

## METHOD OF COMMUNICATIONS ISLAMIC EDUCATIONAL INSTITUTIONS IN BUILDING BRANDING IMAGE SYMBOLIC INTERACTION STUDIES

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### Abstract :

*The focus of this study is to investigate the influence of integration between pesantren and universities in shaping student character, taking into account aspects such as values, culture, and habits reflected in campus life. The purpose of this study is to understand more deeply how this integration affects student character building, as well as to identify effective strategies in optimizing the positive influence of pesantren-university integration in the context of character education in universities. This study used a qualitative approach with interviews and observations of UNUJA students and academic staff. The results showed that the integration between pesantren and universities has a significant impact on the character formation of UNUJA students. The values, culture, and customs of pesantren are reflected in various aspects of campus life, and these influences shape the identity and personality of students. In addition, this study also identified several effective strategies in optimizing the positive influence of pesantren-university integration for character education in universities. Research has also identified effective strategies to increase the positive influence of such integration in character education in higher education. This shows that pesantren values have a significant positive impact on higher education, as well as strengthen the institution's commitment in developing noble morals and character.*

### Abstrak:

*Fokus penelitian ini adalah untuk mengetahui pengaruh integrasi pesantren dan perguruan tinggi dalam membentuk karakter mahasiswa, dengan memperhatikan aspek-aspek seperti nilai, budaya, dan kebiasaan yang tercermin dalam kehidupan kampus. Tujuan dari penelitian ini adalah untuk memahami lebih dalam bagaimana integrasi ini mempengaruhi pembentukan karakter mahasiswa, serta untuk mengidentifikasi strategi yang efektif dalam mengoptimalkan pengaruh positif integrasi pesantren-universitas dalam konteks pendidikan karakter di perguruan tinggi. Penelitian ini menggunakan pendekatan kualitatif dengan*

wawancara dan observasi terhadap mahasiswa dan tenaga akademik UNUJA. Hasil penelitian menunjukkan bahwa integrasi pesantren dan perguruan tinggi memberikan dampak yang signifikan terhadap pembentukan karakter mahasiswa UNUJA. Nilai-nilai, budaya, dan adat istiadat pesantren tercermin dalam berbagai aspek kehidupan kampus, dan pengaruh tersebut membentuk identitas dan kepribadian santri. Selain itu, penelitian ini juga mengidentifikasi beberapa strategi efektif dalam mengoptimalkan pengaruh positif integrasi pesantren-universitas terhadap pendidikan karakter di perguruan tinggi. Penelitian juga telah mengidentifikasi strategi efektif untuk meningkatkan pengaruh positif integrasi tersebut dalam pendidikan karakter di perguruan tinggi. Hal ini menunjukkan bahwa nilai-nilai pesantren memberikan dampak positif yang signifikan terhadap pendidikan tinggi, serta memperkuat komitmen lembaga dalam mengembangkan akhlak dan akhlak mulia.

## INTRODUCTION

Pesantren is the oldest educational institution inherent in the course of Indonesian life since hundreds of years ago, it is an educational institution that can be categorized as a unique institution and has its own distinctive characteristics, so that it currently shows its brilliant capabilities through various episodes of the times with the plurality of polemics it faces (Umam, 2020; Ilyas et al., 2022; Rusdi et al., 2022). Pesantren also serve the needs of education when the community needs it, especially when modern educational institutions, which are generally formal, have not been able to penetrate remote villages. At that time the world of pesantren became a symbol that connected the rural world with the outside world (Hamidah & Chasannudin, 2021; Diana, 2023; Kawakip et al., 2023).

Historically, pesantren are Islamic educational institutions developed indigenously by the people of Indonesia (Emzaed et al., 2021; Ekaningsih et al., 2022; Wijaya & Khoir, 2022). Because actually pesantren are cultural products of Indonesian people who are fully aware of the importance of education for indigenous people who grow naturally (Aziz et al., 2021; Fathurrochman et al., 2021; Chuanchen, 2023). Nurcholis Madjid said that from a historical point of view, pesantren are not only identical to the meaning of Islam, but also contain the meaning of Indonesian authenticity (Mursyidi & Hannan, 2023).

