub-section in controlling and reminding students who are still in arrears for semester payments, kitchens, or hostel. The next is to collaborate with the directorate of Islamic boarding schools in supervising all activities of students in the hostel. In terms of budgeting and reporting, the budgeting system at UNIDA Gontor is integrated and integrated with the study programs and university. In its implementation, the entire budget has been budgeted by study programs accommodated by faculties and combined into university's RKAT. The various activities in the study program cannot be separated from the effective budgeting system applied at UNIDA Gontor during the COVID-19 period. Budgeting is done once a year and discussed in work meetings. The study Program has the SOP set by BAUK UNIDA Gontor on budgeting and reporting SOP/UNIDA/H-0021-VII. Besides being able to carry out this leadership, the leadership of all faculties is also able to anticipate and solve problems in unexpected situations. This is proven by the existence of risk management that has been implemented during the COVID-19 period. All faculties have prepared and conducted evaluation in the form of risk mitigation. Leaders of all faculties have also made innovations to produce added contributions. Several policies and their implementation have been taken, including

units of student activities, intellectual property centers, as well as research and funding assistance for community service from the faculties' budget.

The productivities of the leadership of all faculties in UNIDA Gontor have been able to formulate and actualize a realistic, credible, and visionary vision, mission, and goals. In the implementation of a pattern of leadership in all faculties, the head of the study program during the COVID-19 period run three patterns of leadership that follow:

1. Pattern of Operational Leadership

Faculties are under the instructions of the Deans. In carrying out operational leadership functions, all Deans have been able to describe and reflect the vision, mission, goals, and objectives of the faculty into strategic plans (Renstra) and operational plans (Renop) as well as participate in preparing program activities and plans joint budget of the deputy deans for academic and student affairs, field finance and administration as well as the deputy dean for cooperation, research, community service, and alumni. The Deans as the leader have a very high commitment to providing support for improving the quality of graduates, the quality of resources human resources, governance management, adequate facilities, and infrastructure, curriculum-relevant, and quality learning systems as well as research activities and community service that is always well coordinated to all deputy dean and head of study program as formal proof related to the implementation of the operational leadership function are the Strategic Plan documents, Renovation, and decrees on various policies related to the operationalization and management. At the study program level, leadership effectiveness in all study programs demonstrated by the Heads have been able to describe and operationalize the vision, mission, goals, and objectives of the study program into derivative plans strategic and operational plans, as well as various work instruction manuals (SOPs). Heads can optimally mobilize all of the Study Program's internal resources in implementing the *Tri Dharma* of higher education with a delegation system authority or assignment based on the scientific competence possessed by the lecturer and educators in the study program. Active coordination is also carried out intensely by the Heads of administrative staff during the COVID-19 period. Operational leadership is exercised by the Heads by carrying out direct/oral

communication or indirectly through various media. Verbal communication is run through regular and non-routine meetings. Character in the pattern of operational leadership is shown in several ways. First of all, the Operational leadership in education and teaching. The preparation of RKAT for all faculties was carried out before the start of the new academic year. The heads of the study program have been responsible for providing input in the preparation of an ideal RKAT by the faculty's VMTS. The birth of every calendar semester for the Study Program is initiated by the dean from the results of the VMTS elaboration faculties that are intended to oversee the Study Program RKAT. In addition, all faculties determined the policies of the academic guardian lecturer for each student, the distribution of *muhafidz* from lecturers, and group discussion forums for students. Strengthening the study program literature is carried out by collecting relevant references owned by all respective lecturers in the form of soft files and distributed them to students. Learning process and teaching are also evidenced by the fulfillment of student attendance during lectures, completeness of RPKPS for all courses, lecture journals, class facilities, and lecturer lecture journals that reach a minimum of fourteen meetings. Operational leadership in research and community service during the COVID-19 period at all faculties in UNIDA Gontor is went well. This is evidenced by the number of twenty studies and eleven community services carried out by lecturers, students, and collaborations of lecturer with students. This is also supported by scientific articles published in accredited international and national journals. There was cooperation between LPPM UNIDA Gontor and the study program which can be seen by the presence of activities. In establishing cooperation with other institutions, the dean followed up on the MoU and reports on activities that had been carried out between universities with outside institutions or higher education institutions. The result of the follow-up to the MoU that has been carried out by the study program includes first of all the MoU with the Directorate of General of Information and Public Diplomacy of the Ministry of Foreign Affairs holding the Ministry's Annual Ministerial Press Statement (PPTM) Routine Event RI Foreign Affairs starting in 2019 and holding the Wisdom Speech by the Head of Foreign Policy Agency Strategy Ministry of Foreign Affairs Republic of Indonesia with the theme of "The Global Challenge for Indonesia during the Covid-19". Another was, the MoU with the University of Zagreb, Croatia by holding the "Policy of the Government of Croatia in Peace Missions in Muslim Countries" and joint research with a Lecturer with the title "Response to The Covid 19

Crisis: A Comparative Analysis of the Actions of Indonesia, Mexico and Croatia” and "Migration issues in the age of the COVID - 19 Pandemic: A comparison between the European Union and Association of South East Asian Nation". The MoU with School for International Training (SIT) America in the American Student Teaching Program was also successfully implemented during the COVID-19 period.

Another pattern of organizational leadership is shown by the leadership's expertise in making decisions to determine organizational policies to achieve the vision, mission, and academic strategic goals. Dean of all faculties in UNIDA Gontor as the leader always ensured the achievement of program planning activities and budgets and always supervised the implementation of program activities and budgets as well as coordinated the implementation of program activities that were not planned and structured, as well as policy-making in completing problems encountered. The deans also have a planned meeting schedule every year every two weeks and are well coordinated for the benefit of the faculty and the Study Program. Implementation of leadership within the scope of the Study Program, namely the Heads of the Study Program, helps realize the vision, mission, goals, and objectives of the Study Program. One of the formal proofs can be seen from the list of attendance of the lecturers in participating in Study Program meetings. Organizational leadership is also manifested by the activeness of the Chair of the Study Program in, for instance, the INSIERA Epistemic Community and Educational Association.

The Heads of the departments have successfully the ability in the process of establishing collaboration with various stakeholders and parties who are considered able to improve the reputation of all Study Programs so that the department can become a reference for community at the local and national levels in their respective fields based on the Islamization of contemporary knowledge. Several pieces of evidence can be put forward to suggest that leadership in all faculties has met the organizational leadership requirements.

First of all, all work procedures in each work unit are regulated by UNIDA Gontor statutes in article 44 point 1 which states the organizational structure, duties, and functions of the unit organization under the leadership organ as referred to in article (42) and article (43). Secondly, internal problems are resolved in the early stages

by the lecturer's academic advisor, then submitted to the Secretary of the department and the Heads of the department have been by the duties and authority he has. Some of the organizational leadership characteristics of the UNIDA Gontor were also shown with an expert approach pattern (Skilled Approach), for example in the preparation and formulation of the RKAT, all faculties involved several tasks to provide input such as students, administrative staff, *kepesantrenan*, and lecturers. With a structural approach, pattern delegating tasks to other lecturers, administrative staff, and students is carried out by the structural approach by Heads of the Study Program who have the authority such as ask academic supervisors and thesis supervisors to evaluate the progress of each student. With a situational approach pattern (Situational Approach), in certain situations, the heads of the study program also act firmly to anyone who is not working according to their duties. The Heads of the Study Program provide an evaluation for lecturers who have not met the number of meetings in lectures, warning students who are not allowed to leave campus for three times meeting in lectures. With the pattern of cultural approach (Cultural Approach) to *kepesantrenan*, where the values of *pesantren* are prioritized in problem solving. Like the motto and the five souls of *pesantren* Gontor. When a student has a problem then the academic guardian lecturer or the head of the study program calls for a discussion by prioritizing the values of the *pesantren*.

Aspects of public leadership have been carried out by the Dean together with vices with many roles in the public sphere to introduce and strengthen the credibility of the UNIDA Gontor. The leading role in the public sphere is marked by the activeness of the Deans and their vices in participating in national and international forums related to their main objective, namely institutional development. Several public roles are carried out by elements of leadership faculties for instance: the Dean of the Faculty of Humanities plays an active role as Deputy Director of Curriculum and *pesantren* research of Technology Majapahit in Mojokerto. Deputy Dean for academics serves as Chairman of the Bayt Al-Mubarak, Keniten Foundation, Ponorogo (2018-2023). The Deputy Dean for cooperation, research, service, and alumni has the role of Head of the Pacitan, Ngawi, Magetan, Madiun, and Ponorogo Public Relations Association Division (Perhumas Pawitandirogo) (2018-2023). The Deputy Dean for Finance and Resources Human Resources is the treasurer of the Darus Shofa Foundation, Sawahan, Madiun Regency (2019-2022). The public

leadership of the Heads of the Study Program also begins with an increase in various cooperation networks at the national and international levels that have been implemented properly to further support the credibility of the Study Program. Implementation of cooperation in the field of research with several universities has been carried out such as the University of Zagreb and the implementation of joint seminar activities POSKOLEGNAS at UIN Syarif Hidayatullah. The MoU with School for International Training (SIT) America was also implemented by teaching foreign students by lecturers and students. This indicates the function of public leadership during the COVID-19 period was shown by the role of the heads of study program.

On the quality Assurance System, during COVID-19 period, all faculties followed the guarantee mechanism internal quality that applies at the University of Darussalam Gontor by organs/functions implementing internal quality assurance consisting of the Quality Assurance Agency (BPM) at the UNIDA Gontor based on the Chancellor's Decree Number 225/UNIDA/R-e/X/1435 and Quality Assurance Unit (UPM). In addition, faculties are based on the Decree of the 141/UNIDA/ -e/VI/1442. Secondly, Quality Standard Documents on the Internal Quality Assurance System and its derivatives have been implemented and evaluated regularly under the coordination of the Agency in UNIDA Gontor Quality Assurance and all faculties Quality Assurance Unit. Thirdly, the PPEPP has been carried out according to the cycle determined by the Agency Quality Assurance and carried out simultaneously at UNIDA Gontor.

2. Connection Asset and memorandum of understanding

The collaboration carried out by all faculties in UNIDA Gontor during the COVID-19 crisis provided benefits to increasing the performance of the available Study Programs. The cooperation itself consists of six international cooperation partners, eight national cooperation partners, and two local cooperation. The benefits received by the Study Programs in collaboration at the international level are carried out in the field of shared education at Malaysia Islamic Science University (USIM) in the form of lecturer involvement in teaching foreign students, in collaboration with the International Islamic University Malaysia (IIUM) in the form of joint Seminar

activities in the "International Grand Summit", with Uskudar University Central Campus in the form of engagement Study Program students in a scientific discussion with the theme Impact of the Russo-Ukrainian War Against the US and Middle East. Research collaboration of lecturers and leader of the Special Branch of Muhammadiyah Malaysia in the field of community service was also successfully been implemented

Secondly is the National Cooperation with the Center for Constitutions And Legislation National (Poskolegnas) with UIN Syarif Hidayatullah was implemented. It held a discussion and became a joint guest speaker with the title "Palestinian Constitution and its Position As a Subject of International Law". Together with the Immigration Office Class III Non-TPI Ponorogo in the Internship program, and Yogyakarta Muhammadiyah University (UMY), research collaboration and publication of scientific journals with lecturers were implemented. This is a local cooperation in the field of community service with the Government of Ponorogo Regency in technical assistance for the preparation of the Smart City Master Plan.

The quality assurance process related to the management of governance, governance, and cooperation in all faculties in UNIDA Gontor during COVID-19 period was successfully carried out by the implementation of an effective governance and governance system within the university. It realized optimal leadership including operational leadership, organizational, and public as well as capability improvement which includes planning, organizing, staffing, executing, supervising, and reporting. Also, building cooperation with various agencies to increase internal synergy in academic and non-academic fields. Another is, improving academic and non-academic quality gradually and sustainably through developing a quality assurance system as well as carrying out monitoring and faculty performance evaluation. Measurement of student satisfaction with management services was based on indicators such as academic service quality, lecturer's competence, appropriate curriculum, and availability of infrastructure. Survey results showed that 85.7% of students are very satisfied with management services. Another is the measurement of lecturer satisfaction with management services that based on indicators such as satisfaction with academic services, the competence of administrative staff, and the compulsory, availability of facilities and infrastructure to support activities academic. Filling

results are analyzed by the faculty quality assurance unit and the results showed that 80% of the lecturers are very satisfied with management services.

Measuring educational staff satisfaction with management services was compiled based on indicators including quality of management services, the competence of parties“ academic office holders, work atmosphere, availability of facilities, and infrastructure supporting academic activities instrument filling is carried out by administrative staff. Filling results are then analyzed by the quality assurance unit and the results show that 80% of education personnel are very satisfied with the service management. Based on the description above, UNIDA has put forward administration, governance, and cooperation as follows. First of all is Strength. There is good synergy between leaders at the department level for realizing the work program of all faculties. There is a governance mechanism that upholds the principles of accountability and transparency. The description of the duties and functions of the organization is clear, appropriate, and relevant to make things easier implementation of Study Programs effectively and efficiently. The academic atmosphere of all faculties is conducive. The weakness however occurred as the perceived quality assurance system implementation is not optimal, there is no comprehensive System Operational Procedure (SOP) yet to manage all aspects of management in study programs and faculties. However, this has resulted in opportunities in the existence of cooperative partnerships with international, national, and international institutions held by UNIDA Gontor, availability of information about governance arrangements at tertiary institutions that can accessed via the internet, and availability of quality improvement training in higher education management. Although there were challenges such as various activities outside the university that involve many academics, the implementation of the quality assurance system and the efforts to maintain and improve the quality of graduates during COVID-19 period was maintained. UNIDA Gontor has been successfully following up on the matter by maintaining and improving governance, and administration of all faculties to support the quality assurance system and ideal cooperation, carrying out aspects of credibility, accountability, transparency and fairness evaluation of the quality assurance system and the development of ongoing cooperation.

