

Value Management in Pesantren-Based University (Grounded Research on AKPAM System of UNIDA Gontor)

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Received: 20/07/2023

Revised: 01/11/2023

Accepted: 25/11/2023

Abstract

University-based Pesantren has a distinctive curriculum that develops and integrates the Pesantren system with its academic-university system. This means that the assessment at pesantren universities does not only apply to the academic side but also the boarding (kepesantrenan) side. If the academic side is assessed through the Cumulative Grade Point Average (GPA)/Indeks Prestasi Kumulatif (IPK), what about the value of boarding school? We explore the Student Activity Assessment Credit Score (Angka Kredit Penilaian Aktifitas Mahasiswa (AKPAM)) system at Darussalam Gontor University. We designed the qualitative study using a grounded theory approach. We found that AKPAM can counted as a system designed to calculate the kepesantrenan scores of UNIDA students; which is one of the process systems in Integrative Human Resource Development (HRD) typical of UNIDA Gontor; as a pesantren-based university. Second, the AKPAM system is proven to be directly proportional to the HRD theory proposed by Richard Swanson. Third, pesantren-based universities have proven to be competitive in terms of education management in this era. We highlight that this study expands the novel HR management pattern in pesantren universities; as indigenous education.

Keywords

Angka Kredit Penilaian Aktifitas Mahasiswa (AKPAM); Human Resource Development (HRD); Management of Pesantren, Pesantren-based university; UNIDA Gontor)

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1. INTRODUCTION

Pesantren is a typical Islamic educational establishment in Indonesia (Prasetyo, 2022; Yunus, 2019); is the miniature of Islam in Indonesia (Helmy et al., 2021; Ni'am, 2015); which is increasingly developing with modern systems (Mansir, 2020; Mujahid, 2021, pp. 187–189; H. F. Zarkasyi, 2017); including the development of higher education; known as pesantren universities. The pesantren-based university is oriented to producing good and quality human beings in terms of both general knowledge and especially religious knowledge, the development of noble morals and skills; which according to Nur Hadi Ihsan's term as a civilized Muslim human being (Ihsan et al., 2021); To achieve this goal, Pesantren-based university integrates the university system with the Pesantren system (Ridho et al., 2023).

Likewise, the University of Darussalam Gontor can be said to be a pesantren-based university (Nasir & Rijal, 2021); because it integrates university programs that include *Tridharma* such as teaching, research, and community service carried out in tandem with the pesantren system - which is based on Pondok Modern Darussalam Gontor (PMDG) - such as various dormitory programs, mosques, languages, the study of tourist books, sports, tahfidz, a weekly discussion on Islamization, the exercise of thought, the exercise of the mind, exercise of taste, etc. which are conditioned in an environment (*milieu*) of 24-hour pesantren life (Sekretaris Universitas, 2022); From the integration of the system is expected to be born alumni who have strong faith, greedy for knowledge and compulsive struggle; faith (*iman*), knowledge (*ilm*) and charity (*amal*) (DKP-UNIDA Gontor, 2022a). This means that the assessment at pesantren universities does not only apply to the academic side but also the pesantren side or the non-academic value. If the academic cognitive value is assessed through the Cumulative Grade Point Average (GPA); *what about the pesantren value?*

We draw a grounded approach to describe the pattern of HRD management aspect by exploring various studies with related themes. Among the most relevant research studies are those conducted by Deki Ridho et al. (2023) which highlighted the daily activity schedule of UNIDA students (Ridho et al., 2023); while Anggara and Widodo (2022) highlighted the management side of UNIDA's business units (Anggara & Widodo, 2022); The tafsir approach was used by Munawar et al. (2023) to examine the verses of Jihad and Khilafah as an understanding of counter-radicalism for UNIDA students (Munawar et al., 2021); While Rochma et al. (2021) examined the side of Arabic language education at UNIDA (Rochma et al., 2021); Suftratman, et al. (2022) examined UNIDA's strategy in dealing with Covid-19 (Suftratman et al., 2022); Setiawan and Nurwahid (2023) examined the branding management of Laziswaf UNIDA (Setiawan & Nurwahid, 2023); Rahmawati and Khasanah (2019) examined the strategy of the UNIDA Mawaris Center in implementing mawaris in Muslim families (Rahmawati & Khasanah, 2019); UNIDA's e-learning strategy was examined by Setyaningsih et al.; (Setyaningsih et al., 2019) Nugraha et al. (2021) examined the role of UNIDA in economic literacy; While Mudiarmoko et al. (2021) looks at the management of waqf books at UNIDA (Musthafa et al., 2021); Nurmadya et al. studied UNIDA Inn's strategy in developing halal restaurants (Nurmaydha et al., 2019); Murdiarmoko et al. (2023) also wrote about the UNIDA business unit's barbershop strategy; (Muriyatmoko et al., 2023); Chandra and Mubarak conducted a comparative study on the Islamization of international relations between UNIDA, Sunan Ampel State Islamic University (UIN) and Muhammadiyah University of Yogyakarta (UMY) (Candra & Mubarak, 2021); Human resource management at UNIDA was studied by Maghfiroh and Mubarak (Maghfiroh & Santosa, 2020); those system created to modernize higher education management (Badrudin & Nurdin, 2019).