The next pesantren is expected not only to produce cadres of scholars in the field of religion a sich, but also to be required to provide skills in other fields of science and technology (Susilawati & Astuti, 2022). The opportunities and strengths possessed by pesantren are the main capital in overcoming global challenges in order to continue to exist in providing color for the development of Islamic education, therefore not a few pesantren are modernizing by establishing Islamic higher education institutions to be able to answer global challenges (Hasanah & Hefniy, 2023; Arifin et al., 2024).

Higher education and pesantren are two educational traditions that have many differences (Castro et al., 2021; Budiharso et al., 2023; Rudolph et al., 2023). Higher education is a symptom in urban areas, while pesantren is a symptom in rural areas; Higher education is synonymous with modernity, pesantren is synonymous with traditionality. Higher education emphasizes more liberal

education, pesantren emphasize a conservative attitude that leans because it is centered on the figure of the kiai (Budiharso et al., 2023).

Change is a new challenge for pesantren to innovate so that pesantren education is able to exist and have a competitive advantage in meeting the complexity of community demands and the development of the times and globally. If pesantren is able to answer these challenges, then its existence will remain actual as an educational institution, da'wah and the main stronghold of Islamic civilization.

In order to answer this, it is time for Islamic boarding schools to build intensive communication with their stakeholders, so that mutual interaction can be established between one another. What is needed by pesantren can be met by the community, and vice versa, various community needs for educational activities in pesantren can be met, both directly and indirectly.

Communication with the principle of mutual relationship and upholding Islamic values, such as shiddiq, amanah, tabligh and fathonah. Through this principle, it is hoped that harmonious communication and interaction will be created, mutual respect, mutual understanding, mutual trust, and cause a positive image between the two parties.

Communication that is carried out intensely will be able to influence each other and there is a reciprocal relationship between one another. The process of delivering messages through certain symbols between pesantren and the community proves that the interaction built is very good. Symbolic interaction theory teaches that meaning arises as a result of interactions between humans both verbally and nonverbally.

Symbolic interactionism assumes that the basis of human social life is communication, especially symbols, which is the key to understanding human social life (Arifin et al., 2024). The Existence of Symbolic Interaction between the Community Universitas Nurul Jadid (UNUJA), Paiton, Ptoolinggo, East Java is a university located in the middle of Islamic boarding schools as the object of this research, providing a deep understanding aimed at words, behavioral actions, deeds and so on.

Building a positive or Branding Image is very important to be carried out, to give confidence to the community in general, because building a Branding Image or positive image is closely related to the existence of a higher education institution. Many studies have raised studies on building a Branding Image or Positive Image, including; An accurate strategy is needed to build a Branding Image in higher education institutions, especially in the current modernization era (Budiharso et al., 2023).

Likewise, what was conveyed by Fathurrochman et al. (2021) that the strategy of forming Branding Image is important, one of the imaging strategies carried out by universities in presenting their university facilities, methods and models is by making a website containing information about the institution of the university, this is done as a form of college exhibition itself, With the aim of forming a good image in the eyes of the audience.

In addition, there is a need for good communication to build a madrasah image or positive image, because it will provide benefits to the institution,

namely: gaining great trust from consumers of educational services, some of whom are able to attract or influence other parties (Budiharso et al., 2023).

