Development Design Ma'had Al-Jamiah in State Islamic Religious College in Indonesia

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ARTICLE INFO	ABSTRACT
	This study aims to analyse the Development Design of Ma'had Al-Jami'ah in State Islamic Religious Universities in Indonesia (Case Study on Ma'had Al-Jamiah UIN Maulana Malik Ibrahim Malang and UIN Sunan Gunung Djati Bandung). The type of research used in this study is field research. With primary and secondary data sources. Using a qualitative research approach. Data analysis is carried out inductively, starting from data reduction, presentation, and conclusion drawing/verification. The results of this study highlight the importance of a holistic approach in managing Ma'had al-Jami'ah to produce quality graduates and contribute to Islamic education in Indonesia. At the input stage, Islamic boarding schools must meet the needs of students and universities by strengthening religious understanding, academic and non-academic skills, and adaptability to global challenges, supported by quality teaching staff, adequate facilities, and sustainable funding. The development process includes the preparation of an integrative curriculum between religion and general sciences, technology-based management, and developing superior activities such as tahfiz, yellow book studies, and entrepreneurship. The result is graduates with religious, academic, and social competencies who can become change agents and realise institutional sustainability through a good reputation.

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1. INTRODUCTION

The level of civilisation progress achieved by a nation is influenced by education. The sound quality of a nation's civilisation is in line with the good education provided in that nation. Enlightening the entire life of the country in a socially just manner is the ideal desired by every educational institution (Bali & Hajriyah, 2020). Education managed by educational institutions at various levels, such as in higher education, in its application is empowered through a systemic procedure of determining the vision and mission of the educational institution, the educational policies to be achieved, and the education programs to be implemented (Purnomo, 2019). In this context, the education program is an

educational activity that has been planned by the educational institution to be implemented. The higher education program is an implementation of an educational policy in higher education, which can be interpreted as a form of detail or derivative of the higher education policy that will be organised by State Islamic Religious College In Indonesia in its relevance to the higher education program as a fundamental character of a higher education program that has Islamic values (Wijaya et al., 2021).

In the last few decades, Islamic boarding school education has emerged in higher education environments, commonly known as *Ma'had Al-Jami'ah* (Ghozani, 2023). The existence of *Ma'had Al-Jami'ah* Indonesia, the beginning of the emergence of Islamic boarding schools in Java was an attempt to develop a *takhassush* program at the higher education level, which became a hereditary custom in Islamic boarding schools, especially upholding the traditional system with the view of forming a scholar, from this *takhassush* level, the cadres of scholars (often called *kyai*) were educated so that they had specific abilities in certain fields according to the knowledge they were interested in and possessed (Karimah & Bakir, 2022). Full Islamic Boarding School (*Pesantren*) implementation model at *Ma'had Al-Jami'ah* is done at the State Islamic Religious College is to have an entire Islamic boarding school and utilise the Islamic Boarding School building, had and facilities and resources owned by State Islamic Religious College In Indonesia. In this model, State Islamic Religious College In Indonesia which has been independent, especially with the status of Public Service Agency and has facilities to meet the needs of new students as well as other primary and supporting facilities and qualified human resources, can manage *Ma'had* with this model (Salam & Suharmon, 2019).

Ma'had Al-Jami'ah had the same goal based on the Implementation Module *Ma'had Al-Jami'ah* at the State Islamic Religious College, namely: (1) Ta'*arruf fi al-Din*, introducing the basics of Islamic religious knowledge to students so that they have basic religious skills so that students in this program can continue to the program stage '*allum fi al-Din*; (2) Ta'*allum fi al-Din*, providing an understanding of Islamic religious sciences to students so that they can have the ability to understand Islamic religion in depth and apply it actively in activities in society so that students in this program can continue to the *Tafaqquh fi al-Din* program stage; (3) *Tafaqquh fi al-Din*, providing an understanding and development of Islamic religious sciences more profoundly and comprehensively to students so that they can develop their abilities and skills comprehensively. Moreover, they can become pioneers or leaders in religious activities in society.

Seeing that there is no alternative model for development *Ma'had Al-Jami'ah* at the State Islamic Religious College, which is discussed comprehensively, it is essential to conduct research and analysis of the design for developing Islamic Religious Colleges. Ma'had Al-Jamiah at the State Islamic Religious College so that an alternative model can be taken to create Islamic Religious Education. *Ma'had Al-Jami'ah*, which can be a reference and guideline as well as a development model for *Ma'had Al-Jami'ah* at other State Islamic Religious Colleges in Indonesia, as an effort to optimise the function of organising Islamic Religious Colleges *Ma'had Al-Jamiah*, namely improving the quality of graduates *Ma'had Al-Jami'ah* State Islamic Religious College. Here, the researcher will try to analyse the development of *Ma'had Al-Jami'ah* UIN Sunan Gunung Djati Bandung and *Ma'had Al-Jami'ah* UIN Malang in depth.