3. Lecturer, administrative staff, and Individual Asset

Lecturers and staff are important elements in all faculties to support the achievement of the UNIDA Gontor. Planning, HR development, recruitment, selection, employee orientation, to employee termination become a priority for all faculties. Effectiveness, efficiency, and productivity become values management and management systems at UNIDA Gontor in all Study Programs. All faculties have been integrated into the HR management mechanism with Darussalam Higher Education Foundation, Public Administration Bureau, and UNIDA Finance. This integration produces an HR management and development system with Standard Operating Procedures and clear and measurable job descriptions.

All faculties have met standard human resource criteria. UNIDA Gontor lecturers are required to have a minimum academic qualification as a graduate master's program or equivalent. Lecturers also have qualifications that support students. This qualification can be measured from the academic field and research that can be seen from the lecturer's Research Roadmap. Lecturer participation in *Tri Dharma* activities, achievements, lecturer activeness in scientific/professional organizations, pursuing doctoral level, and forums in Scientific knowledge also makes the basis for human resource development. The ability of lecturers in the Islamization of science by integrating the Qur'an with its verses related to their respective disciplines, and mastery of Arabic and English are crucial elements to UNIDA Gontor human resource. At all study programs, lecturers also support Islamization activities in addition to their duties to carry out the responsibility of education, research, and service. Several other roles including being a tutor for *tahfidz* Al-Qur'an, actively guiding student activities and university outside of teaching hours, as well as being a supervisor of non-academic activities. The lecturer also gets the responsibility to guide the writing of the final project.

DETERMINING INTENSITIES

During the COVID-19 period, analyzing the UNIDA's intensities can be obtained from available recognition of UNIDA Gontor's expertise in the last four years. Lecturers who were invited as invited speakers on an international scale, and all lecturers joined in professional organizations and national-scale associations have

increased. Some lecturers became honorary members of INSIERA, and four invited lecturers in the scale forum speakers regional and national for instance Dr. Ahmad Hidayatullah Zarkasyi, Dr. Fajar Pramono, Ida Susilowati M.A., and Dini Septyana Rahayu, M.Hub.Int. From 2019 to 2022, two lecturers were active as reviewers for several national journals and seminars internationally, namely Hesti Rokhaniyah, M.Pd as a reviewer at UIN Raden Mas Said Masterpiece Journal. The amount of research and dedication also has an impact on increasing scientific publications. There were 55 publications in accredited national journals and four research in reputable international journals. Research and community service have been conducted by lecturers and students as the fulfillment of the Tri Dharma of higher education and support academic activities. The research was carried out by the lecturer's research roadmap which has been stated in the Faculty Research Strategic Plan. Several lecturers' research and community service, such as research entitled Migration Issues in the Age of the COVID-19 Pandemic: A Comparison Between the European Union and Association of Southeast Asian Nations, Identification of Security Studies for Literacy Awareness Finance in Cases of Misuse of Personal Data by Dwi Ardiyanti, M.A. and Community Service Interdisciplinary development assistance physics on COVID- 19 prevention tools at SMK PGRI Ponorogo, each of which is also integrated into the courses.

Administrative staff at all faculties such as Librarians and IT personnel are important factors in supporting education, research, and community service activities. They maintain the implementation of orderly administration and administrative personnel play a role in the duties and functions of administration at all faculties. Likewise, the laboratory assistant plays the role of guiding the study and all relating to respective disciplines. They also act as mentors in student activities such as simulations of the Model United Nations (MUN) and the Model Organization of Islamic Cooperation (MOIC). The performance of administrative staff at all faculties is getting more optimal with a form of dedication for UNIDA Gontor graduates at the level of study programs, faculties, and up to university. UNIDA Gontor continues to encourage administrative staff to develop their competencies through training and workshops. In addition, all faculties also did periodic evaluations to monitor the performance of administrative staff. The satisfaction survey within all faculties was carried out using a questionnaire closed (multiple choice) with a valid and reliable

satisfaction instrument. Survey results addressed very satisfied results in the field of management, starting from the suitability of the main tasks and functions (83% very satisfied, 17% satisfied), workload (56% very satisfied, 44% satisfied), remuneration (67% very satisfied, 33% satisfied), and fulfillment rights (78% very satisfied, 22% satisfied).¹⁴

4. Student and Individual Asset

UNIDA Gontor is a tertiary institution with *pesantren* values implementing a dormitory system, with an effective education and teaching process and efficient. UNIDA Gontor offers four educational centers; which make the mosque the center of activity, the kyai which is used as a central figure, the dormitory which is used as an embodiment of society and family, as well as academic activities as an institution of formal education. Through the four education centers, both lecturers and students live in the same environment based on Islamic values and five souls; among others sincerity, simplicity, independence, *ukhuwah Islamiyah*, and freedom. The implementation of the *pesantren* system at UNIDA Gontor is supported and strengthened by various kinds of academic and non-academic activities. The two fields become the main support for developing various types of student services comprehensively through the centralization of student activities and services, as well as through the utilization of facilities that support students to maximize their potential they have.

All study programs must follow the rules of Rector Decree No. 1658/UNIDA/R-e/XI/1437 when operating their student service systems. With the release of these guidelines, it is anticipated that UNIDA Gontor's *Tri Dharma* of Higher Education will be implemented more effectively and will directly affect students in achieving the university's vision, mission, and goals, including "Becoming a *pesantren*-based university that qualified and meaningful" through maximizing a variety of student services, such as guidance and counseling, cultivating an interest in talent and soft skills, scholarship, and guidance. The uniqueness of UNIDA Gontor as a *pesantren*-based higher education institution is that UNIDA is capable of attracting

¹⁴ Survey with UNIDA personnels.

the interest of prospective new students to join and be part of it. There are several choices of registration paths at UNIDA Gontor, starting from the regular route to the student path achievers, laziswaf scholarship, FPAG scholarship, and orphanage scholarship. The selection path that must be taken has two stages, namely the exam oral and written exam. Prospective new students must have special competencies, such as mastery of Arabic and English to be able to pass the selection. The percentage allocation for the number of new UNIDA Gontor students was divided into two sectors, others come from the allocation of KMI alumni students with a percentage of up to 70% of total student admissions, as well as regular pathways reach 30%. Darussalam Gontor and the alumni boarding schools are still the feeder school for UNIDA Gontor.

The process started from Formation of the committee by the Chancellor by Decree of the PMB committee at UNIDA Gontor each new academic year. The selection mechanism process is carried out in three ways stages, namely administrative selection, oral examination, and written exam with applicable requirements. Activities that are fostered and guided in a manner directly by the Vice Chancellor I and the Directorate of *kepesantrenan*, which involves directly lecturers, staff, and students. All interest and liking activities are carried out directly by lecturers and staff as supervisors of students. Some related activities involve the cooperation of several organizations, for customized orientation and related programs Collaborating with various parties, such as the Bank Indonesia, PLN, East Java Provincial Government, Pondok Foundation, and LAZISWAF. For carrier advice, it is managed by the Student's Alumni Development Center (SADC) as a Service Management Unit. This institution aims to provide and run an information-related program career; career guidance and consulting, information recruitment, career development, and programs tracer study to students and alumni. Medical services were one of the facility's subject matters given to students at UNIDA Gontor. A first aid kit was provided for each dormitory, office, and several strategic points. In addition, public health services are also provided through the Darussalam Medical Center (DMC) and health services from Yasyfin Hospital for the entire UNIDA Gontor's community.

UNIDA Gontor with its vision to become a sustainable university has maintained quality during the COVID-19 period, especially in the aspect of students and alumni. Criteria for prospective new students who come from *pondok* have been established in official documents regarding the selection of prospective new students at

UNIDA Gontor. This quality is maintained by a new student screening system that must pass through three stages of selection, namely administrative selection, written examination selection, and oral examination selection. Through the tightness of this screening system, prospective students who pass are expected to have excellence not only in *amaliyah* but also *qauliyah*; including prayer practice exams, ablution, *tayammum*, call to prayer, *iqomah*, memorization of short *ayat* in the Al-Qur'an, as well as daily prayers. In addition to these advantages, prospective students as well are expected to excel in foreign languages, namely the Arabic and English.

The oral exam selection mechanism was carried out using Arabic and English, with Al-Qur'an reading test material along with *tajwid*, psychological tests, as well as tests of *amaliyah* and *qauliyah* worship. For selection written exams are tested on general knowledge material, which still uses Arabic and English, to maintain and shape the appropriate quality of prospective students with the vision and mission of UNIDA Gontor. As an institution, *pesantren*-based tertiary institutions, become further educational institutions for alumni of Islamic boarding schools, such as KMI graduates from Darussalam Gontor, as well as other educational institutions based on Islam in general. The majority of prospective students have met the requirements in the provisions regarding the selection process for new UNIDA Gontor students.

There was a considerable difference between the total number of prospective student applicants when compared to the total number of students who passed the selection each year. In the last 5 years, the strictness of the selection of new students is quite high, where 1 seat contested by 5 prospective students. In 2018 students who passed the selection totaled 92, in 2019 there were 98 students, in 2020 there were 85 students, and in 2021 there were 61 students, and in 2022 there were 68 students who passed the selection, from an average capacity of 80 students annually. This shows that the quality of new student admissions in all Study Programs at UNIDA Gontor is well maintained. With an average of 80 students every year. There was an increase in the number of registrants in the UNIDA Gontor Study Program every year. Registrants to all Study Programs In 2018 the number of applicants reached 300 students, in 2019 the number of registrants reached 337 students, in 2020 there were 377 students, in 2021 there were 430 people, and in 2022 there were 478 applicants. Student interest in

the Study Program is also increasing. ¹⁵In the last 5 years, there has been an increasing trend of interest in students enrolled significantly, with an average percentage increase of 13% per year. Therefore, the input quality has become a priority of UNIDA Gontor's commitment to achieving the goals that have been planned. Of the total number of existing students, the input of students in the UNIDA Gontor Study Program in 2019-2022 also comes from active foreign students and part-time foreign students with a total of 54 foreign students. During the COVID-19 period, there were several efforts made by all departments in UNIDA Gontor to increase the interest of prospective students because it has its characteristics and advantages, including competence in the field of international business and international security, availability of international classes that use full English as a language introductory material, development of Islamization Studies in various disciplines, use of bilingual languages which consists of English and Arabic in thesis writing and lectures for some material or special courses, mandatory boarding system. Students living on campus have improved their vision, mission, and goals in their respective Study Programs more effectively and also more efficiently. Distributing brochures and leaflets to several high schools in various regions, as well as through social media. The active involvement of lecturers in all Study Programs in the social field and the wider community through forms of community service such as preaching activities, socialization, and mentoring as branding Study Program in general have been also implemented.

5. Student Services and Institutional Asset.

Student services are a form of service provided by all Study Programs in UNIDA Gontor towards students and female students, which includes the fields of Reasoning, Interest, and talent; Welfare (Guidance and Counseling Services; Scholarship Services; Health services); Career and Entrepreneurship Guidance Services; and Services of *kepesantrenan*. These various services can be easily accessed by all students, and the quality is maintained through monitoring and evaluation carried out regularly every year by the University Quality Assurance Agency.

Various services this includes several sections in detail, including providing

¹⁵ Interview with Vice Rector I (Academic and Internal Affairs)

student activity program services through SK Number 1658/UNIDA/R-e/XI/1437 for developing interests and talents in management practical organizations such as the Student Association (HMP), the Student Council (DEMA), Student Senate (SEMA), and also various Student Activity Units (UKM). All faculties also encourage students to be involved in work units such as archives and documentation, Wisma Darussalam, Center for Islamic and Occidental Studies (CIOS), Hotel Unida Inn, UNIDA Business Unit (U3), *Markaz Qur'an*, *Markaz Khot*, and *Markaz Lughoh*.

