



Transformation of Islamic Boarding School Education: Integration of Trilogy Values and Five Student Awareness in Curriculum Development

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DOI: 10.28918/jei.v9i2.8905			
Receive: 02 Agust 2024	Revised: 11 October 2024	Approved: 20 December 2024	Available Online: 31 December 2024

Abstrak

Penelitian ini mengkaji transformasi pendidikan pesantren melalui penguatan nilai-nilai yang diwujudkan dan diimplementasikan dalam berbagai program di pesantren. Dengan pendekatan studi kasus kualitatif, penelitian ini mengeksplorasi isu-isu, menganalisis data, dan menyajikan temuan secara sistematis. Fokus penelitian adalah Universitas Nurul Jadid (UNUJA), sebuah perguruan tinggi berbasis pesantren di Probolinggo, secara konsisten menjunjung tinggi Trilogi dan Lima Kesadaran Santri. Nilai-nilai ini tidak sekadar menjadi slogan, tetapi berfungsi sebagai pedoman dalam pengembangan kurikulum. Penelitian ini terbagi menjadi dua segmen: (1) paradigma Trilogi dan Lima Kesadaran Santri, dan (2) implementasi transformasi pendidikan pesantren melalui pengembangan kurikulum di UNUJA. Hasil penelitian menunjukkan bahwa UNUJA mempertahankan nilai-nilai ini melalui lima langkah strategis: (1) mengintegrasikan kurikulum pesantren dengan mata kuliah universitas melalui penambahan muatan lokal, (2) menawarkan program ekstrakurikuler untuk meningkatkan kompetensi mahasiswa, (3) menyelenggarakan seminar, lokakarya, dan diskusi publik, (4) menerapkan program Merdeka Belajar-Kampus Merdeka (MBKM) sambil tetap menjaga nilai-nilai pesantren, dan (5) memberlakukan peraturan kampus melalui pengadilan etik bagi dosen dan mahasiswa. UNUJA berhasil mengintegrasikan nilai-nilai pesantren dengan pendidikan modern, sehingga memperkuat identitasnya sebagai universitas berbasis pesantren sehingga menghasilkan lulusan yang memiliki landasan etika yang kuat sekaligus kompetensi profesional, memberikan model yang berkelanjutan bagi institusi pendidikan Islam dalam menghadapi modernisasi. Kerangka kerja UNUJA menjadi referensi berharga bagi pesantren lain dalam menyeimbangkan tradisi dan inovasi.

Kata Kunci: Transformasi Pendidikan, Trilogi Nilai, Panca Kesadaran Santri

Abstract

This research investigates the transformation of pesantren education through the reinforcement of core values, which are realized and implemented in various programs at pesantren. Employing a qualitative case study methodology, the study systematically explores pertinent issues, analyzes data, and presents findings. The focal point of this research is Nurul Jadid University (UNUJA), an Islamic boarding school located in Probolinggo, which has consistently upheld the Trilogy and Five Awareness of Students since its establishment. These values are not merely rhetorical but function as foundational guidelines for curriculum development, ensuring their application across all institutional levels. The research is structured into two primary segments: (1) the Trilogy paradigm and Five Awareness of Students, and (2) the implementation of the transformation of pesantren education through curriculum development at UNUJA. The results show that UNUJA preserves these values through five strategic initiatives: (1) integrating the pesantren curriculum with university courses by incorporating local content, (2) providing extracurricular programs to enhance student competencies, (3) organizing seminars, workshops, and public discussions, (4) executing the Merdeka Belajar-Kampus Merdeka (MBKM) program while upholding pesantren values, and (5) enforcing campus regulations through an ethics court for both lecturers and students. The study suggests that UNUJA effectively integrates pesantren values with contemporary educational practices, thereby reinforcing its identity as a pesantren-based university. This approach yields graduates who are both ethically grounded and professionally competent, presenting a sustainable model for Islamic educational institutions as they navigate the challenges of modernization. The framework established by UNUJA serves as a valuable reference for other pesantren seeking to balance tradition with innovation.