The election of *Ma'had Al-Jami'ah* UIN Sunan Gunung Djati Bandung because the establishment of the *Ma'had Al-Jami'ah* had not been around for long; namely, it was founded in 2010. *Ma'had Al-Jami'ah* was founded as a forum to improve student development and provide deeper religious learning so that students have a balance between science, technology, and faith. *Ma'had Al-Jami'ah* UIN Sunan Gunung Djati Bandung has a vision of becoming a State Islamic University as a superior and competitive university, able to integrate religious knowledge and general knowledge based on the paradigm of revelation guiding knowledge; through this vision mission, *Ma'had Al-Jami'ah* UIN Sunan Gunung Djati Bandung can produce students who have academic and non-academic achievements. Various activities include learning Arabic and English, *tahsin* and *tahfidz*, studying yellow books, upgrading, *khotmul Qur'an*, and various other activities that can support student learning.

The election of *Ma'Had Al-Jami'ah* UIN Maliki Malang was quite long because the establishment time was quite long when compared to *Ma'had Al-Jami'ah* UIN Sunan Gunung Djati Bandung. *Ma'had Al-Jami'ah* UIN Maliki Malang was founded on April 4, 1999; within 4 years, it has produced four

buildings, five caretakers, and one *Mudir* official house (director ma'had). With the vision of creating students who have a noble character, are knowledgeable, and do good deeds based on Islamic boarding schools to create a peaceful and religious campus environment accompanied by religious provision and learning foreign languages , which are included in the superior activities of the Islamic boarding school. All new UIN Malang students must live in the mashed for a year with dense activities to support more profound religious knowledge in their daily lives. Of course, with this selection, researchers hope to indirectly compare how the design of the development of *Ma'had Al-Jami'ah* had been attached to Islamic boarding schools since the beginning with student Islamic boarding schools that only focus on specific times.

2. METHODS

The type of research used in this study is field research. In this study, the researcher conducted field research to obtain specific and relevant data regarding the *Ma'had Al-Jamiah* Development Design model. *Ma'had Al-Jamiah* at State Islamic Religious Colleges in Indonesia in two universities, UIN Sunan Gunung Djati Bandung and UIN Sunan Maulana Malik Ibrahim Malang. Using a qualitative research approach. With primary and secondary data sources. Data analysis is carried out inductively, starting from data reduction, data presentation, and concluding/verification.

3. FINDINGS AND DISCUSSION

4.1 Profile Ma*'had Al-Jami'ah* Sunan Gunung Jati State Islamic University Bandung

Ma'had Al-Jami'ah, a vehicle for fostering students in the development of religious and linguistic knowledge, as well as naming and preserving the traditions of religious spirituality, is an academic subsystem and student development in the framework of implementing the vision and mission of Islamic Higher Education. Historically, *Ma'had Al-Jami'ah* has institutionalised the pesantren tradition on the Islamic Religious College. Therefore, *Ma'had Al-Jamiah* must reflect the values of Islamic boarding schools, transform the knowledge and practice of Islamic traditions, and become a model of Islamic education unique to Indonesia because it emerged and developed from the sociological experiences of the surrounding community. The Islamic sciences taught at *Ma'had Al-Jamiah* are based on classical intellectual treasures, encouraging a philosophical attitude that adheres firmly to the rich traditions of Islam.

4.2 Profile *Ma'had Al-Jami'ah* Maliki State Islamic University of Malang

Ma'had Al-Jamiah founding idea, which is intended for UIN Maulana Malik Ibrahim Malang students, has been thought about for a long time, namely since the leadership of KH. Usman Manshur, but it has not been realised. The idea was only discovered during the leadership of Prof. Dr. H. Imam Suprayogo, who was still serving as the chairman of STAIN Malang. Laying the first stone for the establishment of the *Ma'had* started on Ahad Wage, April 4, 1999, attended by Kyai from all over East Java, especially from Malang Raya, and within one year, 4 (four) building units consisting of the laying of the first stone for the establishment of the *Ma'had Al-Jamiah* building had started on Ahad Wage, April 4, 1999, attended by Kyai from all over East Java, especially from Malang Raya, and within one year, 4 (four) building units consisting of 189 rooms (3 units of 50 rooms each and 1 unit of 39 rooms) and 5 (five) caretaker's houses and 1 (one) house for the director of Ma'had been completed.

On August 26, 2000, *Ma'had Al-Jamiah* started operating; there were 1041 students, 483 male students, and 558 female students in the existing housing units. The students were registered as new students from all faculties. On April 17, 2001, the 4th President of the Republic of Indonesia, KH. Abdurrahman Wahid was pleased to attend and inaugurate the use of the four *Ma'had Al-Jamiah* residences.' had, each of which was named *mabna* (building unit) al-Ghazali, many Ibn Rusyd, many Ibn Sina, many Ibn Khaldun, a few months later, a housing unit with a capacity of 50 rooms for 300 students was built and named *Al-Farabi* which was inaugurated by the Vice President of the Republic

of Indonesia, Hamzah Haz and accompanied by the First Vice President of the Republic of Sudan when inaugurating the change of status of STAIN Malang to the Islamic University of Indonesia Sudan (UIIS).