Academic guidance and counseling in the form of regular meetings between lecturers and academic supervisor (DPA) with students was usually done at the beginning of the semester to direct students when filling out the KRS and evaluating the Study Result Card (KHS). Apart from at the beginning of the semester, guidance and counseling services can also be done every year day by academic supervisors with students with available time. This is a form of the *pasantren* system that does not only support formal academic issues but can also touch individual students. As for non-academic guidance, it is carried out with regular weekly reviews that are filled in by upper-semester students in turn by discussing various disciplines of science. In addition, counseling activities between students are also organized by HMP in UNIDA Gontor. In providing scholarship services during the COVID-19 crises, UNIDA Gontor has prepared several scholarship facilities especially for outstanding students, students in the category underprivileged, as well as scholarships from partnerships such as Bank Indonesia, Foundations Pondok, LAZISWAF, Tahfidz Scholarship, Indonesia Smart College Card Scholarship (KIPK), PLN Scholarships, Gontor Alumni Islamic Boarding School Forum Scholarships (FPAG), and Scholarships East Java Provincial Government. To provide health service facilities, UNIDA Gontor has provided services health with the Darussalam Medical Center (DMC) and Yasfin Hospital which was handled directly by medical personnel from UNIDA Gontor, did regular blood donors as well as first aid kit facilities in every place strategic. Providing education and producing useful graduates was also one of our visions the mission of all Study Program itself. Managed by the Student's Alumni Development Center (SADC) as a service management unit for students and alumni, this institution is aimed at providing and running information programs related to careers; career guidance and consultation, recruitment information, career

development, and programs tracer study.¹⁶

Kepesantrenan services was one of the characteristics and differentiators of the university. Higher education based on the *pesantren* system, with a modern pattern, has provided aspects of service to students that are not only the *Tri Dharma* of higher education, but also as a four educational center where all activities are centered in the mosque, and *kyai* as someone to be *uswah*. This is part of education in the hostel and is also the face of life in society and the family. Also deep at the student level, *kepesantrenan* services were cared for and processed by the Directorate of *kepesantrenan* and the student council to ensure the quality of activities by supervising all activities from the development of spiritual and intellectual aspects. All Study Programs were guided by University Guidelines based on Recruitment Guidelines New Students and SOP for New Student Selection Guidelines. Process Student services were adjusted to the Student Service Quality Guidelines ratified by the Chancellor through the Chancellor's Decree of the University of Darussalam Gontor Number: 2668/UNIDA/R-e/VI/1442. The implementation of student services is as follows. First of all, providing access to information systems and easy accessibility online has been very good for students. Second was providing access to student monitoring by parents using the *walidain* application has also been done. Third was ensuring students have academic advisors and support. Fourth was providing superior programs to support student quality (Islamization, language development, *tahfidz*). Fifth was providing scholarship access to students and ensuring students have access to all student service units, including facilities and infrastructure. In addition to giving awards to students who have talent and achievement, UNIDA Gontor has also been provided counseling guidance, both in formal and non-formal events. Also providing facilities and ensuring easy access to health, both clinics and health programs. It also providing a comfortable and conducive teaching and learning atmosphere and maximizing the dormitory system to monitor student activities and discipline.

The term "standard improvement based on SN-Dikti" describes the actions taken by universities to improve university standards in line with SN-Dikti requirements. The necessary steps have been taken, beginning with the creation,

¹⁶ Ibid.

application, and evaluation of standards, followed by the execution of quality control. This standard has been improved to better reflect societal growth, scientific and technical advancements, and adjustments to meet the demands of internal and external stakeholders. To guarantee the implementation of standards improvement, all Study Programs in UNIDA Gontor in the field of student affairs has carried out External Benchmarking by visiting two other universities for instance, namely UMY and UII Yogyakarta. Some of the elements that are the target of quality improvement are behavior elements, competence, and degree; or it could be all three through a 24-hour education pattern as a process of improving the quality of *santri* students, increasing Arabic and English as the language of daily communication, included in academic activities and final assignments, increasing student activities based on thought, *dhikr*, exercise sports through various UKM or work units that accommodate students' interests and talents and increasing student achievement standards based on GPA and IPKS or AKPAM. The evaluation was needed in an organization like UNIDA Gontor as a step to collect information on the implementation of a policy that has been implemented, with a process that continuous and involves various parts in a system or organization so that it can be a reference for the formulation of a policy. Evaluation has an important role in measuring the success of something to be achieved. This result was decisive input for follow-up on the achievement of policies that have been implemented so that an organization can develop in a better direction. About field evaluation student affairs, along with the results of evaluating the achievement of student standards in all Study Programs, as well as formulation of follow-up actions as policy improvements to improve steps future policy. Related to the results of the evaluation of registration and selection of new students, candidates who were new students who were not KMI graduates had difficulty passing the selection process, thus resulting in a large number of applicants who failed the selection. Besides, it happened inequality in the number of new students coming from KMI or schools with based Islamic education with non-KMI. Selective and strict student recruitment processes through various conditions is met but still the main obstacles, especially on Arabic terms and exams. But this is one indicator for improving the quality of student input. Therefore, UNIDA Gontor Study Program has improved and maximized promotion and socialization regarding selection requirements for new students, especially on various criteria that are foreign to non-KMI graduates. In addition, matriculation classes have been held for new students who had internal problems with foreign

languages, as well as collaborating with the language development section to maximize student learning.

Second, there were still students who were less active in academic and non-academic fields. In the academic field, all Study Programs has maximized the role of the lecturers in guiding students, especially through academic supervisors to maximize the potential of students. Besides that, it has maximized the performance of counseling guidance services, so students have been directed, monitored, and encouraged to participate in various activities or organizations that were appropriate to their talent interests, as a result, they have improved their soft-skills in a variety of ways their preferred field. Both sectors have been very effectively implemented in UNIDA Gontor, because UNIDA Gontor implemented a *pesantren*-based system that put students and lecturers in the same environment, with unlimited teaching and learning time. All Study Program has maximized academic supervisors along with the Study Program Student Association to routinely hold guidance discussions and counseling. Third, problems related to the optimality role of alumni in providing constructive feedback, UNIDA Gontor has used all kinds of improved qualities. All Study Program has maximized interactions with students, both during they are students, or when they have become alumni. Proximity between lecturers and alumni has made all alumni participate in UNIDA quality development in various sectors so that quality improvement can be achieved.

The results of the evaluation of the achievement of the criteria have been demonstrated from Human Resources and their management in all Study Programs in UNIDA Gontor. Based on the evaluation, several notes need attention, including the target of lecturers with doctoral degrees has not been achieved, some lecturers have not yet obtained lecturer certification, and some administrative staff have not yet received expertise certification.

From the results of this evaluation, all faculties have been expected to push for the maximization increasing qualifications (doctoral degrees) and lecturer competencies (certified educators professionals) with a target of 70 percent of lecturers with doctoral degrees and 100 percent of lecturers certified in 2025. Lecturers have received assistance from the UNIDA HR Bureau Gontor to get a

doctoral scholarship and maximize opportunities to participate in lecturer certification. Assistance was also provided to educational staff so that they could maximize their potential through expertise certification. All Study Programs also held scientific writing workshops and seminars to increase lecturer publications in the field of research and community service.

6. Financial planning in Tri Darma and Institutional Asset

During the COVID-19 period, all faculties managed finances with mechanisms, planning, allocation, realization, and accountability. The financial planning of UNIDA Gontor began with the preparation of the Revenue and Expenditure Budget Plan (RAPB) which serves as a guideline to determine the nominal amount that will be charged to students. After that, operational cost analysis was carried out as a reference for preparing Activity Plans and Annual Budget (RKAT). Allocation of funding is done by preparing the RKAT and approved by the Deans in each faculty and Deputy Chancellor II for Finance, HR, and infrastructure. Realization has been carried out by utilizing funds by the allocation planned at the start of the academic year. The final stage is accountability, the funds used are reported in writing and collectively to the Vice Chancellor II in the form of an Annual Budget Activity Usage Report (LPKAT).

To ensure the implementation of Tri Dharma in higher education, all faculties in UNIDA Gontor have facilities & infrastructure which include learning facilities, facilities supporting research and community service. Fulfillment of facilities & infrastructure at UNIDA Gontor currently meets the minimum standards of SN-Dikti Article 32 concerning standards of learning facilities and infrastructure, research, and service to the public. The standard facilities in question are classrooms, equipment and learning media, laboratories, libraries, means of developing interests and talents, information and communication technology, and public facilities & infrastructure.

Facilities and infrastructure are as follows.

1) Educational Operational Costs (BOP)

The average number of each Study Program operational costs for the last 4years is

IDR 7,763,669,833. If analyzed by the average number of all Study Program students the average student DOP is 22,055,880. This amount is sufficient to guarantee an effective educational process took place at all respective UNIDA Gontor Study Programs.

2) Lecturer Research Costs

The research fee for each lecturer's Study Program for the last 4 years is Rp 247,619,450. If analyzed, the average cost of lecturer research in 4 years is IDR 20,634,954. As for the source of research funds, it is sourced from abroad, Kemenristek-BRIN grants, and UNIDA internal grants Gontor. This is proof of the commitment that all Study Programs carry out research activities quality in terms of funding. In addition to this, funding sources are sourced from a grant from the Ministry of Research and Technology-National Agency for Research and Innovation.

3) Lecturer Community Engagement Fund

The average Community Engagement Fund for the last 4 years is IDR 314,663,166. If analyzed, the average cost of community engagement each year is IDR 26,221,930 per lecturer. The source of community engagement funding is namely Al-Falah Foundation Surabaya, Kemenristek-BRIN Grants, and UNIDA Gontor Internal Grants. Most of the source of funding comes from the Al-Falah Foundation.

4) Investment Funds

All faculties in UNIDA Gontor allocated investment funds for 3 items, namely HR investment, investment in facilities, and investment in infrastructure. The reference of investment funds refers to the Strategic Plan for all faculties. HR investment funds include development funds competency of lecturers and administrative staff.

Lecturer self-development fund were allocated for workshops, while investment funds for administrative personnel were allocated to participate in training activities in the field of administration. This is evidence that all faculties have been improving the quality of human resources in terms of finance. Besides that, it was also

budgeted for facilities and infrastructure to ensure the adequacy of facilities and infrastructure in carrying out *Tri Dharma* activities of higher education at UNIDA Gontor. Fund investment facilities and infrastructure if analyzed show a trend of increasing numbers.

The financial resources available at all faculties come from internal and external UNIDA Gontor. Internal sources came from costs monthly tuition payments (dormitory rent and meals), research grants, and community service from Kemenristek-BRIN, Al-Falah Foundation, the University of Zagreb Croatia, and the Darussalam Higher Education Foundation (YPTD). As for the all Study Program during the last 4 years, the use of funds amounted to IDR 18,548,867,350. The total funds if analyzed were 6,641,945,650 or 35.7% sourced from YPTD, amounting to IDR 10,296,000,000 or 55.4% sourced from DU and monthly fees students and 1,646,921,700 or 8.86% sourced from Ministry of Research and Technology-BRI grants, Al-Falah Foundation, and University of Zagreb Croatia.

7. Facilities

Classrooms, Learning Furniture & Instructional Media Classrooms, learning furniture, and learning media which were owned by UNIDA Gontor were very sufficient. Each classroom with a capacity of 40 students was equipped with 40 student chairs and desks, 1 lecturer chair, and desk, 1 whiteboard & LCD Projector learning media. This means It can be accessed easily because it is located inside campus areas such as laboratories and equipment. All respective study programs have facilities in the form of room laboratories and support was very sufficient for teaching and learning activities, research, and service. Not less than ten laboratories can be accessed easily because it was located in the area campus and only hundreds of meters from the hostel of students. To support the Higher Education *Tridarma* process, UNIDA Gontor has a library room with 1928 copies of reference books and several e-books. This amount is enough to be used for learning activities. It can be accessed easily because it is located within the campus area is hundreds of meters from the dormitory students.

In terms of Sports Facilities and Infrastructure for the academic community,

UNIDA Gontor is very sufficient and available easily accessible as it is located within the area. The facilities & infrastructure are a Football field, futsal field, table tennis, badminton court, and Gym Facilities located inside the university.

In public facilities, both Students and lecturers enjoy great benefits in the form of:

1. Mosques and prayer rooms
2. Lecturer Housing
3. Student Dormitory

Adequacy and Accessibility of Information and Communication Technology Facilities

One of the crucial factors supporting the implementation of the *Tri Dharma* in higher education in UNIDA Gontor during the COVID-19 crises was the availability of Information technology and Communication. The ICT facilities consisted of an internet network and an academic information system for lecturers, administrative staff, and students. Internet network capacity is available specifically for faculties along with lecturers and students in UNIDA Gontor by 200 Mbps and 800 Mbps respectively. This amount is very sufficient to meet the needs internet lecturers in running all academic activities. Each student has 1 SSO account <https://central.unida.gontor.ac.id/> which consists of: Student *Siakad* which contains academic information (class schedule, KRS, KHS, and Transcripts), scholarship information, payment billing information & *kesantrian* information. This information can be accessed 24 hours a day and is sufficient for the information needs of students at UNIDA Gontor.

8. Information and Technology- Lecturer

Each lecturer has 1 SSO account <https://central.unida.gontor.ac.id/> consisting of accounts: SIAKAD (Lecturer Academic Information System) which contains lecture schedules (attendance list, lecture journals, and assessment systems). This information can be accessed 24 hours a day very sufficient for information needs for lecturers in UNIDA Gontor. Another one is E-LITABMAS contains information on research activities and community engagement of lecturers held at Internal UNIDA Gontor. And finally E-KHIDMAH is a personal information system for lecturers that provides information on employee data at UNIDA Gontor.

On the information and technology, each study program in UNIDA Gontor has 1 SSO account <https://central.unida.gontor.ac.id/> which contains: a. SIAKAD contains academic information (class schedules, attendance, lecture journals KHS, & grade transcripts) and guidance information (academic guidance, thesis guidance, Islamic guidance), SIMPATIKA contains information on setting lecture schedules, SIMKERMA contains information on the implementation of cooperation both domestically and overseas. Finally, the SIKAP contains information on student of *tahfidz*. Based on the explanation above, it can be concluded that the achievement of financial standards, facilities, and infrastructure namely the operational costs of education have reached successfully. Research costs and community engagement for each lecturer are set but this achievement is not supported by equal distribution of revenues research, especially research costs sourced from external grants. The facilities and infrastructure available at all faculties are sufficient and accessibility has met the standard, considering the need to implement *Tri Dharma* in a well manner during the COVID-19 period.