After conducting the aforementioned literature review, we found that no research or study conducted using a grounded approach as we provide here to describe what is AKPAM and how it is significant as a novel HRD system in pesantren-based universities aimed to either modernization of the educational system and ensuring the graduate quality or creating a both theoretical and practical aspect of HR management with Islamic values.

We argue, that Grounded theory is considered appropriate for this research. The grounded method

aims to theorize the phenomena that the researcher encounters (Glaser & Struss, 2006). In this case, the phenomenon to be studied is the Student Activity Assessment Credit Score (*Angka Kredit Penilaian Aktifitas Mahasiswa* (AKPAM) system used by UNIDA Gontor to record the boarding school grades of its students.

2. METHOD

We perform field research as a part of the grounded method, to interview the informants who: 1) develop the AKPAM theoretical and practical, 2) lectures who use the AKPAM as tools for assessing their students and scoring them to IPKs, 3) lectures in management science who argue that AKPAM system counted as modernization of management in pesantren-based university. We also observed this university for 2 years. Although based on the type of data, this research includes qualitative research where the data obtained is in the form of narratives rather than numbers. In short, our own grounded research will be done in several stages; *First*, we formulate that AKPAM was a novel HR Management system to describe (Kaldjubi Kesa & Sainuddin, 2020). *Second*, collecting and analyzing the narratives from informants. (Ruswandi, 2016) We deeply interacted with this pesantren-based university by staying for 2 years to collect the data by analyzing symbolic interaction between AKPAM, students, and lecture also the stakeholders. (Budiasih, 2014)

We argue, that grounded research approaches the findings in our interviews to analyze the pattern concerning what, how, and why the pesantren-based university developed its AKPAM which converges the modernization of the institution model in assessing their student's competencies. We also invite the lectures in management science to discuss in a focus group aimed at understanding the praxis of AKPAM with the Human Resource Development area of study. The very basic assumption which was accepted by major of those lectures shows us, that this AKPAM was not only a modernization; but also a novel way of managing human resources in a pesantren-based university. Based on their agreement, we trace the pattern in developing this AKPAM from both practical and theoretical aspects enriching with interviews and observations performed in that university.

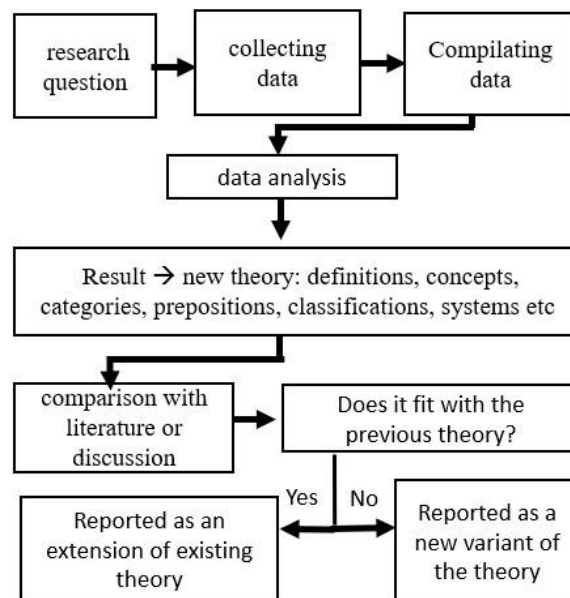


Figure 1. Grounded research steps (compiled by authors)

3. FINDINGS AND DISCUSSIONS

After doing 2 years of observation and interviewing at least 100-200 lectures (including rectors and senior lecturers in university structural positions) and students who participated in AKPAM, we classify some findings as follows: *First*, the definition of AKPAM or Student Activity Assessment Credit Score. A credit score is the weight of the value of each activity and or a collection of activity points determined based on an assessment of the achievements and activities that a student has achieved; student activities are both curricular and extracurricular learning processes that include reasoning, interests and talents, and community service, which are part of the implementation of the *Tridarma* of higher education (Rector, 2014). Thus, AKPAM can be said to be a mechanism for evaluating both curricular and extracurricular activities of UNIDA Gontor students.