All residential units of , *Ma'had Al-Jamiah* the building are now occupied precisely by male students. In contrast, female students now occupy 4 (four) new housing units that were built in 2006 and have been completed, 2 (two) of which are called the *Ummu Salamah* building and the *Mabna Asma bint Abi Bakar* building with a capacity of 64 rooms, each for 640 people, 1 (one) unit called *Mabna Fatimah al Zahra* with a capacity of 60 rooms for 600 people and 1 (one) unit called *mabna Khadijah al Kubra* with a capacity of 48 rooms for 480 people. Each room of the 4 (four) residential units has a capacity of 10 (10) people. The residential units for male and female students are in separate locations within the campus area. In 2016, Ma*'had* Medicine was named *Mabna ArRazi* in Campus II Batu City. This is a follow-up to the establishment of the Faculty of Medicine and Health Sciences. The number of students in the first year was 50, and the second year was the same. The total capacity of *Ma'had* is 100 people. Then, in 2019, a new *Mabna* was built in the men's complex, namely *Mabna Al-Muhasibi*, with a capacity of 44 rooms.

Furthermore, to commemorate the services and historicity of the Islamic scholars who fought for Islam on the island of Java, soil taken from the Wali Songo (Nine Saints: a symbol of the struggle of the *Ulama* in Java) was planted around the inscription. In addition, it was intended to instil the historical value of the battle of the *Ulama* so that the *Mahasantri* always remembered the urgency of the struggle or *jihad li i'laa kalimatillah*. The same inscription was built before the entrance to the residential area of female students and the rector's office.

4.3 Design *Ma'had Al-Jami'ah*, UIN Sunan Gunung Djati Bandung and UIN Maliki Malang
4.3.1 Input
a.   Needs of Students and Universities

The existence of input standards carried out by *Ma'had Al-Jami'ah*, then in the learning process in ma'had, will be classified well and systematically regarding the teaching materials that will be delivered in the framework of Tahsin Al-Quran and within the framework of religious moderation. The expected output after the learning process at *Ma'had Al-Jami'ah* is the creation of nature *'ubudiyah* carrying out all the commands that are required and made obligatory by Allah SWT, and will feel humble before Allah SWT, and prospective graduates with competent State Islamic Religious College In Indonesia graduates with additional qualities in the form of moderate understanding in religion. The learning process is oriented in *Ma'had Al-Jami'ah*, the form of *Tahsin Al-Qur'an*, and the development of the characteristics of religious moderation also reflects the nature of humanity itself (Salam & Suharmon, 2019). The nature of humans as individuals responsible to Allah SWT and social beings who are always in contact with other humans is also included in the learning process at *Ma'had Al-Jami'ah*. *Tahsin Al-Qur'an* is carried out for students in the contextualisation of humans as individual creatures who serve Allah SWT. with the hope that the nature of *'ubudiyah*. Meanwhile, in developing the characteristics of religious moderation, the learning process is oriented toward the nature and position of humans as social beings.

The development of religious moderation characteristics in the framework of humans as social beings is directed at the formation of morality and behaviour of students who respect each other without differentiating between ethnicities, religions, races/cultures, and groups. This is mandated in the second principle of Pancasila, which recognises the universality of human values and mutual respect among fellow human beings. The development of religious moderation in *Ma'had Al-Jami'ah* also serves to continue to actualise *Pancasila* as an open ideology that has a prismatic concept. This prismatic concept provides enlightenment that among the many ideologies or religions that exist in a country, especially Indonesia, the best values must be taken as part of the guidelines for the state, not to establish one religion or ideology. Another example of the prismatic concept is two opposing ideologies, liberalism, and socialism, requiring the positive side to be taken as a part that must be accepted in *Pancasila*. The core of liberal freedom in the form of respect for human rights (the second

principle of *Pancasila*) must always be in tune and accompanied by social responsibility as the ideology of socialism (the fifth principle of *Pancasila*) by including religious values, especially Islam.

b. Resource

Education at *Ma'had Al-Jami'ah* an education organised by the State Islamic Religious College by developing a pesantren curriculum that is integrated according to the characteristics of the college based on the integration of science and religious moderation. Educators at the *Ma'had Al-Jami'ah* includes *Ustad* or other terms in the State Islamic Religious College in the form of *Ta'lim Alquran*, the study of yellow books, Arabic, and others, are adjusted to the specifics of the college. Educators at *Ma'had Al-Jami'ah* have the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students. In addition, educators at *Ma'had Al-Jami'ah* has have a function to improve the dignity and role as a learning agent to improve the quality of national education and realise the goals of Higher Education and National Education. Educators in Islamic Boarding School Education must meet the qualifications and competencies. Qualifications as an educator must have taken Islamic boarding school education and have participated in certified moderation training organised by the Ministry of Religion. Competence as an educator must meet the competence of Islamic religious knowledge and/or competence by the field being taught and responsible.

Qualifications as an educator at *Ma'had Al-Jami'ah* is: an academic qualification of at least having attended Islamic boarding school education and following religious moderation training certification organised by the Ministry of Religion. Everyone with expertise and extraordinary achievements can be appointed an educator at *Ma'had Al-Jami'ah*. Provisions regarding academic positions for educators in *Ma'had Al-Jami'ah* as are stipulated in the laws and regulations. Educators appointed as structural officials at *Ma'had Al-Jami'ah* at least have completed a master's degree and attended an Islamic boarding school.