9. Evaluation and Connection Asset

All department's curriculum was carried out periodically, namely every 5 years by involving internal stakeholders of UNIDA Gontor. and external, who also contributed to provide input to the study program curriculum. The internal circle consists of all lecturers in respective departments, the Directorate of Islamization of Science, and administrative staff. While the external group consists of expert representatives from associations for instance Dr. Yusran, S.IP., M.Sc., SESDILU representative, M. Aji Surya, and M. Aji Surya and Supriyanto Suwito, M.A. from respective ministers as users graduates and including alumni. For teaching, the number of courses that must be taken by students of all Study Programs was as many as 65 courses, equivalent to 146 credits. University compulsory subjects are groups that are mandatory in the curriculum of each Study Program, where subjects are mandatory. The trademark of UNIDA Gontor University courses is the existence of courses of *pondokmoderenan*, which supports the competence of students and graduates with a soul of *pesantren*. Language courses are a group of university courses consisting of English for Listening and Reading, Arabic *al-Istima' wa al-Kalam*, English for Writing and Speaking,

Arabic *al-Qira'ah wa al-Kitabah*, English for Specific Purposes, and *Li Aghrad Khassah* Arabic. The language course clusters were coordinated by the Directorate of Language Development at UNIDA Gontor and is a compulsory subject. Islamization courses were courses coordinated by the Directorate of Islamization of Sciences Knowledge and must be taken by students and become a cluster of identifying subjects UNIDA Gontor based on the Islamization of Contemporary Science. Study program compulsory courses are groups of courses that are mandatory in the science curriculum of respective disciplines, adapted to the concentration subjects. Concentration and elective courses are courses taken by students according to their interests and capacities in the area.

The learning, research, and community engagement process at the UNIDA Gontor time of the COVID-19 pandemic remained and fulfilled all of these characteristics including interactive, holistic, integrative, scientific, contextual, thematic, effective, collaborative, and student-centered. First, interactive, where a relationship is established between Lecturers and Students in the form of providing opportunities and space for discussion, students comment or ask questions related to the material delivered by the lecturer during the learning process. Second, holistic, can be seen from the eye lectures in which the RPKPS are prepared and developed as a whole, namely viewing the relationship of the material studied with studies that influence or which affected by the material. Third, integrative, proven by the implementation of the process learning where the lecturer not only explains the material being taught, but also correlates with the Islamic Worldview and other insights, and integrates theoretical concepts and practice to help understand lecture material. Fourth, scientific character, proven by the results of research and community engagement which integrated into the course in the form of sub-chapters of study materials, examples of case studies, and references.

In addition, the literature used to support learning as well as the relevant and up-to-date literature. Fifth, contextual, proven by applying the results of lecturer case studies related to current issues in lecture material, discussion of the latest cases in the phenomenon of international relations in lectures is also a contextual practice. Sixth, learning in all Study Programs has character theme, because the studies presented in

lectures are adapted to certain recent themes. Seventh, learning is carried out effectively, where the material provided by the lecturer must add insight and knowledge as well as student skills. To ensure the learning process runs effectively then evaluation activities were carried out in the form of giving quizzes, assignments, and implementation of UTS and UAS. The eighth learning character was collaborative, namely, the learning process was done by identifying and analyzing problems in research activities and community service, by involving lecturers and students, or lecturers and relationship practitioners. The characteristics of the learning carried out were fully oriented towards students and provided space for students to express ideas, ideas, and thoughts that they find. In addition, the level of suitability of research that has been good was followed up with an increased competence of researchers with the existence of grant proposal writing workshops, outreach preparation of a research roadmap in UNIDA Gontor respective departments, and implementation routine study of the Islamization of Science. On average in each study program, lecturer research has been carried out in TA. 2019/2020 to 2021/2022 as many as 21 studies with a fairly even distribution in each academic year. The target set was 4 studies on TS-2, 4 studies on TS-1, and 5 research on TS, and all targets have been exceeded on all TS with achievements TS-2 10 studies, TS-1 4 studies, and TS 7 studies. In TS (2021-2022) amount of research has increased from TS-1 and also experienced an increase in foreign or international research with a total of 2 studies. The results of all lecturer research have been published in various forms, ranging from non-accredited national journals, accredited national journals, and international journals, to reputable international journals. The target that has been set is 5 publications (TS-2), 6 publications (TS-1), and 7 publications (TS), while the achievement is 11 publications on TS-2, 12 publications on TS-1, and 12 publications on TS.

The whole research has been through the process of submission and appropriate reporting SOP research and have been done monitoring and evaluation suitability with research roadmap Study Program have been filled. Research output has exceeded which targets set. Target publication TS-2=5, TS-1=6, and TS=7, and achievements are TS-2=11, TS 1=12, and TS=12. There are a total of publications

5.5% of international (Scopus), international journal of 2.8 %, national journal accredited 48%, national journals 2.8% (not accredited), international seminar of 31%, national seminar of 8.5 %, media national mass of 0%, regional mass media of 0%.¹⁷ Additionally, publications research resulted too in the form of intellectual property rights. In terms of research, quality assurance refers to UNIDA Gontor research strategic year 2018- 2022, the Research Strategic Plan for all faculties 2019-2022, the Research roadmap UNIDA Gontor in each Study Program and UNIDA Gontor research SOP, SPMI standard. In the process of determination, implementation, evaluation, control, and improvement continuously achieved in the research quality assurance documents of all faculties in UNIDA Gontor. Its Implementation at least requires to the researcher propose a research theme that is by the Study Program roadmap. Researchers submitted research proposals to faculties and respective departments. Lecturers or researchers submitted names of students who will be involved in research and student researchers got information on the name of the supervisor. All faculties directed research implementation, reporting to the publication of the results study. The faculty facilitated training related to research methodology and scientific journal writing. The faculty conducts monitoring and evaluation of research implementation. Researchers publish research in the form of journals, proceedings, books, or intellectual property rights. The faculty organized a Research Results Seminar so that the research evaluation was carried out by the Faculty and LPPM UNIDA Gontor. Evaluation of the implementation of research and use of the budget is carried out through evaluation. Progress reports and evaluation final reports, research publications were an important evaluation of research implementation and evaluation through routine Internal Quality Audit (AMI) every year. This control was shown at UNIDA Gontor monitoring research based on research output at least in accredited national journals. Preparation of annual reports by respective faculty to be submitted to BPM University and LPPM were used as material for evaluation and follow-up in the field of research. Evaluation results and follow-up from LPPM and University BPM were submitted back to Faculties to be coordinated with Study Programs. Implementation of a routine Management Review Meeting (RTM) every year has shown continuous improvement in the implementation of a dual monitoring system on processes and results, improving research facilities and infrastructure to

¹⁷ Interview with respective Vice Deans of UNIDA.

encourage research productivity, encouraging and seek funding from external parties for lecturer research and students, routinely organizes and or funds the participating lecturer workshops/training related to research and publications and success implementation of external benchmarking to selected universities that has common similarities in mission and vision during COVID-19 crises.

The survey results generally have shown a very good level of satisfaction.¹⁸ The following are details of the results of the research user satisfaction survey of each Study Program. On average research respondents gave very good satisfaction (75%) for ease of access information regarding research submission and reporting procedures and ease of access information related to research publication procedures and the availability of facilities and infrastructure implementation of the research, the answer is very good 55.1% for the availability of funding research, 58.1% answers very well on the ease of research administration services. Research student respondents gave a very good answer of 70% for convenient access to information related to research submission, reporting, and publication procedures, answers very good 78.4% for the availability of research facilities and infrastructure, 65.1% answers very good for administrative services, 60.3% for guidance during the process research and very good answer 68.9% for Research funding. Research partners too gave a very good satisfaction response for the implementation of the research, namely 66.7% for complete correspondence, and involvement of partners in research and facilitation access to research publications, and 50% for the real impact of research on partners' progress.

Related to positioning, the number of lecturer research from TS-2 to TS has exceeded the target that has been set and has been evenly distributed for each lecturer and as much as 90% is appropriate with the study program research roadmap. Research on TS has developments and significant progress, where the TS DTSPS can produce research with financing from abroad. The number of studies that have exceeded the target is also accompanied by excellent quality of publications, achieving targets, and several successful publications in reputable international journals. Furthermore, the number of joint lecturer research students has also achieved

¹⁸ Interview with BKUI (Under Vice Rector 3 on Alumni, International and Community Relations)

the target and has been published in accredited journals. Research results have also been integrated with courses, although not yet accommodate all courses taught.

Overall research achievement of UNIDA Gontor in the time of the COVID-19 crisis was supported by policies on the availability of supporting facilities and infrastructure implementation of research. The problem with this was research was very few with foreign collaborations, there was still research that was not appropriate with the study program's scientific roadmap. That was because the root of the problem as yet the encouragement of collaborative research abroad and the lack of outreach or workshops for increasing the competence of researchers and conformity with the roadmap. For plan improvement, the results in research on TS-2 to TS were followed up with assistance in increasing the competence of researchers in the process up to research publication such as workshops, training, and the availability of internal journal publications and external universities. In addition, it was also followed up with an increase in the number of grants internal and coordination with LPPM for assistance in obtaining external grants. Research with foreign funding is followed up with overseas joint research mapping the country by coordinating with the UNIDA Gontor Cooperation Bureau.

In terms of community engagement, UNIDA Gontor has community engagement in the practical implementation of science, technology, and cultural arts directly to society, institutionally through methodology knowledge, including in the dissemination of the *Tri Dharma* of higher education and responsibilities noble responsibility in efforts to develop community skills. It was expected to empower the community and strengthen the competitiveness of the nation. In its implementation, community engagement is general, can be implemented in various spaces and communities (both urban, periphery and rural, national and international), regularly independently or in collaboration with various parties (partners or stakeholders), and can be applied by teachers and students. During the COVID-19 period all respective departments' community engagement has formed of vision presentation and mission of the faculty and study program, where this aims to disseminate and implement results of research based on the Islamization of modern science in their respective fields to improve the welfare of society.

The COVID-19 pandemic has hindered the character-building process and impacted the moral decadence of students in universities. Lack of component monitoring educators in the online system, causing a decrease in the character of students. This was due to a lack of exemplary thinking, behavior, speaking, and action obtained by students. Important character education is instilled in students so that they have characters based on religious values. Also, the COVID-19 has quite an impact on people's lives, including the increase in cases of layoffs that affect the ability of parents of students in terms of procuring smartphones or laptops that support online learning. In addition, the problem output character education which is the main goal of the process of higher education is also neglected. The global pandemic COVID-19 has changed human lifestyles, especially in the field of education. The world of education is challenged to adapt to the online learning system known as Work From Home (WFH) quickly. On the other hand, the WFH policy has an impact on changes in the individual self, especially character, thus causing students to lack respect for lecturers and ignore the assignments given by their lecturers. Online learning that does not bring together students and educators have a negative impact on achievement overall higher educational goals. Therefore, online education is indicated to be one of the causes of moral decadence, because there is a lot of misuse of the internet and social media facilities used by students, such as addiction to pornography, games, brawls, and the like. The process of teaching and learning activities in universities is carried out online is a government decree to anticipate the spread of the coronavirus in the university environment during the pandemic COVID-19. All learning activities are carried out without a process face to face between teachers and students. This caused the character education of students to be more or less neglected. Seeing this condition, character education should be the main priority. So far, universities are still educational institution that are responsible for developing the knowledge, skills, and character of students. Hope and trust parents are big enough to the universities as an educational center for academic and character education. But since the pandemic hit Indonesia, continuation of character education is crucial and it should be a solution that needs to be considered. Based on very fundamental of my analysis, obstacles and challenges in the implementation of character education during the COVID-19 outbreak can be detected from two things, First, students do not get a role model and someone who can be an example by implementing online learning. Second, there is no guarantee of security for students in dealing with morality issues and character crises due to negative

content easily accessible on digital media. An exemplary figure who has noble character from the component educators in universities becomes a necessity for character education to foster character values in students. Educators those with character will be able to show attitudes and behavior according to the norms and values of religious teachings in daily life so that it can be imitated by students. Students will find it easy to develop his character by imitating or witnessing the lecturer's behavior. Habituation and exemplary examples from the lecturer will help grow students to have character noble, disciplined, honest, and responsible. Since the enactment of online learning, closeness and interaction, guidance, direction, and escort of lecturers against students cannot run well. This matters because all teaching and learning activities move to spaces digital. Lecturer and student meetings are reduced and communication is only done in cyberspace. This condition results in emptiness in students towards the values of moral and character education. On the other hand, with digital media educators and students get easy access to info or content positive or negative.

In UNIDA Gontor, the internalization of character education in the COVID-19 pandemic period has the same vision and mission namely to form students who are knowledgeable, faithful, pious, and have good morals noble, and elevate the values of the nation. Therefore, it is encouraging UNIDA Gontor to carry out face-to-face educational processes. Not because of internet network constraints, but education in university-based *pesantren* was not only the transformation of knowledge, but the formation of character and religious knowledge that has been internalized in the life of students who live with it. The pattern of permanent education that applies the Islamic living system and learning to live life together is irreplaceable remotely. Learning practices like this cannot be postponed until the COVID-19 pandemic ends. Therefore, UNIDA Gontor conducted face-to-face learning by adhering to the protocol health, which is stipulated in the rules and regulations for students, *ustadz*, educational staff, and all elements that are at the university. During the COVID-19 pandemic, all teaching and learning system activities, especially in Indonesia do learning at home, from early childhood education to tertiary level, but that's a different case with the implementation of lecture activities at UNIDA Gontor which carried out face-to-face learning activities. UNIDA Gontor is *pesantren*-based higher education using the hostel system, in which all students must be obliged to live in the dormitory and

philosophically learning activities must be face to face.