Second, the activities and their categories. The activities that can be recorded in the AKPAM system are all curricular, co-curricular, and extra-curricular student activities (Rector, 2014). Of all these activities, they are then classified into several types of activities, namely, scientific, spiritual, organizational, arts and sports, community, and experiential/competitive (Putra et al., 2021b; Rector, 2014). Examples of scientific activities are seminars, scientific workshops, scientific discussions, and publications; while spirituality is praying in congregation at the mosque, *Tadarus al-Quran*, *Tahfidz*, *Sunnah* fasting, etc.; arts and sports such as soccer and basketball; arts such as painting, drama performances; social such as volunteering for natural disasters and donating blood; and experiences such as being a delegate to competitions outside the campus (Putra et al., 2021b; Rector, 2014). These types of activities have been recorded in a database: The AKPAM information system, which is integrated with UNIDA's SIAKAD system (*Sistem Informasi Akademik*) (Putra et al., 2021b, 2021a) which allows students to submit their activity reports on their own.

International activities have more weight than local and national activities. Also influencing the weight is the determination of participation, such as participant or speaker; where the value as a speaker is greater than the value as a participant. Also, the duration of the activity, for example, occasional activities such as proctoring exams, or long activities such as being a homeroom teacher; where occasional activities have a lower value weight. Each activity reported by a student is assigned a point value according to a predetermined point weight. Based on those facts, we conclude the *Third, Appraisal*. Activities recorded in the AKPAM information system receive evaluation points with different weights depending on the status of the activity (DKP-UNIDA Gontor, 2022a). The difference in weight is the level of activity, whether it is local, national, or international (DKP-UNIDA Gontor, 2022a). The accumulation of points that students must achieve each semester is a minimum (pass) of 200 points or 2.0 when converted to the Cumulative Kesantrian Grade Point Average (Kesantrian-GPA)/*Indeks Prestasi Kesantrian* (IPKs), and the maximum value received by the system is 400 points or 4.0 when converted to IPKs (Rector, 2014). If the student's score is above 400 points, it will still be stored in the system and is useful for identification of outstanding students (DKP-UNIDA Gontor, 2022a). The completion of IPKs each semester is a requirement for students to take the Final Semester Examination. The value of each semester is added to the accumulative IPK value while being a student at UNIDA.

Talking about values can have a close relation with the university's vision and mission. We found that both vision and mission (VMTS) are inculcated through the activities measured and monitored by the AKPAM system to assist the students and the lecturer in knowing about their student's competencies. We trace also, that the competencies are important things planned to inculcate in student's self. Therefore, we conclude the *Fourth, is competence*. These activities will lead to a variety of three master competencies, namely the competencies of knowledge (*ilm*), faith (*iman*), and charity (*amal*) (Badi, 2023; DKP-UNIDA Gontor, 2022a; Putra et al., 2021b). There may be different competencies in one activity. For example, a seminar held by UNIDA is a kind of scientific activity, but it has different master competencies. So the speaker in the seminar will get a value for the master competence of knowledge (*ilm*), while the committee will get a value for the competence of charity (*amal*), while the officer reading the prayer will get a value for the competence of faith (*iman*). Similarly, in spiritual

activities such as congregational prayer in the mosque. The congregation will get points for the main competence of faith (*iman*), but the mosque *takmir* will get points for the main competence of charity (*amal*). While the *kultum* officer after the congregation will get points in the main competence of knowledge (*ilm*). This means that all activities will be recorded in 3 main competencies i.e. knowledge (*ilm*), faith (*iman*), and charity (*amal*).

In terms of pesantren management at UNIDA, which refers to the Pondok Modern Darussalam Gontor (PMDG) system, the three main competencies – knowledge (*ilm*), faith (*iman*), and charity (*amal*) - are parallel to the *Pancajiwa* (Five Spirits) and PMDG motto. The Five Spirits (*Pancajiwa*) include sincerity, simplicity, *ukhuwah Islamiyah*, independence, and freedom (A. S. Zarkasyi, 2010). Meanwhile, PMDG's mottos are noble characters, sound bodies, broad knowledge, and independent minds (Amrullah, 2020). In the AKPAM system, the *Pancajiwa* (Five Spirits) and Motto are broken down into 15 competencies, which include Analytical Thinking, Creativity and innovation, Cognitive Flexibility, Complex Problem Solving, Critical Thinking, Discipline and moral Consciousness, Sincerity and Service Orientation, Social Commitment, Islamic Brotherhood, Emotional Intelligence, Coordination with Others, Negotiation, Judgment & Decision Making, Leadership & Social Influence, and Self-Reliance (Putra et al., 2021b).