Appointment, placement, transfer, and dismissal of educators at *Ma'had Al-Jami'ah* is the full authority of each Islamic Religious College. Foreign workers employed as educators and education personnel in Islamic Boarding School Education must comply with the provisions of laws and regulations. Educators in Islamic Boarding School Education have the same rights and obligations as educators and personnel in other education types based on rules and regulations. Provisions on mandatory work and civil service bonds can be applied to educators in Islamic Boarding School Education based on the provisions of rules and regulations.

c. Facility

Other essential facilities in *Ma'had Al-Jami'ah* management, include a mosque or hall that can fulfil the learning and teaching process activities. This facility is also the central core of learning activities. If we look at the Regulation of the Minister of Religion Number 32 of 2020 concerning *Ma'had 'Aly*, the conditions for establishing a *Ma'had 'Aly* are related to facilities and infrastructure, and at least a classroom facilitates learning and teaching activities. Other facilities that need to be provided to support *Ma'had 'Aly* activities, such as *Ma'had Al-Jami'ah*, include an official residence for the Director of *Ma'had Al-Jami'ah* called *Mudir*. *Mudir* must be an element of a respected person in terms of morals and knowledge. Regulation of the Minister of Religion Number 32 of 2020 concerning *Ma'had 'Aly* mentions that a component that is respected in terms of morals and knowledge can be called a *Kiyai* who is an exemplary figure and also an educator who has comprehensive Islamic religious knowledge competence to become a caregiver for the students.' had as a whole. Other main facilities in carrying out *Ma'had Al-Jami'ah* activities can be the availability of the *Qur'an* for each student, yellow books, or other Islamic books that are used as a reference for knowledge in the learning process. In facilitating facilities and infrastructure, because *Ma'had Al-Jami'ah* under the auspices of the State Islamic Religious College, many have the status of Public Service Agency, so there are several procedures and supervision of assets that apply to them. This procedure is when needed facilities in the form of movable and immovable goods are mashed. It must be based on the procurement process of goods, the principles of efficiency, economy, healthy business practices, and applicable laws and regulations. The

management of goods owned by the company made a distinction between fixed and non-fixed assets. In fixed assets, Public Service Agency or the State Islamic Religious College cannot transfer, assign, write off assets, or use assets for other activities that are not directly related to Public Service Agency duties, principles, and functions, except through approval by laws and regulations and authorised officials. Non-fixed assets in the form of inventory can be transferred to other parties or written off based on economic considerations by being sold, exchanged, or donated.

d. Funds/Financing

The financial pattern of State Islamic Religious Colleges essentially has disparities that depend on the legal status of the College itself. In Government Regulation Number 4 of 2014 concerning the Implementation of Higher Education and Management of Colleges, the classification of Colleges is divided into three, namely generally in the form of Government Work Units, Public Service Agencies, and Legal Entities. The management costs of State Islamic Religious Colleges, both Government Work Units and Public Service Agencies are of two types, namely those originating from the State Budget and also the Single Tuition Fee collected The budget originating from the State Budget and the Single Tuition Fee is used primarily to meet the Higher Education Operational Cost Unit Standard to organise study programs for each student in 1 (one) year. However, due to the *Ma'had Al-Jami'ah* will being prioritised as an obligation in the education program at the State Islamic Religious Colleges, financing cannot be carried out generally as there is no obligation for *Ma'had Al-Jami'ah* in the State Islamic Religious Colleges. There is an obligation on *Ma'had Al-Jami'ah* to at least add the Budget Plan to implement one year of the State Islamic Religious Colleges. Financing for *Ma'had Al-Jami'ah* this budget can be implemented through the State Islamic Religious Colleges by setting it in the Higher Education Operational Cost Unit Standard, which comes from the State Budget and also the Single Tuition Fee and additional costs from students as a form of cash at the *Ma'had Al-Jami'ah*.

4.3.2 Development Process
a. Curriculum Development

Curriculum *Ma'had Al-Jami'ah* is an integral curriculum that is based on an integrative paradigm between religious sciences and other sciences, such as natural sciences, social sciences, technology, and art, which is expected to be implemented in the lecture process at *Ma'had Al-Jami'ah*. In addition, the minimum standard for implementing *Ma'had Al-Jami'ah* in is the curriculum or academics leading to Reading and Writing the Qur'an, Worship Development Practices and Development of *Akhlakul Karimah*. Such curriculum standards are prerequisites and are intended for the Comprehensive Examination requirements, joining Student Organizations or Nominating as the Head of Campus Student Organizations, and requirements for taking Islamic Studies courses. Therefore, integrating the religious sciences developed in *Ma'had* can is a guideline for student activities, especially when participating in campus activities.

In more detail, the structure of the curriculum *Ma'had Al-Jami'ah* UIN Sunan Gunung Djati Bandung and UIN Maulana Malik Ibrahim strive to preserve and maintain the values of divinity and humanity as well as the customs or traditions of the *Salaf* community as an exemplary (ideal) Muslim community. In addition, the curriculum structure of Ma*'had Al-Jami'ah* also strives to preserve the flow, understanding, and comprehension of specific relevant and moderate thoughts, develop students' creativity, enrich the cultural treasures of humanity, and prepare future leaders of society with noble character. In general, the structure and material of the Ma*'had Al-Jami'ah* curriculum had Ma*'had Al-Jami'ah* UIN Sunan Gunung Djati Bandung and UIN Maulana Malik Ibrahim can be narrated as follows:
1) Al-Quran Learning
2) Book Study
3) Islamic Learning
4) Foreign Language Strengthening
5) Skills Strengthening
6) Interdisciplinary Insight/Integration and Religious Moderation