CONCLUSION

Islam and community development go hand in hand since it has long valued development because Muslims believe that it is Allah's will for them to advance the community and all of humanity. Islam mandates that personal growth must come first. Only until inner development is attained community can advance. It is inclusive in the sense that it covers mental, emotional, and physical growth. The duty to promote development is comprehended in the context of vicegerency in Islam. Allah brings people on the planet to carry out their obligations and provide mercy to people. Development is a part of mercy as well. Community development is an idea that is centered on individuals. It suggests using people as the crucial point and measure for progress. It upholds the values of reducing crises and promoting the welfare of the population. It ponders that reducing crises is a decent way to improve community well-being especially those who are marginalized. Islam prioritizes the value of education in this area. The Prophet Muhammad received the first verses of the Qur'an which placed a strong emphasis on the value of education or knowledge. This implies that everyone, even those who are needy, must pursue an education. It is vital to remember that Islam is both a faith and a way of life. These teachings are included in the Islamic text and were closely observed by the Prophet Muhammad, his companions, and the rest of the Muslim community in later centuries. Faith is supposed to be put into practice. It should manifest in one's behavior. It is not merely a statement of faith; rather, it is an act of faith. The faith-based university of UNIDA Gontor was established with Islamic teachings as its guiding principles and serves as a model of how faith is put into application. Facilitating community in times of COVID-19 crises, it adheres to the community values and serves a means of achieving community development. After being observed, there are several reasons for the success of UNIDA Gontor's contribution towards community development in a time of COVID-19 pandemic. First of all, the totality of orientation: confident and empowered by the Islamic faith. The presence of all teaching, research, and community elements such as lecturers on the spot continuously causes easy emotional tangled to students and communities within the site. The presence of the *mudarris* figure who is full of faith performing functions of higher education and socializing

with the students and community is an effective tool for connecting community emotions with feelings of care and brotherhood in times of difficulties. Second, linear of work programs. From a work program standpoint, there is a linear of work programs initiated by UNIDA Gontor through its academic staff collaborated with students to work with community work programs. For example, building a mosque, empowerment of Quranic communities and Al-Qur'an for elderlies is a work program that obtained full support from UNIDA Gontor. Third, the useful program, a program that is appropriate for the community is the reason why UNIDA Gontor is supported by the community. A gap between community expectations and the community's ability to manage it in time of the COVID-19 pandemic, becomes an opportunity for UNIDA Gontor to attend as motivators or community activists, such as the vacuum of teaching, research, and community-based activities due to the lack of manpower. Individuals from UNIDA Gontor who are qualified in the field are sent and distributed accordingly. Fourth, Asset Based Programs. As for the development of physical community programs, at least a voluntary group from UNIDA Gontor was able to synchronize support with the availability of assets owned by the community. Assets in this meaning is not only the mere availability of material and financial but also the availability of human resources and networking. Such an empty asset was filled by UNIDA, such as the preparation of proposals and valuable writings as a means to raise funds and other financial and social needs done by UNIDA Gontor. With the breadth of networking owned by UNIDA Gontor (institutional and connection assets), the activity proposal is capable spread out of their community area. Many funds were given to the community in need. Fifth, is cognitive flexibility. UNIDA Gontor lecturers and students are individuals who have strong faith, noble character, and knowledgeable. In addition, they are full of capacities such as problem-solving, critical thinking, creativity, people management, coordinating with others, emotional intelligence, judgment and decision-making, service orientation, and negotiation that have been applied in community programs.

CHAPTER FIVE

CONCLUSION

5.1. INTRODUCTION

This thesis conducted interviews and gathered pertinent information, data was then documented. Using a systematic format through theme and content analysis, data was reported. A segment is dedicated to reporting and analyzing this data. This chapter gives an overview of each chapter and the final part which summarizes the findings of this dissertation by answering the research problems raised.

5.2. SUMMARY OF CHAPTERS

The context of this thesis was described in the first chapter, which focused on the expanding role of faith in modern public life. This notion is supported by several expressions, such as non-governmental faith-based universities that use faith as their guiding principles such as Islamic universities. This occurrence can't go unnoticed without being researched by academics with a deep interest in the subject. The academic research on this topic is expanding as well, becoming the antithesis of ideas that say that faith plays no significant role in society and is the antidote to progress especially in times of crises. Despite its growing scholarly interest, the study of faith-based organizations and development has yet to reach maturity. Hence, this thesis embarked on this pursuit of studying one faith-based university and community development and aims at addressing the following objectives in Chapter One of this thesis that is to analyze the need for university towards community development during COVID-19, to examine UNIDA Gontor's initiatives towards community development during COVID-19 and to examine the challenges of UNIDA Gontor towards community development during COVID-19. Faith-based university and community development characterized the content of Chapter Two of this research. This is for the reason that it is deemed necessary to highlight a glimpse of understanding how faith-based university and community development is preserved in

Indonesia. In addition, the role of the ABCD framework in community development and how faith-based university make a difference were presented. Chapter Three focused on UNIDA Gontor and community development. This chapter specifically has given a general overview of UNDA Gontor and community development at the surface. Chapter Four discussed the analysis and finally, in Chapter Five, it discussed the answers to research questions. In addition, it also presented the implications of the research, mainly to the disciplines and theoretical discussion. In the end, limitations of this research and suggestions for future research are also presented.

5.3. RESEARCH QUESTIONS ANSWERS.

5.3.1 Why does UNIDA Gontor need to contribute to community development during COVID-19?

Concluded from interviews, it is mentioned that the financial impact of COVID-19 pandemic on higher education institutions has accelerated their already severe decline to the point of closure, many if not all. Common and popular views worldwide have argued that it is unclear if universities will be able to take on the responsibility of taking the lead in envisioning and creating a better future while also having to deal with how the COVID-19 pandemic has affected their internal communities and possibly having to redesign their existence and destiny. However, this popular argument is not true. Because universities have been stepped up to serve the community with respect to a singular impacted domain that is education irrespective of whether in times of crises or not. An depth of explanation about it has been discussed in Chapter Two and Chapter Three of this research. The need of universities may be well positioned to contribute to the structural changes required in the community that will enable the collaborative activity required to rebuild for good reasons in times of COVID-19 crises in teaching, research, and community development. The nature of the university as a learning organization with the capacity is not just to respond to changes in its external environment but also to shape that environment in building a better future. During the COVID-19 pandemic, just as universities contributed to providing viable solutions to the development such as testing vaccines, production of means of protection, and other technologies and

processes to address the health aspects of the pandemic, universities must also contribute solutions to upholding the continuity of education provision for the education system as a whole. Sustaining education during the COVID-19 pandemic this research found that it required more than finding alternative means of education delivery that overcome the physical distancing constraints. It provides open big questions for universities, the question to ask again what should be taught, how, and to reprioritize the mission, vision, orientation, and curriculum. Beyond the opportunity to generate and mobilize knowledge to help sustain education systems, the COVID-19 pandemic crisis also created an opportunity to engage students in higher education in the search for such solutions, in ways beneficial to their system of education. From the evidence of this research, UNIDA Gontor has shown its motivation to respond in time of the COVID-19 pandemic and has managed to succeed.

5.3.2 *How does UNIDA Gontor initiatives toward community development during COVID-19?*

Faith is the only valuable and influencing factor and must be taken into account in order for universities to be more basic, confident, intentional and purposeful in the community. UNIDA Gontor was advancing their initiatives toward community development during COVID-19 crises by first of all, totality of orientation: confident and empowered by Islamic faith. The presence of all teaching, research, and community elements such as lecturers is on the spot continuous causes easy emotional intertwined to students and communities within the site. The presence of the *mudarris* figure who is full of faith performing functions of higher education and socializing with the students and community is an effective tool connecting community emotions with the feelings of care and brotherhood in time of difficulties. Second, the linear of work programs. From a work program standpoint, there is a linear of work programs initiated by UNIDA Gontor through its academic staffs collaborated with students to work with community work programs. For example, building a mosque, empowerment of *taman pendidikan* Al-Qur'an, *pengajian* for elderlies is work program that obtained full support from UNIDA Gontor. Third, the useful program, program that is appropriate for the community is the reason why UNIDA Gontor is supported by community. A gap between people expectations and the community

ability to manage it in time of COVID-19 pandemic, becomes an opportunity for UNIDA Gontor to attend as motivators or community activists, such as the vacuum of *taman pendidikan* Al- Quran, and economic empowerment activities due to the lack of manpower. Individuals from UNIDA Gontor who are qualified in the field are sent and distributed accordingly. Fourth, Asset Based Programs. As for the empowerment of physical programs in community, at least voluntary group from UNIDA Gontor was able to synchronize support with the availability of assets owned by the community. Assets in this meaning is not only the mere availability of material and financial but also the availability of human resources and networking. Such an empty asset was filled by UNIDA, such as the preparation of proposals and valuable writings as a means to raise funds and other financial and social needs are done by UNIDA Gontor. With the breadth of networking owned by UNIDA Gontor, the activity proposal is capable spread out of their community area. Many funds were given to the community in need.

Community felt so happy because they got asset assistance from empowerment programs by UNIDA Gontor during time of COVID-19 pandemic. Fifth, cognitive flexibility. UNIDA Gontor lecturers and students are individuals who have strong faith, noble character, sincere and knowledgeable. In addition, they are full of capacity such as problem solving, critical thinking, creative, people management, coordinating with others, emotional intelligent, judgment and decision making, service orientation, negotiation that been applied in community programs.

5.3.3 What are challenges faced by UNIDA Gontor in community development during COVID-19?

Just as many universities outside there, UNIDA Gontor has already grappling with the challenge of helping their own students develop the skills essential to participate in community including teaching them civic responsibility and leadership. However, the educational system that based on *pesantren*, has helped UNIDA Gontor in managing these challenges. Unlike other educational system, *pesantren* is a system where teaching, learning, real exposure and practice are all in implemented 24 hours day and night every day in very disciplined manner under full monitor of all lecturers,

educators, and administrators. In addition to these challenges, UNIDA Gontor has been struggling to identify ways to sustain their role of education while remaining sustainable in the face of growing costs and declining revenues in the presence of COVID-19 pandemic. In terms of UNIDA Gontor recent growth in enrolments for example that has taken place during COVID-19 years, the number of students on average has decreased steadily from the 2020 until 2022. However, this trend has not impacted UNIDA Gontor quite serious. UNIDA Gontor has a strong joint network with its feeder schools across the nationwide from Sabang to Merauke. Most people still hold a positive view and have more confidence in universities than in most other institutions, perhaps because of the nature of its purpose which is education. Universities have not been just the capacity to adjust changes in the external environment such as the COVID-19 pandemic, but also to create futures. Through their primary functions in teaching, research, and community engagement, universities can very much help build futures of mankind.

5.4. LIMITATION OF THE RESEARCH

The leaders of UNIDA Gontor have been the subject of in-depth interviews for this research because it is firmly felt that they are the best-qualified sources to address the questions it seeks to answer. These are the founding members who assisted in and were present during the establishment of UNIDA Gontor. They are also the ones who have provided services to the UNIDA Gontor and the community ever since the establishment to the present. They have seen UNIDA Gontor's success and challenges. However, this thesis was not able to collect all data related to it including its assets and activities. This is because of the unavailability of data. UNIDA Gontor has not yet developed a methodical and organized filing system for its enormous amount of data. Although they may have annual reports on their organizational activities, programs, assets and expenses, these have not yet been entered into the database system where they can save all of their enormous files. Also, this thesis is limited only to the leaders such as the president, rector, and respective deans of UNIDA Gontor. At the initial stage, this research attempted to bring other stakeholders such as its beneficiaries from the external environment. However, this has not materialized due to financial constraints. Therefore, this thesis recommends conducting future research

incorporating wider stakeholders of UNIDA Gontor.

5.5. IMPLICATION OF THE RESEARCH

This thesis's central aim was to examine the role of a faith-based university in community development. UNIDA Gontor is taken as a case study which is an Islamic university based in East Java, Indonesia. This thesis considers UNIDA Gontor for the mere reason that its mission is guided by the Islamic faith. This is explicitly articulated in their objective to preserve the truthfulness of the Qur'an and Prophetic tradition or *Hadith*. This analysis concluded that UNIDA Gontor is a viable collaborator for the Indonesian government to meet its objectives for community development. UNIDA Gontor's developmental contribution are extracted to and has an impact on the country's community development objectives.