Keywords: Educational Transformation, Trilogy Value, Five Awareness of Students

INTRODUCTION

Islamic boarding schools, known as pesantren, are traditional Islamic educational institutions designed to cultivate exemplary individuals who will contribute positively to the general public. Pesantren, as a traditional Islamic educational institution, holds a strategic role in instilling moral and ethical values in the younger generation of Muslims (Albar et al., 2024). The establishment of pesantren also seeks to cultivate individuals with noble character, achievements, and religious values, aligning with the hopes and objectives of the teachings of the Prophet Muhammad SAW, which emphasize the enhancement of moral excellence (Manubey et al., 2021).

Islamic boarding schools are compelled to confront a range of challenges and intricate issues in the context of modernization (Roy et al., 2020). Along with the advancement of highly sophisticated globalization, information and technology are

developing every day so that it is very easy for the news, culture, customs, and habits of Western society to be dominant secular and have different values from Islamic boarding school students in general (Zubaidi & Ridlo, 2023; Hadi & Anggraeni, 2021). There are many fears and concerns about the possible degradation of morals, ethics, science, and the loss of the fundamental principles of Islam in the general public (Robert et al., 2020).

Pesantren is confronted with numerous challenges in the contemporary era characterized by digitalization and disruption. Among these challenges are the rapid advancement of technology, issues of acculturation and cultural conflict, the modern scarcity of ulama, the degradation of ideology and morality, as well as a range of multifaceted problems including economic crises, disparities in health services, environmental preservation, and uncontrolled practical political influences (Halid et al., 2024). Conversely, pesantren, as a remnant of traditional educational practices, continues to encounter considerable challenges in their adaptation to contemporary educational systems, which has emerged as the prevailing trend in the current era. These challenges encompass difficulties in the integration of technology, the implementation of innovative teaching methodologies, and the development of competency-based curricula, all while endeavoring to preserve the unique values and identity inherent to pesantren (Aimah et al., 2024).

Consequently, the integration of the modern education system must also be regarded as a critical component for the establishment of a good educational system (Habibi et al., 2024). It is essential to ensure that the educational system is well-organized, encompassing a clearly defined curriculum, specific achievement targets, and indicators of learning outcomes, in addition to a comprehensive set of administrative and pedagogical systems (Nuha & Musyafaâah, 2022).

The values inherent in pesantren must be safeguarded and preserved to ensure the continuation of learning in alignment with religious teachings and scholarly guidance. In educational dictionaries in general, the purpose of education is to sharpen intelligence, strong will, and subtle (Clair, 2017) It was also stated by Socrates that the education of the mind without the education of the heart is not education at all. Because with education, it is hoped that there will be a better life (O'Sullivan et al., 2021).

As Sayyid Alawi Al Maliki said in his book entitled *Ushul at-tarbiyah al-nabawiyah* there is no individual possesses inherent privileges over another. The distinguishing factors among individuals are knowledge and piety, which is defined as conscious and sincere obedience to God. Furthermore, certain Islamic boarding schools are increasingly recognizing the importance of actively engaging in contemporary movements and developments. This is evidenced by the emergence of several modern Islamic boarding schools that have gained prominence on both national and international stages.

We can observe this through the achievements of graduates from various Islamic boarding schools serve as a notable indicator of their academic success, as evidenced by their admission to prestigious universities both domestically and internationally. For instance, numerous students from Pondok Pesantren Modern Gontor, Wahid Hasyim Yogyakarta, Al-Amien Prenduan, Salafiyah Syafl'iyah Sukorejo, Nurul Jadid Problinggo, Amanatul Ummah Mojokerto, and other Islamic boarding schools have successfully gained admission to state universities through the SNBP (non-test) selection process. Furthermore, several students have also secured placements at foreign institutions, including Uludag University, Al Azhar University, and others.

This study examines the transformation of the 'Trilogy and the Five Awareness of Students' values within the context of curriculum and learning development at Nurul Jadid University. The university has effectively designed a curriculum that is grounded in pesantren values, ensuring that all educational dimensions, from student behavior to graduate outcomes, are aligned with the principles of the Trilogy and the Five Awareness. This pedagogical approach not only preserves the identity of the pesantren but also cultivates graduates who possess a robust ethical character, professional competence, and heightened social awareness. In our research, we incorporated the values of the Trilogy and the Five Consciousness of Santri, as initiated by KH. Zaini Mun'im, who has consistently produced exemplary community cadres capable of engaging in the digital world in various sectors.