7) Local Wisdom Insight

Local wisdom insight content in the curriculum Ma*'had Al-Jami'ah* UIN Sunan Gunung Djati Bandung, and UIN Maulana Malik Ibrahim are to develop thinking and form the character of students who reflect the noble values of the nation's culture and appreciate the diversity of values that are well maintained in society or the surrounding environment. The insight into local wisdom in this curriculum is not only the values of wisdom that are classical or hereditary (traditional) but also includes new, contemporary, and contextual wisdom values that are well maintained in the local community. Insight into local wisdom in the curriculum Ma*'had Al-Jami'ah* includes thoughts, attitudes, and behaviours that are considered reasonable and become benchmarks for the culture of a particular society.

b. Learning Process

The learning process is an educational interaction activity between *ustad-mahasantri* and reciprocal communication that takes place systematically to achieve learning goals. As a system, the learning process at Ma*'had Al-Jami'ah* of course through the design, implementation, and evaluation stages. In general, the learning process applied in Ma*'had Al-Jami'ah* divided into two forms or characters: First, the learning process that has the character of Islamic boarding schools, such as the *halaqah* method, band organ, tutorial, classical, expository, lecture, and memorisation. Second, the learning process emphasises how students find their knowledge, such as inquiry learning, discovery learning, contextual teaching and learning, scientific learning, cooperative learning (Suryawati & Osman, 2017), and other learning models. In terms of strengthening the spiritual attitudes of students, the learning model developed is a humanistic teaching model that emphasises practice, habituation, and modelling. Meanwhile, Ma*'had Al-Jami'ah* often does group activities to strengthen students' social attitudes, like congregational prayer, Yasin, tahlilan, sharia tourism, and sports. Thus, it can be ensured that *Ma'had Al-Jami'ah* accommodates four learning models: the humanistic teaching model, the information processing teaching model, the humanistic learning model, the social learning model, and the behavioural learning model (Rehalat & Rehalat, 2014).

c. Learning Strategies

Ma'had Al-Jami'ah UIN Sunan Gunung Djati Bandung and UIN Maulana Malik Ibrahim Malang assign and burden the *murabbi* and *ustad* in their capacity as teachers to have the following competencies: (a) Mastery of teaching materials; (b) Mastery of educational theory (principles, strategies, and teaching techniques); (c) Lecture program designer; (d) Management of teaching and learning activities; (e) Mastery of attitudes, values, and personality as a teacher (Nasir and Rijal, 2020). Regarding this competence, *Ma'had Al-Jami'ah* is implementing several learning methods or strategies teachers can use in the learning process, such as lectures, discussions, and work assignments.

Learning strategies in *Ma'had Al-Jami'ah* Sunan Gunung Djati Bandung and UIN Maulana Malik Ibrahin Malang are a plan, method and activity device that is systematically arranged to achieve learning objectives by utilising all the resources or strengths owned by *Ma'had Al-Jami'ah*. This learning strategy aims to provide learning content and content to students while also presenting information and materials needed in learning activities at *Ma'had Al-Jami'ah* for the learning strategies that can be applied in *Ma'had Al-Jami'ah* are direct learning strategies, indirect learning strategies, interactive learning strategies, independent learning strategies, and *halaqah* learning strategies.

a) Direct Learning Strategy

b) Indirect Learning Strategies

c) Interactive Learning Strategies

d) Independent Learning Strategy

e) Halaqah Learning Strategy

d. Evaluation and Assessment of Learning

Evaluation and assessment are activities to obtain, analyse, and interpret data about the process and results of student learning. These are carried out systematically and continuously to become meaningful information in decision-making (Hani, 2019). Evaluation and assessment are essential components in determining general education policies and play an important role in policy-making in the curriculum. The results of the evaluation and assessment of the curriculum can be used by the leaders of the *Ma'had Al-Jami'ah* UIN Sunan Gunung Djati and UIN Maulana Malik Ibrahim Malang in selecting and determining the development policies for the system and curriculum models used.

1) Evaluation

Evaluation is a qualitative consideration that uses measurement results through test and assessment information to determine quality). Evaluation is, among other things, an activity that compares goals with results and is also a study that combines performance with a specific value. (Zainal, 2020). So, the evaluation provides conclusions about *Ma'had Al-Jami'ah* results and learning activities.

Ma'had Al-Jami'ah UIN Sunan Gunung Djati and UIN Maulana Malik Ibrahim Malang implement learning evaluation through 2 (two) main approaches, namely:

(a)   Evaluation of student performance in the context of learning. This evaluation is critical to determining how well students have achieved learning targets or objectives.

(b)   Evaluation of the learning process in the form of experiences and activities in learning. This evaluation is carried out by making assessments during the learning process or has already taken place, for example, an evaluation of the interaction between ustad or teaching staff and students, teaching methods, learning materials and curriculum, and student learning programs. In other words, this learning process evaluation includes 3 (three) categories: assessment of the content and content of the curriculum, evaluation of teacher performance or quality, and evaluation of the effectiveness and efficiency of the program.