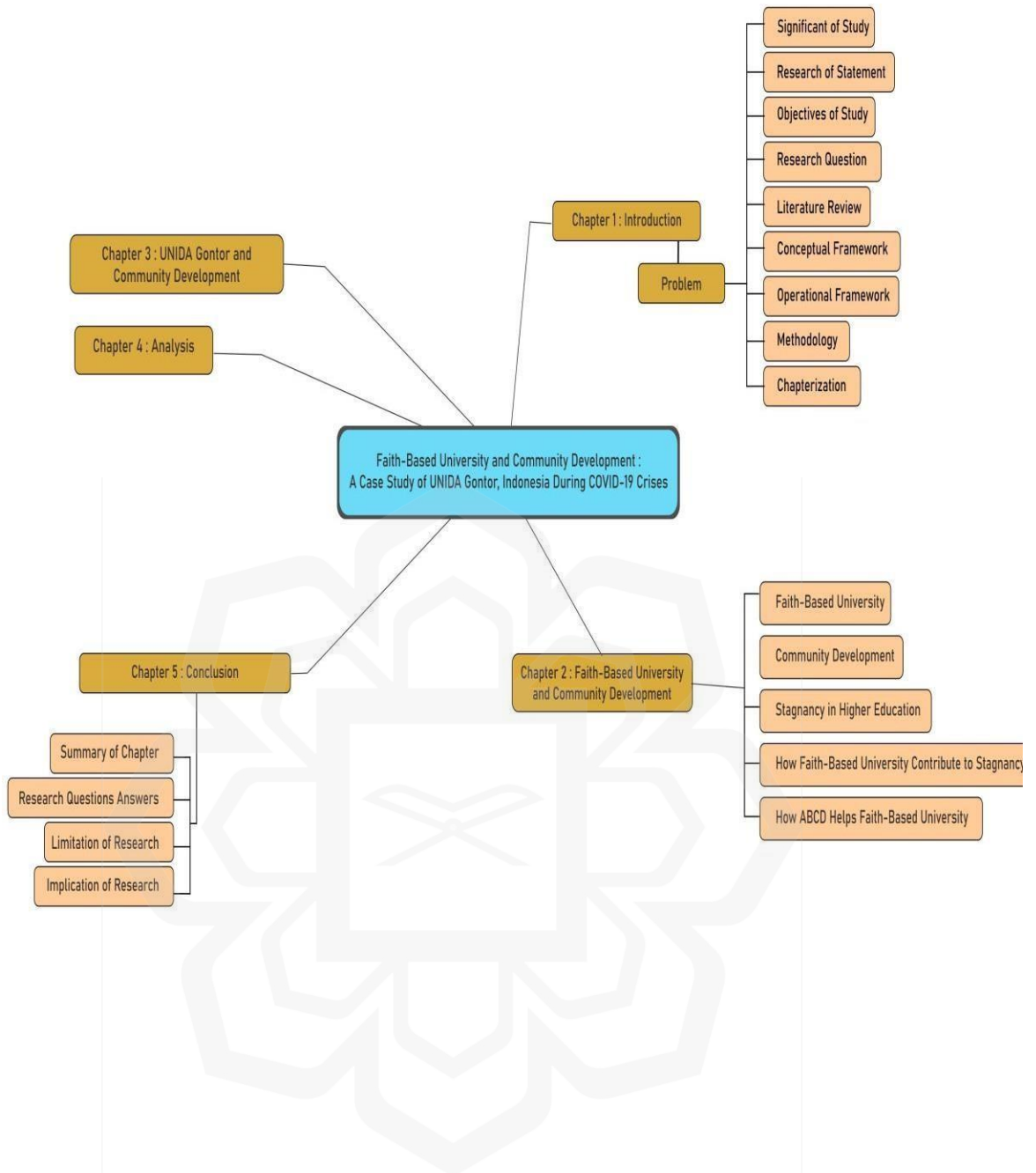
As a discipline, this thesis has largely witnessed the battles that raged for many years between modern, behavioral, empirical, and traditional political science. This thesis taught that political science should be value free, and that conflicting private interests were the only thing that constituted the public interest (*maslahah*). Political scientists were not the ones to discuss values and beliefs. Now, by the Will of *Allah Subhanahu Wata'ala (Iradah)*, the COVID-19 pandemic hit so hard not only to one or few particular countries but world widely. This *Iradah* also produced scientific outcome certainly challenges the status quo of private interests that rested in the deep heart of existing political science. It means the discipline should more to accept the appropriateness of Muslim political scientists bringing values and perspectives that have been shaped by the Islamic faith into teaching, research, and community engagement. It also means that Muslim political scientists are now in a position to have an influence for good in the discipline that has been absent many years ago up to now. This thesis has also observed there is an increased role of Islamic universities in the discipline. Back then in the 1950s up to now, political science was almost an entirely secular perspective. This thesis only can recall a few Islamic universities that can significantly contribute to communities in times of crises. Things have indeed changed for the better. This means that political science is now also an open field for Islamic universities. They are no longer discouraged and limited from making a full contribution as academic institutions to thinking through in what ways *Allah Subhanahu Wa Ta'ala* intends His servants to relate to and participate in the political

realm that promotes wider or public interests (*maslahah*) in times of crises.

This thesis asserted more than ever that the Islamic faith speaks to all fields within political science such as political philosophy and thought, international relations, war and peace, legislative behavior and reform, voting and opinion, and much more. All scholars approach their research with certain values and frameworks of understanding, whether they acknowledge it or not. One's research proposal, the questions one asks, and the interpretations one give and findings are all shaped by the underlying values and frameworks of understanding with which one begins. We as Muslims need to make use of our Islamic frameworks of beliefs and perspectives thoughtfully and critically. There are rich resources in our Islamic tradition on which we can call in efforts to speak to our discipline. As persons of religious Islam, we are often in a better position to recognize the importance of Islamic faith in understanding natural and social phenomena including in times of crises than other faiths or our more secularly motivated scholars.

This thesis has contributed to the body of knowledge concerning the study of faith-based universities (Islamic universities) and its contribution to community development. It is hoped that similar presumptions to those developed in this research will be used in other studies. It also recommended looking at studies on faith-based universities, especially those with Islamic roots that are largely located in regions experiencing different kinds of crises. This enables us to make comparisons regarding how faith-based universities can function in various crises. This thesis has added to the theoretical discussion that the ABCD framework that the core values of an ABCD to community development resonate deeply with the Islamic faith that gratitude for the gifts of our Creator *Allah Subhanahuwata'ala*. It is a call to gratitude, relationship, and interdependence which is at the very heart of Islam. ABCD has offered a helpful and practical framework as an Islamic university for translating what faith constitutes into meaningful presence and activity within our local contexts. It is a call to give up much of the power, control, and status with which we are often too comfortable in favor of the empowerment of our community. The Islamic faith has created a normativity of good and desirable behavior in the ABCD framework. Faith itself is also an asset to drive individual capacity to achieve a positive attitude and the way we respond to crises.

This thesis has significance and has demonstrated that there is a connection or link between faith and community development even with very limited assets in times of crises. And when this private and collective faith is joined, it will produce a consistent, responsible, committed, and dedicated force toward community development. Faith has produced individual and collective empowerment. The attainment of empowerment in times of crises is intrinsically guided by faith that connects human beings to the Higher self/being, the Creator of the universe in search of a sense of meaning, purpose, and moral frameworks. In terms of faith and community development, Islam has developed and designed some instruments that are used as tools in the work of community development. As mentioned in this research, Islamic university is one of the critical instruments for community development. This thesis believes that all elements of community development such as education, economic, social, political, and cultural full of human experience are strongly ingrained by faith values. Therefore, faith removes all things that overwhelm individual and collective empowerment. This thesis has produced claims that, if not generality, similar presumptions may be explored by other research with similar settings, contexts, and environments. In addition, this research has demonstrated that development is deeply rooted in Islamic teaching as experienced in the case of UNIDA Gontor. The information revealed that UNIDA Gontor has been engaging in community development initiatives and programs in times of crises such as the COVID-19 pandemic as part of its commitment to its mission which is driven by the faith, values, and principles of Islam.



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APPENDIX I

INTERVIEW QUESTIONS GUIDE FOR KEY INFORMANTS

I would like to allow you to reflect on your experiences with UNIDA Gontor and the surroundings processes and activities. I have specifically invited you because of your intimate involvement in the community, and I believe that your views on the processes will offer additional insight into the community development of the Indonesian community.

1. What are the reasons and needs that led to the formation of the university in general? What about UNIDA Gontor?
2. What was the social, political, and religious situation during the establishment period? Was it a response to the crises faced by the community?
3. How were the programs and activities implemented? Were the individuals motivated and inspired by faith in implementing the programs? Did faith influence the implementation and operation of the programs? (for instance in recruitment of lecturers, staff, volunteers).
4. What are UNIDA Gontor's available initiatives especially in times of COVID-19 crises?
5. How successful was UNIDA Gontor in its developmental activities especially in times of COVID-19 crises?
6. What were the major problems that UNIDA Gontor had faced in delivering activities?

APPENDIX II CODING

1	2	3	4	5
INTERVIEW QUESTION	SUPERORDINATE	SUBORDINATE	ELABORATION	OCCURANCE
	Key words of the questions	Main points form conversation (not a summary)	Examples from verbal to support the subordinate	Subordinate main idea transferred as key word(s) based on the summary of the subordinate
How long is your role?	Length of role	51 years	I am one of the founder of UNIDA Gontor before it until it is formally established b.When UNIDA Gontor was first established, in particular, the community did not give much thought to Islam, especially among elderlies people. They do not even perform the required prayers. Islamic principles are rejected.	Founder
What social, political and religious situation during the establishment? Was it because of crises? What sort of?	Motivation	to bring Islam to our society and the faith of Islam is the main motivation	Education at the time was of poor quality. There are many people with who are nevertheless illiterate in Islam Arabic and English because one of the goals of was quality education especially learning Islam. Also, in the Muslim worlds, there were leaders and scholars summit in Mecca, Saudi Arabia discussed concerning the crises of Muslim Ummah	<ul style="list-style-type: none"> a. Community are not mindful of their faith especially among elderlies b. There was no quality education c. Crises of Muslim Ummah around the world.

<p>What are the reason and need of formation of university? What about UNIDA Gontor?</p>	<p>Background of foundation university in general and UNIDA Gontor</p>	<p>University is the only drive in education in complete and complex task. UNIDA Gontor established to bring change and reform because the community faced challenges social, religiously and politically</p>	<ul style="list-style-type: none"> - tto save the community from their life by guiding them through Islam. - Most of the community members were wasting their lives and engaged in actions that are not accordingly. - There was no group that addressed this problem and teach the right education. <p>Even</p> <ul style="list-style-type: none"> - Elderlies themselves were not emulated as good models for they are not even mindful of their religious duties such as praying in the Masjid and did not observe the proper conduct in public such as taking shower. And how much more in the social setting. - There were also areas where there crises were common. Faith among the people are very low. - And there was no preference on encouraging education during that time. As if there was no relationship between Islam and education. - Community was drawn to do 	<ul style="list-style-type: none"> - Guiding the community - Bommunity members were not wasting their life. - No group to address those problems. - Elderlies were not role models - Crises- filled places - Community rebelled without taking a good position - The manner of living was made obvious by UNIDA Gontor. - Muslims did not have a clear stance during crises
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			<p>maksiat.</p> <ul style="list-style-type: none"> – Name of Gontor itself defined as cleaning the dirt. These Muslims did not have a clear stance on what their doing and why they do it. <p>Because there was no awareness. Then, UNIDA Gontor served as a light for them and bring the knowledge to them on how to live their lives.</p>	
Have you successfully settled any crises in the community?	Settling the crises successfully	Successful UNIDA Gontor in time of crisis	<ul style="list-style-type: none"> – Among others, UNIDA Gontor was able to teach about faith and battling against colonialization especially PKI. 	<ul style="list-style-type: none"> – UNIDA Gontor infused the faith among members in the community to respond colonializati on especially PKI
How were the programs and activities implemented? Were the individuals motivated and inspired by faith in implementing the programs? Did faith influence the implementation and operation of the	Influence of faith during implementation and operation of the program	UNIDA Gontor had a clear stance that Islamic faith is the primary influence	<ul style="list-style-type: none"> – the objective of UNIDA Gontor is to create individual with religiosity, has a good faith, has right worship, has a good moral character, is knowledgeable , know how to live good, is beneficial to others, organized and their way is to gain knowledge, having a harmonious relations with others, do not 	<ul style="list-style-type: none"> -to reform individuals -to create individuals with good moral characters based on Islamic teachings -being beneficial to others -UNIDA Gontor is to establish good relationship with others

programs?			<p>create hatred towards others,</p> <ul style="list-style-type: none"> – This stance of Islamic faith is exist in all implementation and operation 	
What is the need of university especially UNIDA Gontor in time of crises especially COVID-19 pandemic?	Need of university in time crises		<ul style="list-style-type: none"> – universities have been stepped up to serve community with respect to a singular impacted domain that is education irrespective of whether in time of crises or not. to generate and mobilize knowledge to help sustain education systems, the COVID-19 pandemic crisis also created an opportunity to engage students in higher education in the search for such solutions, in ways beneficial to their own system of education. 	
What are UNIDA Gontor initiatives especially in time of COVID-19 crises to promote initiatives? How does it contribute?	What are initiatives and how does it contribute in time of COVID-19 crises?	Initiatives are limited but UNIDA Gontor has maximizing what already have, diverse and unique and all contributed.	<ul style="list-style-type: none"> – -UNIDA Gontor helps its members in providing three functions of higher education for them especially now during COVID-19. – We have helped and what matter from our side is they can be mundzirul qoum who can help their communities. 	<ul style="list-style-type: none"> – UNIDA Gontor has helped its members by providing three functions of higher education for them especially now during COVID-19. – We have helped and what matters from our side is they can be mundzirul