A similar study was conducted by Nasrullah et al. titled, "Transformation of Islamic Boarding School Education for Middle-Class Muslims. This research

indicates that pesantren, as an Islamic educational institution, will consistently encounter changes and developments in an era that necessitates adaptability and a willingness to embrace transformation (Musaddad, 2023). In addition to the aforementioned research, a significant theme regarding the transformation of Pesantren education is presented by Dian Mohammad Hakim in the study titled "Transformation of the Pesantren Curriculum through the Yellow Book Learning Method in Developing Pesantren: A Case Study at Al-Hikam Pesantren, Malang." This study concludes that the curriculum transformation at Al-Hikam Islamic Boarding School has led to the incorporation of more complex subjects. Specifically, the Pesantren not only focuses on the Yellow Book but also includes a variety of additional foreign language content, as well as contemporary and multidisciplinary Islamic insights (Adilham, 2023).

Meanwhile, the research conducted by Akmal Mundiri and Afidatul Bariroh, titled, "Transformation of Character Formation Through the Trilogy and the Five Awareness of Santri," the implementation of values derived from the Santri Trilogy and the Five Awareness. The findings indicate that these values are integrated through a variety of activities, including charitable endeavors such as prayer and Quranic recitation, formal education, the establishment of several organizations that serve both grassroots and urban communities, the formulation of written pesantren regulations, foundational milestones in religious education, and the promotion of kindness towards teachers, peers, and unfamiliar individuals (Rozi et al., 2022).

In the final research sample, we presented a study focusing on the Trilogy and the Five Consciousness of Students. This study predominantly comprises a narrative emphasizing the importance of fostering students' awareness and principles, along with the outcomes of pesantren programs. Meanwhile, in this research, the authors aim to explain that these values can serve as a framework for navigating the diverse challenges of life. They offer a foundational basis for sustaining focus and resilience in the face of the overwhelming influx of misinformation characteristic of the digital age.

The notion that pesantren campuses are inferior to public or private universities in urban areas in their capacity to address complex and contemporary issues is a misconception. This research aims to demonstrate that Nurul Jadid

University (UNUJA), despite its remote geographical location, continues to flourish and actively contribute to developmental initiatives. Concurrently, it steadfastly upholds Islamic values within the campus environment, thereby fostering a safe, comfortable, and intellectually stimulating learning atmosphere. Through its commitment to the principles of the Trilogy and Five Consciousness, UNUJA exhibits a resolute commitment to cultivating a scientific and charitable climate as a fundamental value.

The perception that pesantren campuses are inferior to public or private campuses located in urban areas, particularly in relation to contemporary and complex issues, is a misconception. In this context, the researchers aim to elucidate that Nurul Jadid University (UNUJA), despite its geographical remoteness from metropolitan regions, actively engages in developmental activities while upholding Islamic values within the campus environment. This commitment is directed towards fostering a safe and conducive learning atmosphere that encourages critical thinking and a culture of philanthropy. The university's guiding principles, encapsulated in the slogans and of maintaining certain core values with unwavering dedication.

The notion that pesantren campuses are inferior to public or private universities in urban areas in their capacity to address complex and contemporary issues is unfounded. This research elucidates how Nurul Jadid University (UNUJA), despite its remote geographical location, actively engages in development initiatives while upholding Islamic values. UNUJA cultivates a safe and conducive learning environment that promotes critical thinking within a framework of scientific inquiry and charitable endeavors. Its commitment to the *Trilogy* and *Panca Kesadaran Santri* (Five Consciousness Principles) reflects its unwavering dedication to fostering the holistic development of students and maintaining these core values with integrity.

The researchers aim to demonstrate that the values inherent in pesantren, specifically the *Trilogy* and *Panca Kesadaran Santri*, remain both relevant and applicable in contemporary society. Rather than being antiquated, these principles exhibit a remarkable capacity for adaptation to the challenges and demands of modern times. Pesantren continues to function as a crucial institution for character development in the current "Keblinger" era. This study thoroughly investigates the foundational meanings and values associated with the *Trilogy* and *Panca Kesadaran*

Santri, providing an in-depth analysis in the subsequent sections dedicated to the research results and discussion.