Likewise, research on Symbolic Interaction that can improve image or Branding Image, as the results of research Mursyidi & Hannan, (2023), Company profile or a collection of written images about some company facts that are officially presented are used to form image and reputation through writing and images. The philosophy, motto or value system of Cimahi City is conveyed in writing because it requires contemplation to interpret it. Company profile has advantages over other media in showing the character or personality of Cimahi City and providing a correct understanding for stakeholders about anything related to Cimahi City to the public, including policies, strategies, programs and activities to change the brand of Cimahi City as a Creative City. (Budiharso et al., 2023) also said in his research on symbolic interaction that symbols, symbols and behaviors greatly affect the increase in Branding Image, as done by PT.

From some of the studies mentioned above, it means that symbolic interactions have a big role in building the image or branding image of an individual or community. Departing from this, researchers are interested in focusing their studies on symbolic interactions carried out by Nurul Jadid University (UNUJA), Paiton Probolinggo with its community to obtain a positive image.

This research presents novelty by proposing an innovative approach that integrates pesantren tradition with digital technology as a means to strengthen symbolic interaction between Universitas Nurul Jadid (UNUJA) and its community. Through the development of mobile applications or special digital platforms, this research offers new solutions in expanding reach and increasing community involvement with pesantren. This approach not only renews the image of pesantren as an educational institution, but also allows pesantren to remain relevant and responsive to the demands of the times while maintaining its traditional values. Thus, the uniqueness of this research lies in the combination of traditional and modern aspects, creating a new space for dynamic and sustainable symbolic interaction between pesantren and society.

## RESEARCH METHODS

This study uses a descriptive qualitative approach to explore symbolic interactions in building the image of higher education institutions, especially the Society of Nurul Jadid University (UNUJA) Paiton Probolinggo (Adler & Lalonde, 2020). This research method emphasizes an in-depth understanding of the phenomenon under study through analysis, text interpretation, and interview results. The data collected is in the form of words, sentences, or images that have meaning and trigger more real understanding. This study aims to describe the implementation of problem-solving procedures related to symbolic interaction, so that the object of the problem can be clearly exposed.

This study used qualitative descriptive methods with data collection techniques in the form of direct observation and interviews with related parties, such as community members of Universitas Nurul Jadid (UNUJA) Paiton Probolinggo. The collected data is then analyzed through data display, data

reduction, and conclusions. This approach allows researchers to provide a comprehensive picture of how symbolic interactions in UNUJA community activities affect the formation of the branding image of such higher education institutions. Thus, the study not only presents a detailed description, but also makes it possible to understand the implications and impact of symbolic interaction on the image of the institution in more depth (Alam, 2021).

The data analysis techniques used in this study are datadisplay, data reduction, and conclusions (Mezmir, 2020). Datadisplay is the initial stage where data collected from direct observations and interviews are presented visually or narratively, either in the form of tables, graphs, or written narratives. After that, data reduction is carried out, which is the process of simplifying, selecting, and combining relevant data to identify patterns or main findings. The final stage is conclusions, where researchers analyze the results of data reduction to conclude key findings, explain the implications of the research results, and relate them to relevant theories. Through this data analysis process, the research provides a deep understanding of how symbolic interactions affect the image formation of higher education institutions, UNUJA Paiton Probolinggo.

## **FINDINGS AND DISCUSSION**

In the findings and discussion of this study, an in-depth analysis of the symbolic interaction between Universitas Nurul Jadid (UNUJA) Paiton Probolinggo and its community is given in the context of forming the image of higher education institutions. Through the use of rigorous analytical techniques on direct observation data and interviews, it is explained how symbols that appear in social interactions affect people's perception and understanding of UNUJA. The results of this study provide valuable insights into the role of symbolic interaction in shaping the identity and branding image of a higher education institution, as well as its implications in the context of education and society. The major frameworks that will be discussed and studied in this study are as follows:

### **Studying and Building *Akhlakul Karimah***

The symbolic action in the motto of the Nurul Jadid Islamic Boarding School which houses UNUJA "Reciting and Building *Akhlakul Karimah*" this motto is the main attraction for consumers to choose UNUJA as a place to gain knowledge because UNUJA is within the scope of pesantren, of course, all policies cannot be separated from pesantren policies. Both from lecture activities and so on.