			<ul style="list-style-type: none"> - We have encouraged our students so that we can shape them and bring back to their communities what they have learned. Then their people will benefit from especially and they will also be taught about Islam. - In terms of institutions, UNIDA Gontor has established a number of institutions that have benefited the community until now. We have in almost strategic areas in East Java as well as Indonesia nationwide. - UNIDA Gontor has established a building for both Arabic, English, and tertiary subjects education of the government. - In terms of community engagement UNIDA Gontor has extended its hand to many dakwah programs. 	qoum who can help their communities
How do you help the government in time of COVID-19 pandemic?	The relationship with the government in providing public needs is enormous. We have so many finished and ongoing	UNIDA Gontor did provide public needs in the capacity of higher education		-

	<p>projects. We have communicated government that we will continue performing the three functions of the university despite there being no immediate and impactful help from government</p>			
<p>Since you have been a member of the respective community of UNIDA Gontor can give me a personal assessment of the success of UNIDA Gontor in teaching/learning, research, and community engagement in times of crisis COVID-19 pandemic?</p>	<p>Personal assessment of the success of UNIDA Gontor</p>	<p>I see UNIDA Gontor is successful.</p>	<ul style="list-style-type: none"> - In terms of social aspects, I believe that people now are paying attention to Islam. And they practice it. Some commentaries say that after seeing UNIDA Gontor as a model of Islamic civilization because of the people observing Islam in education, there are. - And UNIDA Gontor's 97 years of existence after experiencing so many crises until now indicates that it is successful. 	
<p>What were the challenges that UNIDA Gontor faced in delivering activities?</p>	<p>Challenges of UNIDA Gontor</p>		<ul style="list-style-type: none"> - UNIDA Gontor has already grappled with the challenge of helping their students develop the skills essential to participate 	

			<p>in community including teaching them civic responsibility and leadership. In addition to these challenges,</p> <ul style="list-style-type: none"> - UNIDA Gontor has been struggling to identify ways to sustain its role in education while remaining sustainable in the face of growing costs and declining revenues in the presence of the COVID-19 pandemic. - In terms of challenges, although the entire Indonesian community during COVID-19 is down, UNIDA managed to continue with the three functions of Higher Education: teaching/learning, research, and community engagement. This is very good for the unfortunate segment of the group in the community. 	
As a Muslim, how do you see crises from the Islamic perspective?	Islamic perspective	Crises often happen in our lives but it depends on how we respond to them.	With changing times Allah says He does not change people, unless they change themselves, so that is ayat there, in other words, if we feel that	Allah says He does not change people unless they change themselves. And faith is a must.

		First and foremost our fundamental of Iman is crucial.	the situation is bad, then we have to leave it to our faith.	
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APPENDIX III. MONEV

Instrumen Monitoring Kinerja.xlsx

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Rencana Operasional Siman | Rencana Operasional Mantingan | PTK-AMI | Amanah Kinerja | PTL-RTM | Monitoring

D	E	F	G	H	I	J
Keterangan	Jadwal Pelaksanaan	Ketepatan Waktu	Anggaran	Biaya	Efektifitas	Faktor Pendukung/Penghambatan
-4	-5	-6	-7	-8	-9	-10
Penguatan Visi Misi	-					
PERENCANAAN / PENETAPAN VMTS	-					
PENINGKATAN PEMAHAMAN VISI MISI						
PENGENALAN VISI MISI MELALUI MEDIA						
Peningkatan Tata Pamong, Tata Kelola dan Kerja Sama						
Penyediaan operasional kantor Prodi HI Putra	1,2,3,4,5,6,7,8,9,10,11,12		Rp 12.100.000			Pendukung: Anggaran yang mencukupi, staf administrasi yang kompeten. Penghambat: Keterbatasan anggaran, perizinan dan re-institusi yang rumit.
Peningkatan Kualitas Mahasiswa						
PENINGKATAN JUMLAH CALON MAHASISWA						
PENINGKATAN JUMLAH MAHASISWA ASING						
PENINGKATAN KEMAMPUAN DAN WAWASAN MAHASISWA						
Pelaksanaan HI Award Mahasiswa	2		Rp 1.000.000			Pendukung: Dukungan dari fakultas/universitas, partisipasi aktif mahasiswa. Penghambat: Keterbatasan anggaran. Peningkatan: Fasilitas berpengalaman, peserta yang antusias. Penghambat: Kesulitan menyusun jadwal yang cocok semua peserta, keterbatasan anggaran.

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Instrumen Monitoring Kinerja.xlsx

docs.google.com/spreadsheets/u/0/d/18_ArEpd6UTkGTz-S2JCzahTKDqSm-EmA/htmlview#

Rencana Operasional Siman Rencana Operasional Mantingan PTK-AMI Amanah Kinerja PTL-RTM Monitoring

Workshop penulisan motlet, CV, dan etika dunia kerja mahasiswa HI	2		Rp 1.000.000		berpengalaman, peserta y: antusias. Penghambat: Kesulitan menyusun jadwal yang co bagi semua peserta, keterl fasilitas.
Workshop penulisan karya tulis ilmiah mahasiswa HI	11		Rp 500.000		Pendukung: Pembimbing y berkualitas, sumber daya perpustakaan yang mema Penghambat: Kesibukan mahasiswa, keterbatasan ke literatur.
Pelaksanaan diskusi ilmiah mahasiswa HI	1,2,3,4,5,6,7,8,9,10,11		Rp 1.650.000		Pendukung: Partisipasi aki mahasiswa. Penghambat: Kesulitan m jadwal yang cocok bagi se peserta, minimnya insentif
Seminar mahasiswa, Pernyataan Pers Tahunan Kemenlu	11		Rp 500.000		Pendukung: Dukungan da Kemenlu, pembicara yang berkualitas. Penghambat: Keterbatasa anggaran, kesulitan dalam perizinan acara.
Pelaksanaan School of MUN/MOIC Mahasiswa	8		Rp 750.000		Pendukung: Keterlibatan s mahasiswa, dukungan fakultas/universitas. Penghambat: Keterbatasa Fasilitas Ruangan yang ter
					Pendukung: Pembicara ya berkompeten, partisipasi a mahasiswa. Penghambat: Kesulitan da

Windows taskbar: Type here to search, 29°C Cerah, 10:01 28/09/2023

Instrument Monitoring Kinerja.xlsx

Rencana Operasional Siman | Rencana Operasional Mantingan | PTK-AMI | Amanah Kinerja | PTL-RTM | Monitoring

PENINGKATAN LAYANAN AKADEMIK MAHASISWA						
Karantina Tahfidz mahasiswa HI	1,9			Rp 1.500.000		Pendukung: Motivasi mahasiswa yang tinggi, dukungan dosen pembimbing. Penghambat: Kesibukan mahasiswa dalam kuliah dan kurangnya fasilitas dan waktu yang tepat.
Survey layanan pendidikan mahasiswa HI	2			Rp 100.000		Pendukung: Ketersediaan teknologi survei online, partisipasi mahasiswa yang aktif. Penghambat: Rendahnya tanggapan respons mahasiswa, perlu sumber daya untuk analisis data.
Evaluasi kepuasan layanan pendidikan dan pembelajaran mahasiswa HI	3			Rp 500.000		Pendukung: partisipasi mahasiswa yang aktif. Penghambat: Keterbatasan anggaran untuk perbaikan, resistensi terhadap perubahan.
PENINGKATAN LAYANAN NON-AKADEMIK MAHASISWA						
PENINGKATAN KUALITAS SDM						
PENINGKATAN KUALIFIKASI DOSEN						
PENINGKATAN KEMAMPUAN DOSEN						
Publikasi Luaran Penelitian Dan PkM Dosen HI [belum ber NIDN]	1,2,3,4,5,6,7,8,9,10,11,12			Rp 12.000.000		Pendukung: Semangat dosen, dukungan institusi. Penghambat: Keterbatasan akses ke jurnal terkemuka, kurangnya pengakuan akademik, kurangnya insentif, dan keterbatasan waktu.

Instrument Monitoring Kinerja.xlsx

Rencana Operasional Siman **Rencana Operasional Mantingan** PTK-AMI Amanah Kinerja PTL-RTM Monitoring

	-4	-5	-6	-7	-8	-9	-10	
PENGUATAN VISI MISI								
PENGENALAN VISI MISI MELALUI MEDIA								
PENINGKATAN TATA PAMONG, TATA KELOLA, DAN KERJASAMA								
PENGAWALAN KINERJA FAKULTAS								
PENINGKATAN KERJASAMA NASIONAL								
PENINGKATAN KERJASAMA INTERNASIONAL								
IMPLEMENTASI SPMI								
PENGUATAN TATA KELOLA								
PENINGKATAN LAYANAN FAKULTAS								
Penyediaan operasional kantor Prodi HI Putri		1,2,3,4,5,6,7,8,9,10,11,12	x		Rp 500.000	Rp 3.000.000	75%	Pencairan bertahap sudah berjalan sesuai dengan RKAT yang ada Kegiatan ini tetap ditentukan, dan r genap
PENINGKATAN KUALITAS MAHASISWA								
PENINGKATAN JUMLAH CALON MAHASISWA								
PENINGKATAN JUMLAH MAHASISWA ASING								
PENINGKATAN KEMAMPUAN DAN WAWASAN MAHASISWA								
Pelaksanaan sharing session mahasiswi HI bersama alumni		12	x		Rp 700.000	Rp 700.000	40%	Kegiatan ini belum berjalan, karena diagendakan pada semester genap Program Studi ak diperlukan untuk
Seminar mahasiswi; Pernyataan Pers Tahunan Kemenlu		11	x		Rp 500.000	Rp 500.000	40%	Agenda dijadwalkan pada semester genap Agenda berjalan dengan Persiapan untuk berjalan sesuai di awal

Instrumen Monitoring Kinerja.xlsx

Rencana Operasional Siman Rencana Operasional Mantingan PTK-AMI Amanah Kinerja PTL-RTM Monitoring

1	2	3	4	5	6	7	8	9	10
NO	Sasaran Strategis	Indikator Kinerja	Satuan	Target Fakultas Thn 2023	Target	Realisasi	Faktor Pendukung/ Penghambat	Tindakan Pengendalian	
-1	-2	-3	-4	-5	-6	-7			
5	Peningkatan jumlah Implementasi Kerjasama	1 Implementasi Kerjasama tingkat Internasional	Jumlah	≥ 9	6	5	1. Adanya mekanisme dari universitas berupa evaluasi dan pelacakan yang teratur untuk mengidentifikasi masalah yang ada dan untuk meningkatkan kerjasama nasional dan internasional 2. Perbedaan kepentingan antar instansi yang akan dituju	Penyamaan persep: agar dapat meningkatkan kerjasama dengan mitra terkait dan mencoba menjalin kerjasama dengan Mitra yang terkait dengan visi misi program studi	
6		2 Jumlah Kerjasama tingkat Tridarma	Point (Pendidikan 3, Penelitian 2 dan Pkm 1)	≥ 16	9	9	1. Keaktifan dalam membangun mitra dengan universitas atau instansi dalam pengembangan Tridarma. 2. Keterlibatan dalam proyek pengabdian kepada masyarakat 3. Tema yang sesuai dengan Roadmap pengabdian dan penelitian para Dosen	Aktif membangun kemitraan dengan perguruan tinggi dan membuat proyek kerjasama	

Instrumen Monitoring Kinerja.xlsx

Rencana Operasional Siman Rencana Operasional Mantingan PTK-AMI Amanah Kinerja PTL-RTM Monitoring

7	2	Peningkatan Mutu Calon Mahasiswa	3	Animo Mahasiswa Baru	Kuota/pendaftar	1:5	1:5		1. Partisipasi dan dukungan Universitas dalam promosi program studi 2. Kesiapan dalam bimbingan karir	Mempromosikan Program Studi kepada feeding school dan menyediakan layanan bimbingan karir pad mahasiswa
8	3	Upaya Peningkatan Animo	4	Animo Meningkat	%	10%	10%	10%	1. Lingkungan akademik yang mendukung dan memotivasi mahasiswa dalam keaktifan akademik 2. Mitra kerjasama akademik baik penelitian dan pengabdian bagi mahasiswa	Memfaatkan mit kerjasama bagi peningkatan animo mahasiswa
9	4	Presentase pendaftar ulang peserta Yang lulus	5	PDU \geq 95%	%	\geq 95	95	95%		
10	5	Peningkatan Jumlah Mahasiswa Asing	6	Mahasiswa Asing	%	1%	1%	0,31	1. Jaringan internasional masih terbatas 2. Komitmen pihak institusi untuk meningkatkan kerjasama internasional	Memperbanyak mit internasional yang releva dengan program studi
11	6	Kecukupan Jumlah Dosen	7	Jumlah Dosen	Jumlah DTPS	10	10	10	1. Sistem rekrutmen yang sesuai prosedur 2. Dukungan dari universitas dalam pengembangan dosen di lingkungan program studi	Pengembangan kar dosen program stud Hubunga Internasional

Instrumen Monitoring Kinerja.xlsx

Rencana Operasional Siman | Rencana Operasional Mantingan | PTK-AMI | **Amanah Kinerja** | PTL-RTM | Monitoring