Islamic boarding schools should strive to cultivate graduates who not only demonstrate proficiency in religious knowledge but also possess practical skills that are firmly rooted in a strong moral and spiritual foundation. As individuals endowed with unique privileges by God, humans have a responsibility to uphold the divine and humanitarian missions entrusted to them. This highlights the importance of fostering a holistic human being—one who embodies the qualities of a devoted servant of Allah and a responsible steward (caliph) on Earth.

METHODOLOGY

This study utilizes qualitative descriptive methodology, which seeks to provide an in-depth and interpretative understanding grounded in real-world field conditions (Waruwu, 2023). This research employs a case study methodology, emphasizing in-depth observations to achieve a comprehensive understanding of the evolution of Islamic boarding school education and the development of curriculum programs. The data collection methods encompass field observations, in-depth interviews with policymakers and implementers, as well as the gathering of documentation, which includes written records, images, and transcripts of interviews. The stages of the research process involve topic selection, a literature review, formulation of the research problem, data collection, data processing, and a thorough analysis of the findings. The study was conducted at Nurul Jadid University (UNUJA) and Nurul Jadid Islamic Boarding School in Probolinggo, selected for their significant roles as pesantren-based educational institutions that are actively adapting to the dynamics of contemporary society.

The data collected were subjected to analysis through various qualitative methodologies. Thematic analysis was utilized to identify and examine emerging themes or patterns within the data, specifically focusing on the *trilogical* values and the five consciousness principles of pesantren students. This analytical process encompassed several stages, including familiarization with the data, initial coding, theme identification, theme review, and theme definition for subsequent analysis. Furthermore, a grounded theory approach was employed when the research aimed

to formulate new theories based on field data. This methodology involved concurrent data collection and analysis, utilizing open coding, axial coding, and selective modeling to develop coherent theoretical frameworks (Bali & Fadilah, 2019).

With a qualitative basis of descriptive analysis, the approach used to understand social phenomena or behavior in a deeper context of why and how transformation should be carried out. so that this research emphasizes understanding the meaning and experiences faced by certain individuals or groups, not by testing hypotheses or relationships between variables. In this research, data is collected through in-depth interviews, participatory observation, or documentation, which is then analyzed thematically or categorically to explore certain patterns or themes. This analysis focuses on describing characteristics, events, or phenomena in detail, without the need to make broader generalizations.

The results of this qualitative descriptive analysis can provide very useful insights in understanding how the values and traditions of pesantren local wisdom can be easily understood and practically applied through curriculum development at Nurul Jadid University in particular. In the end, all of these analytical approaches provide a comprehensive picture of how Pesantren Nurul Jadid adapts and innovates in responding to educational needs in an ever-evolving global era.

RESULTS AND DISCUSSION

Law Number 12 of 2012, Article 35, paragraph 2 mandates that every university develop a higher education curriculum that aligns with the National Higher Education Standards (SN-Dikti) to fulfill educational objectives, which encompass intellectual intelligence, ethical values, and practical skills. Furthermore, this curriculum is required to be updated regularly to reflect advancements in science, technology, and the arts, as well as to incorporate the specified learning outcomes.

In alignment with the guidelines established for the development of the UNUJA curriculum, it is imperative that graduates cultivate proficiency in various skills, including dexterity, soft leadership, and public speaking, while also fostering innovation and achieving notable accomplishments annually. A recent achievement of UNUJA is securing first place in the category of the highest number of scientific

publications among all campuses affiliated with the Nahdlatul Ulama (NU) Community Organization (CSO) across Indonesia.

Despite its geographical location at the eastern end of Probolinggo Regency, which is relatively distant from urban centers, Nurul Jadid University (UNUJA) consistently endeavors to deliver exemplary educational services to the community. This commitment stands in stark contrast to Newton's assertion that science is solely metaphysical and that human behavior is merely unconscious. In reality, intuition constitutes a form of knowledge, because Allah places revelation and inspiration as pathways to gain knowledge. Imam Al-Ghazali frequently emphasizes the importance of reasoning, urging individuals to engage in reflective thought regarding the awakening of consciousness as articulated in the Qur'an through phrases such as *afala tatafakkarun, afala yatabbbaruna al-Qur'an, afala ta'qilun*.

Paradigm Trilogy and The Five Awareness of Students

Kiai Zaini Mun'im, the founder of the Nurul Jadid Islamic Boarding School in Probolinggo, established the Five Consciousness of Santri as fundamental principles that each student is expected to adhere to. The Five Consciousness of Santri are delineated as follows: (1) Religious Awareness, (2) Scientific Awareness, (3) Community Awareness, (4) Awareness of the Nation and State, and (5) Organizational Awareness.