"Between UNUJA and Pesantren Nurul Jadid there is a close and inseparable relationship. UNUJA stands under the auspices of pesantren and upholds the spirit of the motto 'Reciting and Building *Akhlakul Karimah*' which is the foundation for academic activities and student character building. Data shows that around 80% of students choose UNUJA because of its pesantren base. Thus, the characteristics of pesantren are reflected in the culture and habits of UNUJA students, becoming the main pillar in the formation of character and morality in the campus environment (I\_MBU\_2023)."

The results of an interview with Mohammad Bahrul Ulum, S.Fil.I., M.Phil., Head of Public Relations and Cooperation, revealed that the integration between Nurul Jadid Islamic Boarding School and Nurul Jadid University (UNUJA) has a significant impact on students. There is a close relationship between UNUJA and pesantren, where UNUJA stands under the auspices of pesantren and adopts the spirit of the motto "Reciting and Building Akhlakul Karimah" as the foundation of academic activities and student character building. Data shows that around 80% of students choose UNUJA because of its pesantren base. This shows that the characteristics of pesantren, including values, culture, and habits, are reflected in the lives of UNUJA students, which are the main pillars in the formation of character and morality in the campus environment. Thus, integration between pesantren and universities plays an important role in shaping the identity and personality of UNUJA students and strengthening the institution's commitment in developing noble morals and character.

Because currently character development that has been pursued in various forms has not been realized optimally. This is reflected in the increasing cases of crime, destruction of the natural environment, human rights violations, promiscuity, pornography, brawls between students, riots and corruption. This behavioral picture shows that our nation is facing a moral or moral crisis (Mezmir, 2020).

This was also conveyed by the Head of Public Relations and Cooperation Mohammad Bahrul Ulum, S.Fil.I., M.Phil. that between UNUJA and Pesantren cannot be separated because UNUJA is within the scope of pesantren, and this is a characteristic of UNUJA, even 80% of students who enter UNUJA based on survey data have reasons because UNUJA is based on pesantren.

So that the characteristics of Nurul Jadid Islamic Boarding School "Reciting and Fostering Akhlakul Karimah" are also conveyed to UNUJA students and even to the academic community, and it has become a habit and even a culture for UNUJA students.

Juvenile delinquency is one of the problems in the world of education, be it at the elementary, junior high, high school, even tertiary levels. Juvenile delinquency is prone to occur during school age due to the influence of the surrounding environment that is less supportive and affects peers who are not good. Especially at the university level where these teenagers have to pursue dreams to get a better education, even to the point of having to migrate out of town and not infrequently even have to leave their families out of the island. Conditions like this result in adolescents being far from the supervision of parents and families (Mursyidi & Hannan, 2023). Therefore, UNUJA which is a pesantren-based higher education institution has an important role in building the character of adolescents in the current modernization era.

### **Student Ethics for Lecturers**

The symbolic act in the behavior of students standing and sideways in unison forms a line when the Rector, Vice Rector, dean and lecturer pass in front of him. Students naturally act unregulated, as if they were used to it. The action becomes a symbol that contains the meaning of respect given by students to

someone who is an educator and role model, and a form of welcome and appreciation to guests.

Bahrul Ulum also said that this phenomenon is a special attraction for the public why they choose UNUJA as a place to forge knowledge, because the influence of Ethics is very visible in the habits of adolescents, and it will continue to become a habit in everyday life (Irfan Hasanuddin, 2020), even students who do not have a pesantren background will do the same as students who do not have a pesantren background, Therefore, the environment is very influential on the surrounding conditions.

Bahri as a student who is not domiciled in the Islamic Boarding School said that: "Of course, I am not domiciled in the Islamic Boarding School, but I feel the influence of pesantren culture in campus life. Indirectly, I followed what students who live in pesantren did, and it was beyond my awareness. For example, when I see a student standing or ducking when passing or a leader passing in front of him, I also follow that action. This shows that pesantren culture not only influences students who come from pesantren, but also creates an atmosphere that involves all students, including me (I\_B\_2023)."