2) Evaluation

Assessment is collecting information about students' learning outcomes and activities to make decisions about learning (Nasution, 2022). In this case, assessment is interpreting measurement data on the learning process. It results in the form of scores by changing them into values based on specific procedures used to make decisions. So, assessment is the final process for measuring the success of learning whose results cannot be separated from learning activities in *Ma'had Al-Jami'ah* Sunan Gunung Djati State Islamic University and Maulana Malik Ibrahim State Islamic University in Malang.

In the context of managing learning assessments, each *ustad* is obliged to carry out periodic monitoring and evaluation to maintain and improve the quality of the learning process and report the results of the learning program periodically as a source of data and information in making decisions to improve and develop the quality of learning at *Ma'had Al-Jami'ah* UIN Sunan Gunung Djati and UIN Maulana Malik Ibrahin Malang. Teaching materials for the curriculum of the menhaden the form of subjects compiled by *Ma'had* which includes materials on Creed, Morals, *Fiqh*, interpretation of the *Qur'an*, monitoring of the practice of fighting was delivered at the five of the *Qur'an* and language. All teaching materials are arranged according to the university's vision and mission and the student's abilities. Based on the research findings, the Curriculum at *Ma'had Al-Jami'ah* UIN Sunan Gunung Djati and UIN Maulana Malik Ibrahin Malang reflect academic programs and professional programs to achieve the competency standards that *Ma'had Al-Jami'ah* graduates must possess. Curriculum development initiatives *Ma'had*, this is in the hands of the leaders, caregivers, and *murabbi* as curriculum implementers at *Ma'had Al-Jami'ah*. *Ma'had Al-Jami'ah* curriculum development approach combined the *Taba's* model approaches and decentralisation (grassroots). This is reflected in *Taba's* theory, which believes teachers are the main factor in curriculum development efforts. Curriculum development begins with teachers' ideas as implementers of education in schools. The Grass Roots model is based on two main views. First, curriculum implementation will be more successful if teachers, as implementers, are directly involved in curriculum development from the start. Second, curriculum development involves professional personnel (teaching staff), students, parents, and the community.

The scientific structure of UIN Sunan Gunung Djati and UIN Maulana Malik Ibrahim Malang is built based on the principle of the universality of Islamic teachings, which are described as a shady and sturdy tree of knowledge. Imam Suprayogo's idea of the "Tree of Knowledge", which is used as a blueprint for the development of science at UIN Maliki Malang, there is indeed a little debate at the epistemological level. According to Muhaimin, the source of knowledge comes from Allah. Allah created the universe (verse *kauniyyah*) and the Qur'an and al-Hadith (verse qauliyyah). Therefore, both sources explain each other and do not contradict various sciences about the nature of truth. So far, people think of the right and left wings, which are dichotomous. Based on research findings, according to Imam Suprayogo, there are two offers related to the placement of the Qur'an as a source of knowledge. First, the Qur'an is a fundamental concept or inspiration, which is then developed through various scientific research (see Figure 1). Second, placing the Qur'an (Aaliyah phenomenon) and nature (*kauniyyah* phenomenon) as equal sources for constructing science.

3.3.4 Management Ma'had Al-Jamiah

Ma'had Al-Jami'ah a Technical Management Unit in higher education, is at the same level as other units such as Research Institutes, Quality Assurance Institutes, and Faculties. This is done so that *Ma'had Al-Jami'ah* no is no longer just a supplementary assistant or extracurricular activity but an institution that oversees the implementation of the vision of scientific integration at State Islamic Religious Colleges. Therefore, the formation of the *Ma'had Al-Jami'ah* is a necessity. This also stems from the sociological reality that many State Islamic Religious Colleges students can still not read and write the Qur'an. Therefore, in the presence of *Ma'had Al-Jami'ah*, this concept is oriented towards developing religious sciences, especially in the most basic development, namely reading and writing the Qur'an. The organisational structure of *Ma'had Al-Jami'ah* In the environment of State Islamic Religious Colleges, it is divided into two types, namely the structure under and appointed by the chancellor directly with the existence of a Chancellor's Decree and the operational structure of the Ma'had appointed by Director *Ma'had Al-Jami'ah* and/or Deputy Director of *Ma'had Al-Jami'ah* whom Decree of the Director appoints and/or Deputy Director.

Islamic boarding school management is the main foundation in ensuring that the operations of *Ma'had Al-Jami'ah* run effectively and efficiently. In today's digital era, technology-based management is a must to increase productivity and administrative accuracy. Implementing a system such as a student database allows for integrated data management, including academic information, activities, and individual student development. In addition, using e-learning platforms provides more flexible learning access so that students can utilise technology to deepen their religious and general knowledge independently or in a structured manner. With a technology-based approach, Islamic boarding school management supports operational efficiency and strengthens students' readiness to face the challenges of the digital era. Management of *Ma'had Al-Jami'ah* at UIN Sunan Gunung Djati Bandung and UIN Maulana Malik Ibrahim Malang have shown a strong commitment to utilising digital technology to support academic management and services. Both institutions have developed their respective official websites (https://mahaduinbandung.org/about/Andhttps://msaa.uin-malang.ac.id/), which are the centre of information and communication for students, administrators, and the wider community. *Ma'had Al-Jami'ah* website UIN Sunan Gunung Djati Bandung provides access to critical information, such as learning programs, *Ma'had* activities, and an administrative guide. Meanwhile, the website *Ma'had Al-Jami'ah* UIN Maulana Malik Ibrahim Malang, also displays similar features and digital innovations supporting technology-based learning. The presence of this website not only facilitates access to information but also reflects the efforts of both institutions to adapt to the development of the digital era while strengthening the role of *Ma'had Al-Jami'ah* as a professional and modern institution.