The details are; *one*, creativity and innovation; creativity and innovation are similar in nature. Creativity is the competence of a person who can create something new (product, solution, artwork, etc.) of value or something *out of the box* (DKP-UNIDA Gontor, 2022b). Innovation is an attitude that can renew what already exists, not create something new. It means renewal so that it can inspire people to do things differently. This can be trained by thinking more and can be shown in the form of both scientific and technological works (DKP-UNIDA Gontor, 2022b). We see, that the "independent mind" as one of the mottoes, is permitted after they are acquainted based on knowledge of ethics, noble character also the pesantren values as mandatory knowledge. (Amrullah, 2020; A. S. Zarkasyi, 2010). *Second*, is *analytical thinking*. This is the ability to identify problems, gather information, conduct research, and provide solutions (DKP-UNIDA Gontor, 2022b). The reason for this is certainly the breadth of knowledge, which is evident in the form of active discussions and the quality of the writing (Amrullah, 2020; A. S. Zarkasyi, 2010). This competency can be enhanced through leadership in organizations, class discussions, etc. *Third*, cognitive flexibility can be interpreted as the ability to learn new insights or knowledge that is not related to the discipline they have; or it can also be interpreted as the ability to reconstruct their knowledge spontaneously according to the situation and conditions; which is shown in the ability to handle problems that are not by their field of study (DKP-UNIDA Gontor, 2022b). As the basis of UNIDA, Gontor fulfills the competence of a broad knowledge and independent mind, paralleling the motto of Pondok Modern Darussalam (Amrullah, 2020; A. S. Zarkasyi, 2010). *Fourth*, *Critical Thinking*. This is a person's ability to question an idea, statement, or opinion that is presented to them. Critical thinking is also the ability to identify all aspects of a problem and understand why it occurs (DKP-UNIDA Gontor, 2022b). skill can be developed through frequent discussions, writing papers, and evaluating programs on campus. This is in keeping with the theme of being knowledgeable (A. S. Zarkasyi, 2010). *Five*, *Complex Problem Solving*, is the ability to solve problems from simple to complex (DKP-UNIDA Gontor, 2022b). It is shown in his success in solving problems in the dormitory, in the student council organization, in the study program, and so on. This is parallel to the motto of broad knowledge and an independent mind (Amrullah, 2020).

Six, *Discipline and Moral Awareness*. This is a demonstrated moral consciousness, as evidenced by his obedience to campus discipline and also the Sharia in campus life (DKP-UNIDA Gontor, 2022b). *Seventh*, *Sincerity and Service Orientation*. This is the awareness that is the implication of practicing *aqidah* in campus life (DKP-UNIDA Gontor, 2022b). It is shown in his willingness to volunteer (*ikhlas*) in campus activities as an administrator, and staff member in various units, offices, faculties, study programs, and student council organizations; which is also shown in his attitude of being ready to help, work on, and solve problems that arise in these institutions (Amrullah, 2020; A. S. Zarkasyi, 2010). *Eighth*,

Islamic brotherhood. This is an awareness that is a consequence of faith (aqîdah), which is shown in the form of communication with friends on campus with an atmosphere of brotherhood; and is shown in the breadth of association on campus(DKP-UNIDA Gontor, 2022b). This is parallel to the spirit of the *Ukhuwah* in the *Pancajiwa* of PMDG(Badi, 2023; A. S. Zarkasyi, 2010). *Nine, Community Involvement.* This is a caring attitude toward campus programs as evidenced by a high level of involvement in campus activities(DKP-UNIDA Gontor, 2022b). The skills included in *ukhuwah* and sincerity are also self-confidence (self-reliance)(Amrullah, 2020; Badi, 2023). *Ten, Emotional Intelligence.* This is emotional intelligence, or it can be called spiritual maturity(DKP-UNIDA Gontor, 2022b). This is a mature attitude in the face of various difficulties, the inconveniences of campus life, the punishment of oneself or one's friends, one's attitude, etc., which is based on a spirit of sincerity and simplicity(Badi, 2023).