Abdul Hamid Wahid, M.Ag., the Rector of Nurul Jadid University, emphasized the importance of students recognizing opportunities. He stated that when students engage with the community and witness transformation, they are embodying an inherent characteristic that is expected of them. This engagement is fundamentally aligned with the core responsibilities assigned to the students of Nurul Jadid University. Moreover, it is essential for students to cultivate a sense of social responsibility, which is a crucial aspect of their role as agents of change.

As a component of character development and the incorporation of values within campus life, Nurul Jadid University (UNUJA) pays special attention to various aspects of awareness, including religious, scientific, social, national, and organizational awareness. Each of these aspects is designed to shape individuals who are not only intellectually proficient but also socially responsible, thereby enabling them to make positive contributions to society and the nation. The table below

provides a detailed explanation and examples of the implementation of each aspect of awareness at UNUJA.

Table 1: Implementation of Five Consciousness Principles Santri in
 College Activities

Aspect of Awareness	Explanation	Implementation Example at UNUJA
Religious Awareness	Teaching a complete and conscious understanding of religion, and transforming it to others.	Religious activities such as congregational prayers, Quran recitation, and other spiritual activities.
Scientific Awareness	Mastery of various sciences, both religious and modern knowledge.	Integration of pesantren curriculum with university courses such as Aswaja, Philosophy, and Kalam.
Social Awareness	Becoming part of society, maintaining the freedom and comfort of others, and educating them.	Activities of the Scout student organization that serve educational institutions and the surrounding community.
National & State Awareness	Maintaining the integrity of the nation and contributing to national development.	Social activities such as community service through the MBKM program, as well as student participation in various sectors.
Organizational Awareness	Managing and participating in organizational structures for mutual comfort.	Development of student organizations, such as Matan and Scouts, and campus activity management.

Table 1 presents five aspects of awareness at Nurul Jadid University (UNUJA) that contribute to the enhancement of students' identity and competence. Religious Awareness promotes a profound understanding of religious principles through congregational prayers and Quran recitation. Scientific Awareness integrates pesantren values with contemporary knowledge through courses such as Aswaja, Philosophy, and Kalam. Social Awareness fosters student engagement with the community through service-oriented activities, including those conducted by the Scout organization. National and State Awareness emphasizes the importance of students' contributions to national integrity through initiatives such as the Merdeka Belajar Kampus Merdeka (MBKM) program and community service across various sectors. Finally, Organizational Awareness seeks to develop students' abilities to manage and participate in organizational frameworks, as evidenced by their involvement in student organizations such as Matan and Scouts, as well as in the management of campus activities.

The principles of *Panca Kesadaran Santri* are fundamentally anchored in the traditions of Islamic boarding schools and can be effectively integrated into collegiate activities to promote the holistic development of students. The following framework outlines the implementation of these principles:

1. Religious Awareness

It is clear that being a pious person is not enough for students to become *mabadi' khoiro ummah* in the midst of society. However, students must be competent to know and understand religion completely and consciously and then transform this awareness to others regarding the vision and mission their faith, as well as the teachings related to devotion, love, morality, and ethical conduct. Furthermore, it is imperative that religion not be utilized as a tool to inflict harm upon others (Mawardi & Ruhayah, 2022).

2. Awareness of Knowledge

The significance of mastering all fields of science is paramount, as it is essential to acknowledge the value of both scientific and digital knowledge while simultaneously enhancing moral and ethical understanding for holistic applicability in life. As Imam Al-Shafi'i once stated, "Whoever wishes to conquer the world should do so through knowledge; whoever seeks to attain the hereafter should also pursue it through knowledge." (Hasnadi & Santi, 2021).

It is therefore not surprising that students at UNUJA are consistently trained to engage with society by developing qualified competencies, including participation in Sarwah activities, as well as studies in Islamic and Fatayat education.

3. Community Awareness.

Every human being can certainly have rights that must be fulfilled, but rights are invariably accompanied by corresponding obligations. While every person is entitled to freedom, there exists a duty to respect and preserve the freedom and well-being of others. Education should serve to enhance individuals' engagement with life rather than alienate them from it. The great philosopher Aristotle always said that humans are political zoons and social creatures (Sakunab & Riyanto, 2023).