However, the available features are limited to menus and present general information. The learning process is still carried out conventionally. It is possible to adopt the *e-pesantren* scheme. *E-pesantren* is an information system interpreted as a unity of elements that interact systematically and regularly to create and form a flow of information that supports decision-making and controls the running of activities (Lutfi, 2017). An information system for Islamic boarding schools is necessary for

managers/*kyai, ustadz*/ah, and students (Prasetyo et al., 2022). This is intended so Islamic boarding schools can manage learning administration well and prioritise integrated and open principles for users. This *e-pesantren* helps 1) Islamic boarding schools in conducting digital-based data collection on students and managers/kyai and ustadz/ah, 2) managers/kyai and ustadz/ah in conducting learning and sending material files/books/scriptures that can be accessed digitally, and 3) students in accessing learning materials digitally. The government has emphasised the existence of an integrated and open information system through Law Number 14 of 2018 concerning openness of information. This requires Islamic boarding schools to open themselves up as part of the openness of public information to the guardians of students (Kristiyanto, 2016; Mubarok et al., 2019).

The problem partners face is the learning process that is still carried out conventionally, either by band organ *sorogan*. In the band organ system, students learn together in large groups. In the *sorogan* system, students learn face-to-face with teachers. So, in this learning system, *ustadz* becomes a figure whose role is vital because they are the primary source of learning without using good learning media. In addition, learning documentation is still paper-based, so the learning process is not yet digital-based.
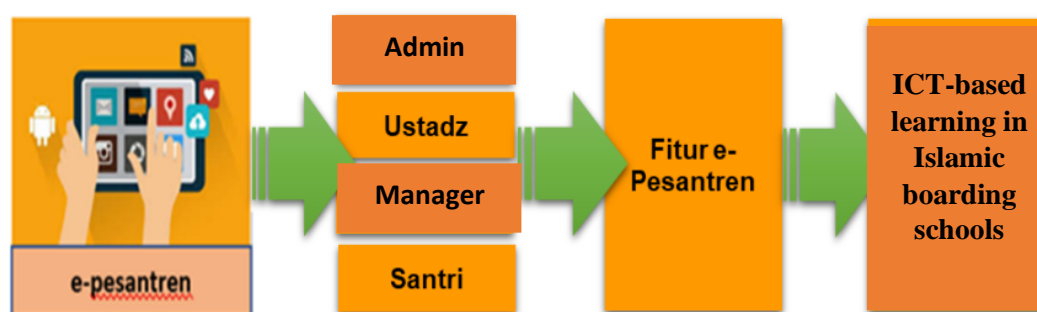

Figure 1 Flowchart for Creating E-Pesantren

This image illustrates the digitalisation of Islamic boarding school management through the *e-Pesantren* platform, which aims to support Information and Communication Technology (ICT)-based learning. In this system, various elements of Islamic boarding schools, such as admins, ustadz, managers, and students, are connected to the main features of *e-Pesantren*. This feature is designed to efficiently meet the needs of management, learning, and interaction. This platform allows admins to manage data and administration, ustadz to provide learning materials digitally, managers to monitor Islamic boarding school operations, and students to access learning resources flexibly. With the use of ICT, *e-Pesantren* is expected to support the transformation of education in Islamic boarding schools towards the digital era, improve the quality of learning, and encourage the active participation of all elements of the Islamic boarding school.

4.3.5 Output
Output is the competency expected to be successfully produced during one year according to the planned processes. The desired competencies as a result of the process are Al-Quran Competency, Language Competency, Islamic Thought Competency, and Ulul Albab Attitude Competency.

a. Al-Quran Competency Standards
Al-Quran competence is the ability to read and write the Al-Quran for students, which is planned for one year in the form of learning at Ma'*had*. The results of the competency mapping of incoming students show that it is very diverse. From the aspect of the competence of the Qur'an'It turns out that several competencies can be mapped, namely (1) the *taswit* class is a class where the target is students who are not yet fluent in reading the *Qur'an* and do not yet know the science of *tajwid*, (2) *qiraah* class, students who are fluent in reading the *Qur'an* and do not yet know the science of tajwid (3) *tartil*, students who are fluent in reading the *Qur'an* and understand the science of tajwid. From the class mapping, the graduate competency standards expected from each class are as follows:

1) The target of the *Taswith* class for one year is to be able to recognise five criteria for errors in the field of *Tajweed*, including macro, nature, *ahkamul huruf, ahkamul mad, ahkamul waqf wal ibtida'* and completed one juz of *Amma bin Nadhar*, able to write verses of the Qur'an and able to memorise several short letters in *juz amma*. The standards for graduates of *taswit* classes are regulated as follows:

   - Graduates of the *Tasiwt* class must master *Tajweed*, which includes *Makhrjul Hurum, Sifatul Huruf, Ahkamul Huruf, and Ahkamul mad wal Qasr*.
   - *Taswit* class graduates must meet the fasohah criteria, which include *al-Waqfu wal Ibtida' Muro'atul Ayat wal Kalimat*, the reading is not slanted, the reading is not walled, and debut recitations.
   - Graduates of the taswit class should be able to recite the Qur'an with the *tartil* song ros four tones.
   - *Taswit* class graduates must obtain an official *shahadah* from the centre after fulfilling the specified criteria.
   - Passing the *taswit* class is a prerequisite for obtaining *sanad* at the centre.
   - *The taswit* class material consists of 4 volumes, all of which must be completed within 12 months.