Eleven, Coordinate with Others. This is the ability to work with or coordinate others to make a program or event on campus a success(DKP-UNIDA Gontor, 2022b); Whether in his capacity as chairman or member within *ukhuwah*(Amrullah, 2020; Badi, 2023; A. S. Zarkasyi, 2010). *Twelve, Negotiation.* This is an oral skill that is required in problem solving, in the success of a proposed program, such as seminars, social services, or other programs(DKP-UNIDA Gontor, 2022b); which requires confidence and extensive knowledge, as well as the freedom to negotiate(Badi, 2023; A. S. Zarkasyi, 2010). *Thirteenth, Judgment and Decision Making.* This is a person's ability to decide a problem, either at the faculty meeting table, in the study program, in the student council, or in real life on campus, both in the dormitory and elsewhere(DKP-UNIDA Gontor, 2022b); well as the freedom to make decisions, this competence requires confidence and extensive knowledge(Badi, 2023; A. S. Zarkasyi, 2010). *Fourteen, Leadership & Social Influence.* Leadership is one of the management functions to influence, direct, motivate, and supervise others to complete planned tasks to achieve organizational goals and objectives. A leader must have social sensitivity and be able to act according to the situation, be wise, open, and courageous to face problems, and be able to make decisions(DKP-UNIDA Gontor, 2022b). It's about self-confidence. It's about knowledge and freedom to make decisions(Badi, 2023; A. S. Zarkasyi, 2010). *Fifteen, Self-Reliance.* Self-reliance is a mental attitude that affects work(DKP-UNIDA Gontor, 2022b). People with an independent mentality will first do their work, in the scope of independent business is an entrepreneurial attitude, namely, to start their own business instead of joining other people's businesses and depending on others, which is parallel to the spirit of independence(Badi, 2023).

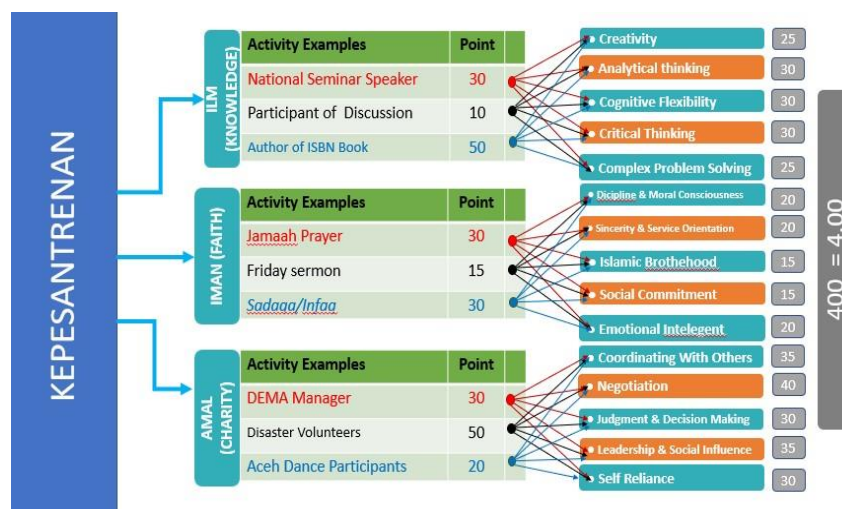


Figure 2. Overview of the Activities and Distribution of Competences (Source: DKP-UNIDA Documentation)

Several interesting points can be understood from the above scheme. *First* of all, the existing activity bank in the AKPAM system has - with the possibility of increasing each year - 576 activity slots with a total of more than 2000 points available. This means that the achievement of a minimum of 200 points as a requirement for graduation each semester is very open. *Second*, a balance is needed in each

category, especially activities based on science, faith, and charity. *Third*, the high and low value of a student's competence can provide an explanation that students have excellence in certain fields or competencies, so it is expected to be useful for their future decisions and help their life success after graduation.

Fifth, is the recording system. Technically, the recording and evaluation system takes place in the AKPAM information system, which is integrated with the UNIDA SIAKAD system. The scheme is shown below:

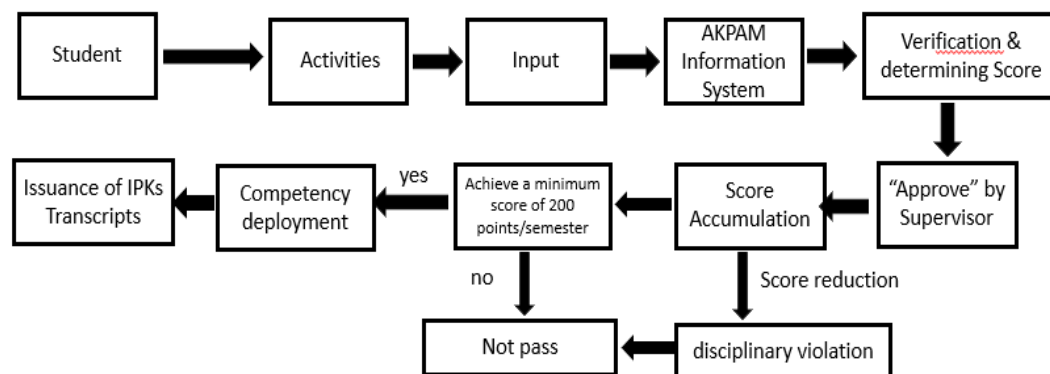


Figure 3. Flowchart of Student Activity Assessment Process (compiled by authors)