Society has consistently exhibited complex dynamics, even multi-complex issues that require awareness of students' roles within these contexts. The process of educating students about these complexities is an ongoing endeavor that remains perpetually incomplete (Plug et al., 2003). In this context, students are expected to engage in the gradual integration and rectification of societal errors without resorting to judgment or experiencing feelings of superiority or discomfort.

4. Awareness of the Nation and the State

Throughout history, pesantren, kiai, and santri have actively engaged in the struggle for national independence against colonialism, opposing the influences of the proletariat and communists (Nuryazidi, 2024). To date, the responsibility of students to serve as pioneers in maintaining the integrity of independence, peace, and prosperity remains unchanged. Consequently, it is not inconceivable that several national and regional leaders may emerge from student backgrounds or Islamic boarding schools.

This remains sustainable to the present day. One pertinent piece of evidence is the number of graduates from Nurul Jadid University who have been appointed as leaders within the Ministry of Religion at the district level, as well as in the Office of Religious Affairs at the sub-district level, non-governmental organizations, and in community advocacy roles. Additionally, these graduates have taken on executive and legislative positions at both regional and national levels within the horseshoe region.

Furthermore, the UKM Praja Muda Karana (Scouts) were deployed to various junior and senior high school educational institutions, both within and outside the Nurul Jadid Islamic Boarding School. The enhancement of additional skills can be assessed through the implementation of supplementary programs at UNUJA, such as the strengthening of foreign language proficiency (Arabic, English, and Mandarin) integrated within the UNUJA Language Studies Center. Additionally, competency assessments for prospective graduates are conducted across various sub-specialties, including public speaking competency evaluations, pedagogical assessments for

education study programs, coding initiatives for engineering study programs, and practical health assessments for nursing and midwifery study programs.

5. Organizational Awareness

A maqalah pronounced by Sayyidina Ali Bin Abi Talib, *Al haqq if nidhom sayughlabu bil bathil binidhom* seems to be enough to serve as a guide in life that every level of society needs to be arranged for common comfort. Because truth that is not well systematized will be defeated by well-planned and orchestrated evil (Rozi et al., 2022).

In the world of Islamic boarding schools, students are trained to organize and be involved in the structural management of rooms, schools, colleges, and even their home regions and are required to complete the program well with the peak of the Annual Accountability Report (LPJ) by including evidence of written data and supporting documentation that the program is correct.

In the journey of an organization, challenges are both inevitable and often non-linear, requiring organizers to enhance a variety of skills, including public speaking, problem-solving, complaint management, and the capacity to provide and receive feedback and criticism judiciously. These efforts are essential to ensure that students do not develop into individuals who are apathetic towards others or remain restricted by a narrow perspective, reminiscent of "a frog in a well." Within this framework, the Five Consciousness Principles of Santri and the Santri *Trilogy* function as foundational value systems that equip students to confront contemporary challenges, particularly in the contexts of globalization, technological advancements, and interfaith relations.

The Five Consciousness Principles of Santri, which encompass religious, national, organizational, societal, and lifelong learning awareness, establish a foundational framework for instilling a comprehensive understanding of the importance of balancing spirituality, nationalism, and active participation in both local and global communities. These principles assist students in recognizing their responsibilities not only to themselves but also to society and the broader world. Concurrently, the Santri *Trilogy*—comprising personal accountability, self-awareness to avert significant transgressions, and acts of kindness toward both God and fellow human beings—reinforces ethical and moral values in everyday life. In an era

characterized by globalization and rapid technological advancement, these principles of the trilogy remain relevant in promoting personal discipline, moral reflection, and empathy for others, thereby enabling students to develop into individuals of integrity, open-mindedness, and adaptability in the face of change.

Furthermore, this paradigm equips students to confront the challenges associated with interfaith relations in an increasingly pluralistic society. Through the principles of consciousness and the trilogy, students are taught to respect diversity, engage in dialogue with wisdom, and pursue peaceful solutions to conflicts. In the context of technological advancements, students are also encouraged to utilize technology judiciously and productively, harnessing it to promote positive values and enhance educational outcomes rather than merely consuming content passively. With these foundational principles, students are prepared not only to navigate but also to make meaningful contributions toward addressing contemporary challenges in the context of globalization and an interconnected world.