9	4	Presentase pendaftar ulang peserta Yang lulus	5	PDU ≥ 95%	%	≥ 95	95	95%		
10	5	Peningkatan Jumlah Mahasiswa Asing	6	Mahasiswa Asing	%	1%	1%	0,31	1. Jaringan internasional masih terbatas 2. Komitmen pihak institusi untuk meningkatkan kerjasama internasional	Memperbanyak mit internasional yang releva dengan program studi
11	6	Kecukupan Jumlah Dosen	7	Jumlah Dosen	Jumlah DTPS	10	10	10	1. Sistem rekrutmen yang sesuai prosedur 2. Dukungan dari universitas dalam pengembangan dosen di lingkungan program studi	Pengembangan kar dosen program stud Hubungan Internasional
12	7	Rasio Dosen terhadap Mahasiswa		Rasio Jumlah Dosen terhadap Mahasiswa	Perbandingan	1:25-35	1:25-25	1:31,3	Kesesuaian jumlah DTPS Program Studi Hubungan Internasional	Menstabilkan jumlah dosen yang ada di lingkungan Prograr Studi agar sesuai dengan rasio
13	8	Kualifikasi Akademik Dosen	9	Dosen bergelar doktor	%	30%	30%	10%	Minimnya jumlah dosen di program studi sehingga terhambat untuk melanjutkan studi S3	Mengajukan jumlah dosen di program studi dan mendorong dosen program stud untuk melanjutkan S
14			10	Lektor dan Lektor Kepala	%	50%	50%	70%	Beberapa dosen yang memiliki jabatan fungsional lektor memilih pindah homebase	mendorong dosen untuk mengadakan akselerasi jabatan fungsional melalui tridarma
9									Banyaknya beban administrasi dan tugas	

Instrumen Monitoring Kinerja.xlsx

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Rencana Operasional Siman Rencana Operasional Mantingan PTK-AMI Amanah Kinerja PTL-RTM Monitoring

15		Jabatan Fungsional Dosen	11	Dosen dengan sertifikasi pendidik profesional	%	50%	50%	60%	dosen yang eligible untuk sertifikasi pendidik profesional	beberapa dosen unt mengikuti program TKDA dan TKBI
16	10	Kinerja Dosen	12	Rekognisi Dosen	Rekognisi	6	3	9	Dosen prodi Hubungan Internasional memiliki kompetensi sesuai bidang ilmu serta memiliki jejaring yang luas	Meningkatkan rekognisi dosen dengan memanfaatkan mitr dan jejaring yang sudah bekerjasama dengan prodi ilmu komunikasi
17			13	Jumlah Penelitian dengan biaya eksternal (Lembaga luar negeri)	Jumlah	3	2	0	Terjalannya kerjasama dengan mitra luar negeri	Memaksimalkan implementasi mitra kerjasama luar negri dalam bidang penelitian
18			14	Jumlah PKM dengan biaya eksternal (Lembaga luar negeri)	Jumlah	3	2	0	Terjalannya kerjasama dengan mitra luar negeri	Memaksimalkan implementasi mitra kerjasama luar negri dalam bidang penelitian
19			15	Publikasi dosen pada jurnal internasional bereputasi	Jumlah	3	2	0	Kapabilitas dalam penulisan jurnal internasional bereputasi	Mengadakan pelatihan menulis jurnal internasional bereputasi bagi dos
20								Keterampilan dosen dalam menulis karva ilmiah dalam	Mengadakan pelatihan menulis karya ilmiah untuk prosiding internasional bereputasi bagi dos dan menenkitkan	

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Instrumen Monitoring Kinerja.xlsx

Rencana Operasional Siman Rencana Operasional Mantingan PTK-AMI Amanah Kinerja PTL-RTM Monitoring

20	11	Publikasi Dosen	16	Publikasi dosen pada prosiding internasional bereputasi	Jumlah	2	1	0	Keterampilan dosen dalam menulis karya ilmiah dalam prosiding internasional bereputasi	karya ilmiah untuk prosiding internasional bereputasi bagi dosen dan mengikutkan pada kegiatan seminar internasional
21			17	Publikasi dosen pada media massa internasional	Jumlah	1	1	0	Keterampilan dosen dalam menulis di media massa internasional	Mengadakan pelatihan menulis di media massa internasional bagi dosen prodi ilmu komunikasi
22			18	Publikasi dosen pada jurnal nasional terakreditasi sinta 2 dan 3	Jumlah	30	16	3	Keaktifan dosen menulis karya ilmiah pada jurnal nasional terakreditasi sinta 2 dan 3	Meningkatkan keaktifan dosen dalam menulis karya ilmiah pada jurnal nasional terakreditasi sinta 2 dan 3 dengan menambah alokasi dana untuk publikasi
23			19	Publikasi dosen pada media massa nasional	Jumlah	2	1	1	Keterampilan dosen dalam menulis di media massa nasional	Mengikutsertakan dosen dalam pelatihan menulis opini di media mass
24			20	Buku	Jumlah	2	1	2	Keaktifan dosen dalam menulis buku	Meningkatkan keaktifan dosen dalam menulis buku dengan mengalokasikan dana untuk penerbitan buku

Instrumen Monitoring Kinerja.xlsx

Rencana Operasional Siman | Rencana Operasional Mantingan | PTK-AMI | **Amanah Kinerja** | PTL-RTM | Monitoring

29			25	Jam Pelajaran Praktikum					0%	Kurangnya fasilitas praktikum yang mendukung rencana pembelajaran	untuk pengemanga dan praktikum yang sesuai dengan rencana pembelajaran setia matakuliah
30	13	Pembelajaran yang dilaksanakan dalam bentuk praktikum	26	Jumlah Mata Kuliah yang dikembangkan dari hasil penelitian dan PkM	3	6	3		9	Kesesuaian bidang dosen untuk melakukan penelitian dan PkM yang dikembangkan pada mata kuliah	Meningkatkan penelitian dan PkM dosen untuk pengembangan mat kuliah
31	14	Integrasi Kegiatan Penelitian dan PkM dalam Pembelajaran DTSP	27	Tingkat kepuasan mahasiswa terhadap pendidikan	75%	100%	100%			Kesediaan Sumber Daya yang kompeten dan Evaluasi yang berkala	Melakukan evaluasi yang berkala terhadap dosen dan mahasiswa demi peningkatan ikdim akademik yang baik di lingkungan Program Studi
32	15	Kepuasan mahasiswa terhadap pendidikan	28	IPK Lulusan	3,25	100%	100%		100%	Motivasi mahasiswa untuk mencapai hasil terbaik dalam studi mahasiswa	Meningkatkan kualitas bahan ajar dan pengajaran yan relevan dengan perkembangan zam
33				Prestasi Mahasiswa Bidang Akademik Tingkat Internasional	0,1%	3	2			Kendala informasi yang didapatkan oleh mahasiswa	Menyediakan informasi tentang peluang prestasi akademik internasional yang tersedia serta mengadakan progr orientasi bagi

Instrumen Monitoring Kinerja.xlsx

Rencana Operasional Siman Rencana Operasional Mantingan PTK-AMI Amanah Kinerja PTL-RTM Monitoring

37	16	Luaran dan Capaian Tri Dharma	33				98%	Motivasi mahasiswa dalam menyelesaikan masa studi tepat waktu	dapat menyelesaikan tugas akhir dan juga studi tepat waktu	
38			34	Lulusan Tepat Waktu	65%	100%	100%	97%	Dukungan dari DPA sebagai Pembimbing bagi mahasiswa di bidang akademik	Mengoptimalkan Dose Pembimbing Akademik demi keberlangsungan studi mahasiswa
39			35	Keberhasilan Studi	90%	100%	100%	97%	Dukungan dari Universitas dan Program Studi untuk bantuan akademik bagi mahasiswa	Mengoptimalkan Dose Pembimbing Akademik demi keberlangsungan studi mahasiswa
40			36	Waktu Tunggu Lulusan	0-3 bulan	100%	100%	95%	Keterampilan mahasiswa dan kesiapan untuk menghadapi Dunia Usaha dan Dunia Industri	Mengoptimalkan peran Student and Alumni Development Center (SADC) baik melalui fakultas maupun program studi
41			37	Kesesuaian Bidang Kerja	65%	100%	100%	60%	Keterampilan mahasiswa dan kesiapan untuk menghadapi Dunia Usaha dan Dunia Industri	Mengoptimalkan peran Student and Alumni Development Center (SADC) baik melalui fakultas maupun program studi
42				Tingkat dan Ukuran Tempat Kerja Lulusan Multinasional	5%	100%	100%		Keterampilan mahasiswa dan kesiapan untuk menghadapi	Mengoptimalkan peran Student and Alumni Development Center (SADC) baik melalui fakultas

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	D	E	F	G	H	I	J
	Keterangan	Jadwal Pelaksanaan	Ketepatan Waktu	Anggaran	Biaya	Efektifitas	Faktor Pendukung/Penghan
3							
4	-4		-6	-Rp 7	-Rp 8	-9	-10
5	PENGUATAN VISI MISI						
6	PERENCANAAN / PENETAPAN VMTS						
7	Pelaksanaan penyusunan laporan ketercapaian renstra UPPS dan Renop	7	-	Rp 750,000	Rp 750,000	-	Proses monitoring dan evaluasi berkelanjutan selama pelaksana Renstra membutuhkan waktu yang lumayan
8	Pelaksanaan penyusunan RKAT	1.2	V	Rp 250,000	Rp 250,000	-	Kepemimpinan fakultas yang mendukung proses penyusunan
9	Pelaksanaan sosialisasi VMTS di kampus mantingan		V	Rp 3,000,000	Rp 3,000,000	100%	Lingkungan civitas akademika yang mendukung sosialisasi VMTS
10	PENINGKATAN PEMAHAMAN VISI MISI						
11	Pelaksanaan sosialisasi VMTS di Kampus Siman	6	V	Rp 2,000,000	Rp 2,000,000	100%	Lingkungan civitas akademika yang
12	PENGENALAN VISI MISI MELALUI MEDIA						
13	Percetakan brosur/banner VTS dan biaya maintenance web	1,2,3,4,5,6,7,8,9,10,11,12	V	Rp 1,750,000	Rp 1,750,000	80%	Biaya maintenance web yang m dana yang dianggarkan

Rencana Operasional Siman 2 PTK-AMI Amanah Kinerja 1 PTL-RTM Monitoring

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	D	E	F	G	H	I	J
14	PENINGKATAN TATA PAMONG, TATA KELOLA DAN KERJA SAMA						
15	Penyusunan laporan tahunan fakutas	12, 1	V	Rp 500,000	Rp 500,000	100%	Keperimpinan yang kuat dan e dalam fakultas
16	Evaluasi ketercapaian kinerja kerjasama nasional	11.12	V	Rp 250,000	Rp 250,000	100%	Memiliki tim penyusun yang kor
17	Evaluasi ketercapaian kinerja kerjasama internasional	11.12	V	Rp 250,000	Rp 250,000	100%	Memiliki tim penyusun yang kor
18	Pelaksanaan AMI dan RTM	1.2	V	Rp 1,000,000	Rp 1,000,000	-	Memiliki tim penyusun yang kor dan berpengalaman dalam berba aspek fakultas, termasuk akadei administratif
19	Benchmarking fakultas ke instansi/PT	9	V	Rp 3,500,000	Rp 3,500,000	100%	Adanya MoU dengan instansi/P sehingga memudahkan fakultas melakukan benchmarking
20	Peningkatan recognisi dekan	1,2,3,4,5,6,7,8,9,10,11,12	V	Rp 3,500,000	Rp 3,500,000	100%	Fakultas/ dekan memiliki komitn yang kuat untuk meningkata rec
	Pelaksanaan orientasi fakultas	5	V	Rp 1,500,000	Rp 1,500,000	100%	Dulungan dan partipasi aktif

Rencana Operasional Siman 2 PTK-AMI Amanah Kinerja 1 PTL-RTM Monitoring

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	A	B	C	D	E	F	G	H	I	J
17	10	Kinerja Dosen	13	Jumlah Penelitian dengan biaya eksternal (Lembaga luar negeri)	Jumlah	3	1	2		
18			14	Jumlah PKM dengan biaya	Jumlah	3	1	1		
19	11	Publikasi Dosen	15	Publikasi dosen pada jurnal	Jumlah	3	1	0		
20			16	Publikasi dosen pada prosiding	Jumlah	2	1	0		
21			17	Publikasi dosen pada media	Jumlah	1	1	0		
22			18	Publikasi dosen pada jurnal	Jumlah	30	14	3		
23			19		Jumlah	2	1	0		
24			20	Buku	Jumlah	2	1	3		
25			21	HKI	Jumlah	10	5	2		
26			22	Dana Operasional	20 Juta/Mahasiswa	100%	100%	0%		
27	12	Sumber Dana	23	Dana Operasional Penelitian	10 Juta/DTPS	100%	100%	87%		
28			24	Dana Operasional PkM	5 Juta/DTPS	100%	100%	65%		
29			25	Jam Pelajaran	20%	100%	100%	60%		
30	13	Pembelajaran yang	26	Jumlah Mata Kuliah yang dikembangkan	3	6	3	8		
31	14	Integrasi Kegiatan	27	Tingkat kepuasan mahasiswa terhadap	75%	100%	100%			
32	15	Kepuasan mahasiswa	28	IPK Lulusan	3,25	100%	100%	3,44		
33	16	Luaran dan Capaian	29	Prestasi Mahasiswa	0,1%	3	1	0		
34			30	Prestasi Mahasiswa	0,1%	6	3	4		
35			31	Prestasi Mahasiswa Bidang	0,2%	3	1			
36			32	Prestasi Mahasiswa Bidang	0,2%	8	4			
37			33	Masa Studi	3,5 - 4,5 tahun	100%	100%			
38			34	Lulusan Tepat Waktu	65%	100%	100%	68%		

Rencana Operasional Siman 2 PTK-AMI Amanah Kinerja 1 PTL-RTM Monitoring

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