The diagram above shows the flow from the input of the AKPAM scores to the output in the form of an IPK transcript or a Competency Report Card (Putra et al., 2021b). This process begins with students participating in an activity (DKP-UNIDA Gontor, 2022a). Reports of activities, along with necessary documentation, are documented in the AKPAM system, seamlessly integrated with each student's SIAKAD. (Putra et al., 2021b). The system verifies incoming data by checking proof of activity, considering factors such as the appropriateness of the event's time and location. The AKPAM system then determines the score. (DKP-UNIDA Gontor, 2022a). The subsequent step involves the supervisor's "approve" action, signifying their endorsement of the activity. (Putra et al., 2021b). Supervisors are unable to approve data if there are uncertainties about the entered data or if the information is discovered to be false, fabricated, or in violation of ethical standards. (Interview, 2023b); For instance, if a report involves the publication of an article, the system can verify it, but the supervisor must assess the article's content. If the content contradicts the Islamic worldview or UNIDA's life philosophy and violates ethical values or norms, the supervisor may choose not to approve it. (Interview, 2023b).

The next process is that the system will accumulate points for all activities that have been "approved" by the supervisor. In this process, there can be a reduction of points if students are found to have violated campus discipline. This is possible because the AKPAM system is also integrated with the student offense system (SIMPLE) (Putra et al., 2021a). Eko stated that "disciplinary infractions can be counted as points to reduce the AKPAM score". (Interview, 2023a) The next stage is the graduation check, where the cumulative score of students below 200 points is declared as failing. For those who meet the minimum passing score limit, the system will process the score in a distribution of 15 competencies. Khasib stated, "At this stage, the supervisor can provide subjective assessments, especially regarding fundamental values related to ethics and morality; which if the input is proven to affect the value of the student's IPKs". (Interview, 2023b) Once everything is completed, the system will issue an IPK transcript with the student's boarding value. This must then be approved by the Rector and the Director of the UNIDA Boarding Directorate. Here is a picture of the IPK transcript:



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Nama Mahasiswa : L KHAKIM
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 Kelas : Siman
 Semester : 4
 Tahun Akademik : 2022 - 2023 Genap

Tahun Akademik 2022 - 2023 Genap

A. Nilai Induk Kompetensi

No	Induk Kompetensi	Nilai	Persentase	Predikat
1	Ilmu	370	100 %	Excellent
2	Iman	158	100 %	Excellent
3	Amal	563	98.24 %	Excellent

B. Nilai Kompetensi

No	Kompetensi	Nilai	Predikat
1	Creativity	64	Very Good
2	Analytical thinking	100	Excellent
3	Cognitive Flexibility	56	Very Good
4	Critical Thinking	83	Excellent
5	Complex Problem Solving	58.5	Good
6	Dicipline & Moral Consciousness	8.75	Bad
7	Sincerity & Service Orientation	7	Bad
8	Islamic Brotherhood	5.25	Bad
9	Social Commitment	6.5	Bad
10	Emotional Intelligent	20	Bad
11	Coordinating with others	72	Very Good
12	Negotiation	51.6	Good
13	Judgment & Decision making	41.7	Good
14	Leadership & Social Influence	70.9	Very Good
15	Self Reliance	63.3	Very Good

Figure 4. Example of IPKs Transcript (Source: DKP-UNIDA Documentation)

The sample IPK transcript shows high and low competency scores in 5 categories: fair, poor, good, very good, and excellent (DKP-UNIDA Gontor, 2022a). This can be an evaluation for the students personally, for the teachers, and for UNIDA in general. On the personal side of the students, IPKs can be a means of describing self-recognition and evaluation; for better self-development. While at the institutional level, both study programs, faculties, and the University, IPKs are also useful to be a foothold in determining strategic policies on the Human Resource Development (HRD) side in the future (Interview, 2023b). This is based on the understanding of pesantren universities, which have an integral educational vision, namely the university system integrated with the pesantren system; to form people who are Iman Islam, greedy for knowledge and compelled to struggle (Amrullah, 2020).

Last but not least, we found – after analyzing these subjects within their interaction with the AKPAM system, can be counted as practical aspects of HR management. This conclusion, we bedrock from Focus Group Discussions with several lectures in Management Science. This AKPAM also contributes. Besides, it can act as a tool or assessment infrastructure for stakeholders, lecturers, and students; because the score of this AKPAM was published as SKPI (Surat Keterangan Pendamping Ijazah) after they graduated from this university. It was also published quantitatively as IPKs and then

integrated with IPK to know about their balancing in ilm, iman, and amal.