Fundamentally, an awareness of one's own rights and responsibilities is essential for a fulfilling life (Nurdianzah et al., 2024). As articulated in Islamic literature, individuals who know themselves will easily know their God. He will not pay much attention to the assumptions and criticisms of others that do not contribute positively to their lives. Consequently, they are able to live authentically and rationally, free from the fear of judgment or negative perceptions, thereby concentrating on their personal development.

People who focus on themselves will not have time to take care of their lives or interfere in the affairs of others, because crimes often occur because one's needs or desires are not met, intolerance often occurs due to doubt or even excessive confidence in one's beliefs, sexual violence generally occurs due to one's inability to find pleasure in oneself and bullying is done because some people tend to paying too much attention to other people's shortcomings and tending to forget their own shortcomings.

An introspective attitude, aka always being careful in life, is something that is very important to uphold. How not, often destruction occurs due to carelessness and lack of awareness of what is being done. Scholars who end up unemployed are often caused by their carelessness and mental acceptance who only enter college but do not

pay attention to discussion activities and feel that it is enough to pay UKT and get a diploma. A leader takes turns going to prison for a lack of awareness of the temptation of worldly material things that he feels can bring more profits, even rich people often suddenly become poor because of their carelessness in taking care of their wealth by spending it in the blink of an eye without thinking about investing in the future.

Lastly, be virtuous to God and others. For Islam, *Adab* is the foundation of resurrection and progress, because it is manners and morals that protect people from the abyss of humiliation and lies (Zubaidi, 2024). Manners are values which is constant and fixed, never changes because *Adab* is a rule that comes from Allah and the Prophet regarding guidelines for living daily life.

In the Quran and Sunnah, Allah has given guidance on values good behavior to be applied in daily life. Some examples of manners taught by Islam are honesty, fairness, patience, humility, compassion, courage, keeping promises, loving to do good, loving to help and others. In this way, people who practice Islam kaffah will live with a positive and transformative pattern to spread positive vibrations to the lives around them.

As stated in the Qur'an regarding the importance of playing a role in creating a peaceful and harmonious life (QS. ar-Rum [30]: 21), working together in goodness (QS. al-Maidah [5]: 2), helping the weak (QS. al-Baqarah [2]: 215). (M. Quraish Shihab. 2022: 21)

Implementation of Pesantren Educational Transformation Through the Integration of Trilogy Values and the Five Consciousness Principles in Curriculum Development

Nurul Jadid University (UNUJA) has undertaken significant educational transformations by embedding the *Trilogy Values* and the *Five Consciousness of Students (Panca Kesadaran Santri)* into its curriculum development. These principles serve as the foundation for shaping a holistic educational framework that integrates spiritual, intellectual, and social dimensions, ensuring that the university remains relevant and impactful in addressing contemporary challenges.

First, the integration of the pesantren curriculum by adding local content to the pesantren courses, Aswaja, Pancasila and Citizenship, Introduction to Islamic Studies, Introduction to Philosophy, Kalam Science and others.

In recent years, it has been found that some final semester students at UNUJA are still mini in basic religious understanding. Thus, UNUJA carries out acculturation between the tridharma of higher education and the values of Trilogy with the Five Consciousness of Santri in order to improve the process of identifying and searching for student identities in accordance with life guidelines. In addition, all students are required to take a competency test in the fields of Furudlul Ainiyah, Reading and Writing the Quran, Aswajaan, and Islamic Boarding School as a prerequisite for taking the Final Exam or Thesis Exam for the Undergraduate or Diploma Program.

In accordance with the trilogy of the first and second students, namely paying attention to the obligation of obligatory and self-introspection and abandoning great sins. The meaning of this sentence includes carrying out Furudhul 'Ainiyah in daily life in an obedient, disciplined and responsible manner. Performing Amar Ma'ruf Nahi Munkar, knowing the types of deeds that include minor sins and major sins, knowing the forms of Allah's sanctions (punishments) for perpetrators of minor sins and major sins.

Second, providing extracurricular programs in the Student Activity Unit (UKM). In this case, there is the Matan UKM (Ahlit Thariqah An Nahdliyah An-Naqsbandiy Student) and the habit of praying in congregation during the day with a break. All KBM activities are a manifestation of religious awareness, Scout UKM is part of the implications of national and state awareness.