2) *Qiraah* Class: The target is to recognise four mistakes in *fashohah*, including *muro'atul huruf wal harokat, tawallud*, walled, slanting and fluency, and completing 10 *juz bin nadir* in one year.

3) The *tartil* class has a target of being able to read 30 juz fluently within one year.

b. Language Competency Standards

   Meanwhile, language competence (*al-Kafaah al-Lughowiyah*) is Arabic and English students' ability and language skills, which will be achieved within one year. The target skills are as follows:

a. Able to speak Arabic actively

b. Able to speak English actively

c. Afkar Competency Standards

   Al-Afkar competency is the cognitive skills of students that are adjusted to the competencies developed by each faculty and department.

a. Students can understand theories in their respective fields of study from the perspective of the Qur'an.

b. Students can analyse their respective scientific theories from the perspective of the Qur'an.

d. Ulul Albab Attitude Competency Standards

   Meanwhile, the full alba attitude competency is the attitudes and values that are naturally planned to be achieved during one year, which is internalised in life experiences at *Ma'had*. The attitudes of all albab include:

a. Students who have great morals

b. Students who have spiritual depth

c. Students who have extensive knowledge

d. Students who have professional maturity.

4.3.6 Outcome

   The strategic role of Islamic educational institutions, mainly Islamic schools *in Al-Jamiah (religious-based student dormitories in universities), is to build* character and Islamic values in individuals as a foundation for creating a harmonious, moral, and responsible society. The role of *Ma'had Al-Jami'ah* as a Center for Religious Development is to provide an environment that supports the development of students' faith. Programs such as Al-Qur'an *halaqah*, yellow book studies, worship training, and Islamic

mentoring encourage students to become individuals who understand and practice religious teachings. Internalisation of Islamic Values: The educational process at *Ma'had* is theoretical and practical. Students are trained to apply Islamic values daily, thus creating habits consistent with religious teachings. Students trained at *Ma'had* are are expected to be agents of change who can spread religious values in society. They become role models regarding worship, social interaction, and social responsibility. By understanding and applying Islamic principles, students can strengthen their identity as moderate, tolerant, and diversity-respecting Muslims.

Students living in *Ma'had* are trained to display honest, fair, responsible, and consistent behaviour. This includes academic honesty, openness in discussions, and respect for the rights of others. With a strong moral education, students are expected to become individuals who contribute positively to society through their active roles, whether in work, organisations, or social activities. Alumni *Ma'had Al-Jami'ah* bring religious principles and integrity into various areas of life. This helps build a society that is religious and practices ethical values in social, economic, and political relations. Education in Ma*'had* instilling awareness of the importance of combining religious values with professional abilities, thus producing individuals who are both academically competent and moral. *Ma'had Al-Jami'ah acts* as a catalyst in creating spiritual individuals who have integrity, which ultimately impacts the formation of a better society. With a holistic approach to religious, moral, and social education, Ma'Had Al-Jamiah has become one of the essential foundations in building a generation that can face global challenges without losing its Islamic identity.

Ma'had Al-Jami'ah is an Islamic-based educational institution that actively improves the quality of Islamic education in Indonesia. With a holistic approach that includes religious, academic, and social aspects, *Ma'had Al-Jami'ah* aims to produce a young generation with a deep understanding of religion and who can contribute to building a better society and civilisation.

1. Islamic Moral and Character Development
2. Strengthening Islamic Understanding
3. Academic Competency Development
4. Encouraging Social Roles and Leadership
5. Contribution to Islamic Education in Indonesia

With a clear vision and mission, *Ma'had Al-Jami'ah* continues to innovate and contribute to improving the quality of Islamic education in Indonesia through individual development and community empowerment. This effort reflects *Ma'had Al-Jami'ah* dedication to supporting the creation of a society based on Islamic values and highly competitive at the global level. Based on the description presented, the following is the design for developing *Ma'had Al-Jami'ah*, based on case studies at UIN Sunan Gunung Djati Bandung and UIN Maulana Malik Ibrahim Malang.

4. CONCLUSION

The results of this study highlight the importance of a holistic approach in managing *Ma'had Al-Jami'ah to* produce quality graduates and contribute to Islamic education in Indonesia. At the input stage, Islamic boarding schools must meet the needs of students and universities by strengthening religious understanding, academic and non-academic skills, and the ability to adapt to global challenges, supported by quality teaching staff, adequate facilities, and sustainable funding. The development process includes the preparation of an integrative curriculum between religious and general knowledge, technology-based management, and developing superior activities such as *tahfidz*, yellow book studies, and entrepreneurship. The result is graduates with spiritual, academic, and social competencies who can become agents of change and realise institutional sustainability through a good reputation. In the long term, this model is expected to contribute to forming a religious and integrated society and improve the quality of Islamic education nationally.

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