Without us realizing it, a moral crisis is hitting young people in the millennial era. This makes us concerned about the conditions that befall the next generation of the nation if left unchecked what Indonesia will be like in the future. Today's moral crisis is more prevalent among teenagers. Because in this adolescent phase, children still experience uncertainty and are looking for their true identity (Mursyidi & Hannan, 2023).

The campus is the main center of student activities, which is a place to gain knowledge, insight and experience. Therefore, ethics are needed by students in everyday life on campus as an answer to the moral crisis in this era. One of the ethics of a student towards lecturers is to respect and appreciate lecturers who have provided knowledge to students (Budiharso et al., 2023).

### **Code of Dress**

Symbolic actions on student behavior in dressing by covering the aurat, polite, and simple students wearing trousers (not perforated) tops, hems, or t-shirts. Female students wear gamis or skirts and tops (not t-shirt material), not waist-wrinkled, open, and tight, and hijab with a simple model. The clothing reflects the application of Islamic teachings to physically visible students, where student clothing models are first seen as assessment material for universities. Student behavior in dressing with aurot and polite means that UNUJA society really maintains promiscuity which can invite things that are not cold because of cases of promiscuity, harassment often starts from an interest in how to dress that shows body curves (Aziz et al., 2021).

Bahrul Ulum said that: "This action is a meaning of UNUJA's base which is within the scope of pesantren. This is a magnet that can build a positive image of UNUJA in public view. Nonetheless, the deeper purpose of this action is to disseminate and broadcast the teachings of Islam which are currently in decline. Thus, such actions not only reflect the culture of pesantren, but are also rooted in deeper religious values (I\_B\_2023)."

To arrive at the criteria of Muslim women who have charisma is not easy and requires an uphill battle, this effort is carried out through continuous training so that under any conditions, the readiness of their attitudes and behaviors will be tested. In addition to training in implementing good Muslim behavior, a Muslim woman also fills her religious knowledge and understanding by attending religious studies internally (Mursyidi & Hannan, 2023).

Fitriatul Hasanah as a student of UNUJA said that "female students also realize that clothing is only a physical appearance that must also be supported by the formation of attitudes and attitudes that reflect identity as Muslim women and as students at UNUJA who are within the scope of pesantren, hence, the consequences of hijab clothing and behavior in accordance with good Muslim morals (I\_FH\_2023)."

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A person's style of dress largely reflects the moral values of the person, in society and how the person lives. Most teenagers today abuse the era and technology that is already sophisticated. Moreover, teenagers now really like to follow fashion trends, not only teenagers but starting from children, parents and others really like to follow westernized clothing styles (Mezmir, 2020).

### **Respect for Islamic holidays**

The symbolic act of lecture holidays during Islamic holidays, when commemorating Islamic holidays and fasting sunnah UNUJA lecture activities are closed, this is found in many boarding schools, but not all universities, both formal and private, implement these policies, for example Islamic New Year, Mawlid commemoration of the Prophet Muhammad SAW, fasting tarwiyah, 'arofah, tasu'ah and ashuro. This action contains the meaning of respect, glorification and holidays in Islam and habituation to the fasting of Sunnah.

Furqon as the head of the UNUJA Quality Assurance Agency said that: "For educational institutions that are within the scope of pesantren such as UNUJA, the process of habituation to fasting sunnah contains the meaning of tirakat, often fasting so that it is easier to understand learning and cannot be separated from the blessings of the knowledge learned. Holidays for learning activities during holidays and fasting are highly recommended Sunnah fasting is deliberately applied because it is one way to instill student familiarity. This habituation tends to be done by Islamic boarding schools, when juxtaposed with other educational institutions or in family education in the community. It can be said, this habituation is often found in Islamic boarding schools. This action contains meaning, there is an effort to apply the habituation of sunnah fasting to students or the academic community (I\_F\_2023)."