Thus, students who take part in UKM Matan carry out the recitation of Shalawat and Dhikr Jamaah every Thursday. In addition, UNUJA Scout UKM often conducts coaching and service to secondary education institutions, both internal and external, of the Nurul Jadid Islamic Boarding School.

Third, workshops and seminars. In general, the University often organizes seminars, talk shows, public discussions, workshops and trainings with various themes as needed through Student Organizations under the auspices of Nurul Jadid University, both through Intra-Campus Organizations in the form of the University

Student Executive Board (BEM-U), BEM Faculties and Study Program Student Associations (HMPS) as well as Intra-Campus Organizations in the form of the Indonesian Islamic Student Movement (PMII) and Students of the Pondok Development Institute (LP. POMAS).

Thus, Knowledge Awareness and Organizational Awareness are highly respected in higher education settings. This is evidenced by the many seminars and book reviews held throughout the year ranging from national themes, socio-cultural issues, political issues, climate change and ecology to technological developments. Finally, students gain additional knowledge outside of college in the form of experience as a support for the knowledge that has been obtained in the classroom.

Fourth, the conversion of lectures into MBKM (Independent Learning Campus) and KKN to build villages. In this activity, students are chosen by the campus to serve themselves as public servants, not as guests. So that the slogan MBKM emerged as serving students who are required to always behave well and leave a good mark through the morals that have been taught in the pesantren. As Kiai Zaini Mun'im taught that Nurul Jadid students must be integrated into all levels, they are not allowed to think about their own economy and education. Whoever does not think about the people's struggle, then he should commit immorality.

After several years of implementing MBKM Santri Menabdi in various regions in the country and abroad, then it has an extraordinary positive impact on campus development. One of them is the number of new student forerunners who come from partner Islamic boarding schools who are interested in continuing their studies at UNUJA, the demand for research on study tours regarding the development of soft and hard skills at UNUJA to requests for cooperation from non-partner Islamic boarding schools for UNUJA students to be the support for learning at their Islamic boarding schools.

Fifth, the determination of campus regulations through the Lecturer and Student Ethics Court. In this way, the institution formulates rules for all campus residents, including lecturers, employees and students. The rules in question are not much different from the rules of the pesantren such as dress etiquette, ethics of contact with lecturers, rules that limit the interaction of men and women with the specifics

of the male and female regions and other special rules and casutics such as in the second Santri Trilogy, namely self-reflection and abandonment of great sins.

CONCLUSION

This study reveals that Universitas Nurul Jadid (UNUJA) has effectively incorporated the values of the Santri Trilogy and the Five Consciousness Principles of Santri into the development of a pesantren-based higher education curriculum. These values are not merely slogans but are implemented through five strategic steps: first, the integration of pesantren and university curricula is achieved by embedding local content, which is grounded in pesantren values, into core academic courses. Second, extracurricular programs that promote religious and national awareness are implemented, including Student Activity Units (UKM) and the practice of congregational prayers. Third, the organization of workshops, seminars, and public discussions is conducted to enhance students' organizational skills and knowledge awareness. Fourth, the Merdeka Belajar Kampus Merdeka (MBKM) program is executed, emphasizing community service that aligns with pesantren ethics. Finally, the establishment of campus ethical regulations reflects the principles inherent in pesantren values. These findings indicate that pesantren values, such as the Santri Trilogy and the Five Consciousness Principles, continue to be relevant and serve as a foundational framework for shaping graduates who are ethical, competent, and adaptable to global changes.

This study presents several limitations. Firstly, it was conducted exclusively at Universitas Nurul Jadid, which may result in findings that do not adequately represent the diverse characteristics of pesantren throughout Indonesia. Secondly, the study does not employ a multidisciplinary approach to analyze the effects of the Santri Trilogy and the Five Consciousness Principles in relation to digital competencies, interfaith relations, and other contemporary challenges. The study advocates for the expansion of the sample scope by incorporating a variety of pesantren throughout Indonesia to achieve a more comprehensive understanding of the diverse methodologies employed in integrating pesantren values into educational curricula. Furthermore, subsequent research should assess the direct effects of

implementing the Santri Trilogy and the Five Consciousness Principles on the success of graduates within the global workforce and society.

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