Discussion

One of the most important steps in grounded research is to discuss the findings with existing research or theory. One of the main theories (grand theory of HRD) that has been widely studied about HRD is that of Richard Swanson. HRD simply consists of three important phases, namely input-process output (Mc Clernon & Swanson, 1991; Swanson & E.F., 1998). A simple scheme suggested by Swanson is as follows:

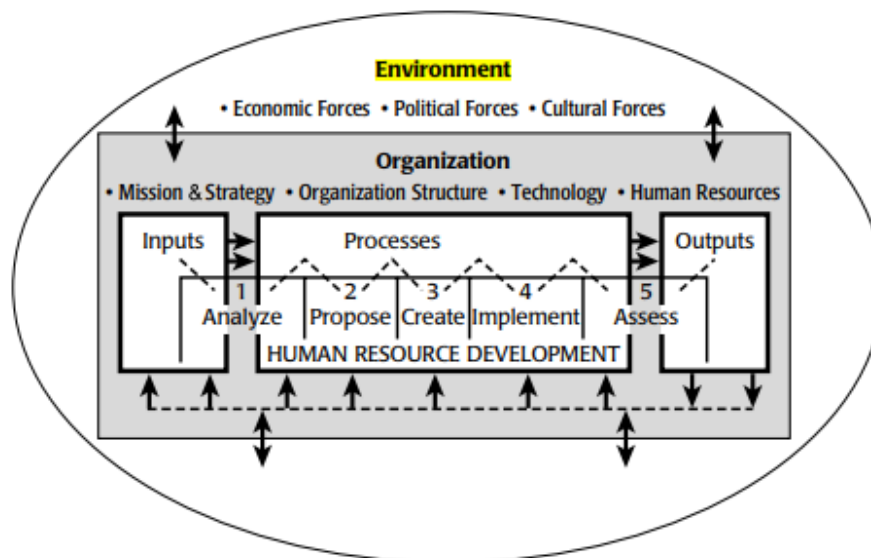


Figure 5. Swanson's Worldview of HRD (Swanson, 1999)

From the above diagram, it can be seen that HRD is a part that is interconnected with various other concepts, namely the environment of economic, political, cultural, and organizational pressures (Swanson & Holton III, 2008); however, you will find some important parts: analysis, objectives, creation, implementation, and evaluation if you focus only on HRD theory (Mc Clernon & Swanson, 1991); Analysis is related to the identification of the potential of each individual; propose is related to the setting of development goals to be achieved based on the results of the first identification; create in the form of a development design to achieve goals; implementation is the implementation of human resources development by the design that has been proposed and evaluates is the stage of analyzing the results based on the achievement of objectives (Mas'ud et al., 2023). With the implementation of this people development process, it is expected that the performance of each individual, process, and organization will be maximized (Swanson, 1995); and ensure the achievement of organizational goals.

We integrate the values and system in AKPAM with Swanson's HRD theory with the same beginning points that the HR management aspect of AKPAM is linked with pesantren values. A simple illustration was drawn below:

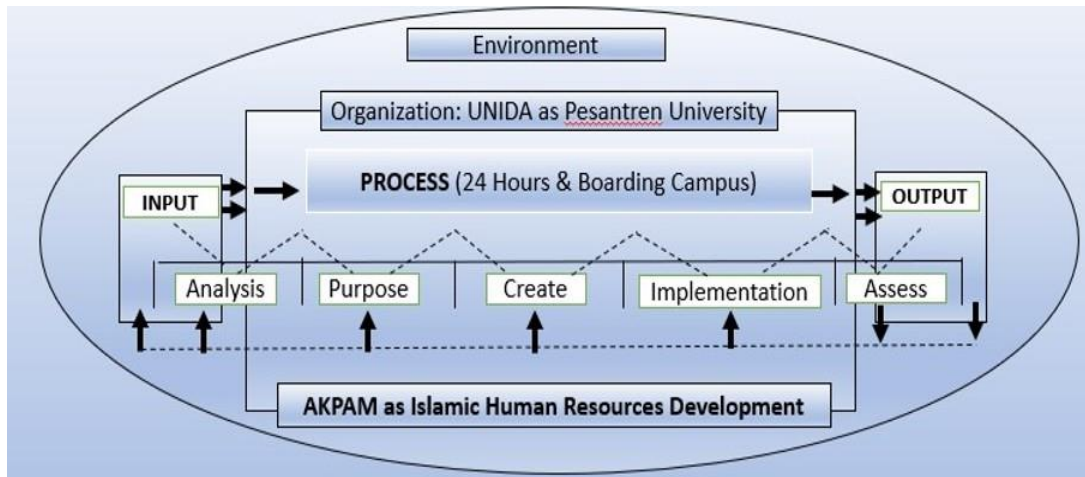


Figure 6. I-HRD in UNIDA Gontor also discovered some points of worldview in management science (compiled by authors)