Respect for Islamic holidays is a very important value, especially in educational institutions that are places to instill character and mentality in

students (Mursyidi & Hannan, 2023). This is found in UNUJA which is a pesantren-based campus, therefore it is no stranger to educational institutions located in Islamic boarding schools to celebrate Islamic holidays filled with positive activities.

This action has its own charm as a pisistive image or branding image that automatically becomes a magnet for the public or the public to study at UNUJA, and certainly does not eliminate the purpose or basic value of UNUJA namely Shiar and instilling Islamic values to the entire community collectively, this was conveyed by the head of public relations and cooperation Bahrul Ulum.

### **Different-Sex Interactions**

A symbolic act of separation of UNUJA activities between the opposite sex. This is applied in all campus activities at UNUJA, both lectures, extracurricular, and administration such as programming and managing study plan cards (KRS) or semester result cards (KHS). In fact, it is not uncommon for campus security officers to act to disband, if there are activities involving the opposite sex, this action means that UNUJA instills character in students so that there is no promiscuity as has been rife in the outside world, this is a special attraction for consumers in the midst of a crisis of character and morals, evidenced by several cases of sexual harassment in the academic or non-academic world (Ekaningsih et al., 2022; Wijaya & Khoir, 2022).

Being distancing, bowing your eyes and speaking quietly to the opposite sex other than mahrom, both students and lecturers in the campus scope is a manifestation of the meaning of limiting student behavior, to maintain Islamic values and as a filter against social influences, as conveyed by the head of the Public Relations and Cooperation Section of Bahrul Ulum, even according to Bahrul Ulum, students or students who are not domiciled in pesantren will do this Similarly, this is expected not to happen in the scope of campus, instead it becomes a habit of UNUJA students when outside campus or even when they have graduated from UNUJA.

Ubaidillah as a UNUJA student said that: "There is a strange feeling when acting outside of that culture, and sometimes it will invite the attention of students who are around when for example talking to the opposite sex, because that behavior is not a habit on campus (UNUJA) unlike campuses that do not have activity restrictions (I\_U\_2023)."

The restriction efforts carried out by UNUJA have the meaning of guarding against promiscuity that often occurs from interactions between different types, because promiscuity is a negative behavior as an expression of adolescent rejection. Behaviors that include promiscuity are premarital sex, alcohol and drug consumption, clubbing, pornography and cybersex consumption, smoking, and gang fights (Hasanah & Hefniy, 2023). This discursion is believed to be the result of the entry of foreign cultures into the unfiltered influence of globalization in Indonesia. Consisting of the word's 'association' and 'free', this negative stigma against discursion appears in the word 'free' which can be interpreted as things that are not related to responsibility (Hasanah & Hefniy, 2023; Arifin et al., 2024).

## **Tolerant Behavior and Respect for Differences**

The symbolic act of reading istighosah by the academic community with students during the new year AD, or other religious holidays, because the new year is a lively event to celebrate, people tend to celebrate the new year with fireworks and walks with family, but not with UNUJA, perkulihan activities are replaced with joint istighosah between students and the academic community of UNUJA to appreciate the differences between religions, As well as filling with Islamic values. This action means that you have different beliefs and fill positive activities in celebrating big days.

"The academic community together with UNUJA students carry out symbolic actions of reading istighosah during the new year AD or other religious holidays. Although the general public celebrates the new year with fireworks and family gatherings, UNUJA chooses to replace lecture activities with istighosah, involving students and academic staff, as a respect for religious diversity. This action is carried out to fill the celebration with Islamic values and as a form of appreciation for differences in beliefs, affirming the importance of filling positive activities in celebrating holidays (I\_F\_2023)."

As a pluralistic society, since the beginning the Indonesian nation has been known as a moderate and tolerant religious society, and even an example of religious tolerance in the world. However, in this reform era, incidents of conflict between citizens, including those with religious backgrounds, actually increased compared to during the New Order era (Hasan Agus & Ummah, 2019), therefore Achmad Fawaid as Head of the Institute for Publishing, Research and Community Service said that the commemoration of interfaith holidays at UNUJA was filled with positive activities. In the hope that it can become a collective awareness of tolerance between differences both in religion and so on.

Tolerance is an attitude that must be interpreted as important and should exist in every individual. Tolerance is the key to unity and peace in all aspects of life, which basically have differences in it (Mursyidi & Hannan, 2023). This attitude of tolerance has been applied by the UNUJA community, by not condemning the act of commemorating different religious holidays, even filled with positive activities such as through joint istigosah by UNUJA students and the academic community.

This research highlights the integration between Nurul Jadid University (UNUJA) and Nurul Jadid Islamic Boarding School and its impact on students and the campus environment. There is a close relationship between UNUJA and pesantren, where the spirit of the motto "Reciting and Building Akhlakul Karimah" is the basis for academic activities and student character building. Data shows that around 80% of students choose UNUJA because of its pesantren base, which is reflected in student culture and habits. Thus, this integration becomes important in the formation of student identity and personality as well as in the development of noble morals and character.

In addition, restrictions on activity between the sexes were also the focus of this study. Symbolic actions performed by students, such as standing and

welcoming lecturers, show respect and glorification for educators. It also reinforces the deep religious values that form the basis of education at UNUJA.

Furthermore, respect for Islamic holidays is also an important part of campus life at UNUJA. Lecture holidays during Islamic holidays, such as the Islamic new year and sunnah fasting, show respect for religious values and habituation to religious practice. It also reinforces the identity and commitment of the institution to the cultivation of character and morality. Tolerance and respect for religious differences were also important points in this study. The symbolic act of reading istighosah during the New Year or other religious holidays shows UNUJA's commitment to respecting religious diversity and strengthening tolerance in the campus environment. It also contributes to the collective awareness of the importance of tolerance in creating peace and unity.

This research provides a deeper understanding of how the integration between pesantren and universities can shape students' identities and personalities. By showing that pesantren values are reflected in the culture and habits of UNUJA students, this research contributes to strengthening the institution's commitment in developing noble morals and character. In addition, findings on the importance of symbolic actions such as joint istighosah in respecting religious differences show the university's efforts in building an attitude of tolerance and filling positive activities in celebrating holidays. This research also provides insight into the importance of student ethics to lecturers, as well as the influence of the pesantren environment in shaping student behavior and attitudes, even for those who do not have a pesantren background. In conclusion, this research makes an important contribution in the context of developing character education in universities, especially those based on pesantren.

## CONCLUSION

This research highlights the integration between pesantren and universities as a foundation in shaping student identity and character. It was found that the values of pesantren are reflected in the culture and habits of UNUJA students, which are the main pillars in the formation of character and morality in the campus environment. In addition, symbolic actions such as joint istighosah in respecting religious differences affirm the university's commitment in building an attitude of tolerance and filling positive activities in celebrating holidays. This strengthens the contribution of the institution in developing noble morals and character and emphasizes the importance of student ethics to lecturers. Thus, this study provides a deep understanding of the role of the pesantren environment in shaping student behavior and attitudes, and illustrates how the integration between pesantren and universities plays an important role in the development of character education in universities.

For further research, it is recommended to explore more deeply about the effectiveness of the integration of pesantren and universities in shaping student character. Research can involve surveys and interviews with students from diverse backgrounds to understand the impact of this integration holistically. In addition, it is necessary to expand the scope to compare the influence of the

pesantren environment with other educational institutions on the formation of student character. The results are expected to provide insight for the development of more effective character education in higher education.

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