From this structure, several points can be explained: *First*, the input is the prospective student. *Second*, *Process*, which is the educational process that students go through or feel while being students at UNIDA Pesantren Campus. The hallmark of the Pesantren campus is 24-hour education and boarding. (Sekretaris Universitas, 2022) *Third*, the output is the performance of UNIDA Gontor students and alumni. This research will focus more on the second stage, the process.

The process includes 5 stages: *Analysis*, in the form of potential interest analysis, of the results of the various exams that students take either when they enter (entrance exam) or when they become students (semester exams, language exams, tahfidz exams, etc.). *Purpose*. The purpose set in the AKPAM system is to create Muslim believing students who are fond of knowledge (*ilm*), faith (*iman*), and charity (*amal*); in the terms of Imam Zarkasyi: "*Manusia Muslim Mu'min, gandrung ilmu tamak perjuangan*" (Khasib Amrullah quoted Kyai Imam Zarkasyi's statement: Interview, 2023b); which is detailed in 15 competencies, viz; Creativity and innovation, analytical thought, cognitive adaptability, critical thought, intricate problem resolution, discipline, moral awareness, sincerity, service orientation, Islamic unity, social commitment, emotional intelligence, collaboration, negotiation, judgment and decision-making, leadership, social influence, and self-reliance. (DKP-UNIDA Gontor, 2022b; Putra et al., 2021b).

Next, create. Namely, the coaching process by 1) creating an activity bank and 2) creating an evaluation system (Putra et al., 2021b). *The first* is a recap of all the activities that have been in place or new activity programs (Interview, 2023a). The activities, along with their assessments, were the subject of an inventory in a database (DKP-UNIDA Gontor, 2022a; Putra et al., 2021b). *The second* is the preparation of the assessment system, in this case, the AKPAM system described above. *The third* is implementation or the process of assessing the implementation of AKPAM for all UNIDA students; both undergraduate and postgraduate (Rector, 2014). *The last is* assessment or evaluation, which is a process that starts from the publication of IPKs; so that it can be read by the individual students concerned where the strengths and weaknesses of the various activities that have been followed during a semester; to then re-plan the improvement strategy for the next semester (Interview, 2023a).

For the organization, in this case, the university is also the same; knowing the strengths and weaknesses of students' competencies can be a springboard for determining the university's sustainability strategy (Interview, 2023b). In addition, evaluation is also necessary for the person in charge of AKPAM, in this case, the Directorate of Kepesantrenan (DKP) UNIDA, to improve the system from year to year; because performance improvement in HRD theory includes individuals, organizations, and systems. Up to this point, it can be understood that the existing AKPAM system at UNIDA has fulfilled various elements of the HRD theory developed by Richard Swanson. We argue, that Swanson's HRD theory is also based on 'the value of human resources'; especially referring to how

to measure its development through educational institutions to fulfill the demands of the contemporary workplace. Then we justify, that the very practice of AKPAM function in measuring their value-inculcation in this pesantren-based university was matched or convergent with Swanson's theory on HRD.

4. CONCLUSION

From the discussion above, several important points can be drawn. *First*, AKPAM is a system designed to calculate the *kepesantrenan* scores of UNIDA students; which is the processing system in Integrative Human Resource Development (I-HRD) typical of UNIDA Gontor; as a pesantren-based university. *Second*, the AKPAM system is directly proportional to the HRD theory proposed by Richard Swanson, namely on analysis, presuppose, creation, implementation, and evaluation. This means that this research expands the scientific treasure, especially in the field of HRD in pesantren-based universities. *Third*, the limitations of this research are; 1) The discussion of the results still applies to one theory, namely that proposed by Swanson, and has not elaborated on other figures. 2) The discussion of AKPAM in the HRD landscape is in a limited area; it has not discussed broader areas such as philosophical aspects, ethics, environment, lecturers, employees and the UNIDA organization as a whole. In this way, the AKPAM system is a typical Islamic Human Resource Development (I-HRD) system of UNIDA as a pesantren-based university. *Fourth*, pesantren-based universities have proven to be competitive in terms of education management in this era. This means that this research expands the scientific treasure in the field of management; especially at pesantren universities.

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