EDUCATIONAL TOURISM IN ISLAMIC EDUCATION TO IMPROVE STUDENTS' CHARACTER

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Abstract

   Educational tourism is essential to the international tourism market, including in Indonesia. The educational tourism destinations are generally only in the regional tourism sector, cultural and natural tourism. However, the sector into tertiary institutions based on pesantren still needs to be significantly more attractive. With the existence of educational tours, it becomes a bridge between students and the general public in knowing universities-based pesantren. This includes supporting the government in developing educational tours to higher educationinstitutions based on pesantren. This research is focused onuniversity-based pesantren at the University of Darussalam Gontor, which implements pondok pesantren in buildingstudents with akhlaq and character.

   The quantitative approach is one of the approach techniques for hypotheses and data analysis relevantto the topic of writing based on the field. Therefore, sampling using simple random sampling and data collection using a student psychology scale as a simple regression model data analysis technique.

   The results of this study are the distribution of the percentage of educational tourism to university-based pesantren, which still needs to be developed. It is improving the information on university-based pesantren with activities that support students towards students with akhlaq and character following the education base of pondok pesantren and access to adequate information for easy access to information from the University of Darussalam Gontor with University-based pondok pesantren.

Keywords: *University-based Pesantren, Education, UNIDA Gontor, Educational Tourism*

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INTRODUCTION

Hearing the term Islamic boarding school, anyone exposed totheir reality will be led into vibrant, religious, scientific, and exotic life. Orthodox,static, closed, and traditional religions may also be required. As the oldest institution in Indonesia, Islamic boarding schools have always maintained the valueof traditional teaching and education. Retain traditional systems and methods to make it a traditional Islamic boarding school (Devi Pramitha 2021:115–41). Initially, *pesantren* was an essential religious teaching institution designed by the Kiai, considered a sacred master in the Java community. *Pesantren*, these areunmistakable and instructive education, with their subcultures. Farmer, the community culture around *pesantren* was strongly influenced by *pesantren* Kiai orthe impact of all devout teaching exercises taken afterward protected by thecommunity within *pesantren*. In this way, Javanese, the social history of a society cannot be separated from the *pesantren* as a shaping part of the pious order of society (Fahruddin 2020:351–65).

Pesantren University's education is synonymous with informal training for growing up in society. It is mainly based entirely on self-help and actively participating in the community. *Pesantren* is part of the original Indonesian educational institutions with various advantages compared to other educational institutions. Based on a *pesantren* in Gontor, East Java, by making the Kiai the prominent figure andthe mosque the center of its activities and civilization, the *pesantren* can instill the values of the life of the santri for a total of 24 hours. This is because the support ofthe students must follow the dormitory system under the full direct supervision of the Kiai, making the education system in the Islamic boarding school superior to other educational institutions. Spirits of Islam such as simplicity (*al- basitah*), sincerity (*al-Ikhlas*), self-reliance (*al-'Itimad 'ala al-nafs*), Islamic Brotherhood (*Ukhuwwah Islamiyah*), and freedom (*al-*Hurriyat) will be more embedded in Islamic boarding schools (Hamid Fahmy Zarkasyi, M. Khalid Muslih, Khoirul Umam 2021:65). Therefore, *pesantren* are the fountainhead and the central pillar of Islamic influence in the development of the character and morals of the Indonesian nation (Arif, 2015, p. 173).

Various characteristics in a *pesantren* have survived from the Dutch era until today. However, there have been many formal educations with various patterns of

growth and development in this country with the boarding school system, zona system, and *madrasah* system. It has its specific characteristics, from the Kiai as the central figure, the santri as the students, the curriculum education, traditions, and the mosque as the center of its activities. This is because Islamic boarding schools have educational methods that cannot be imitated by otherinstitutions, such as transforming knowledge with religion, improving and elevating*akhlaq* (characteristics), preparing students to live simple lives with deep scientific provisions, and teaching behavioral attitudes, honest and moral behavior (Nurcholish Madjid, 1997, p. 65). Any educational institution outside the *pesantren* cannot equate this kind of situation.

Sajoko Prasodjo researched Islamic boarding schools in Bogor. In this case,he stated that Islamic boarding schools are Islamic educational and teachinginstitutions generally carried out classically, with the Kiai as the principal teacher teaching Islamic religious knowledge to his students based on books written in Arabic. (Syarnubi et al. 2021) Of course, the previous classical books were also taught to their students, especially those written by medieval scholars(Sajoko Prasodjo, 1982, p. 15). Djubaidi has also done the same thing with Sajoko withresearch on *madrasah* and *pesantren* with the result that *pesantren* is an alternative for developing higher education in the future (Djubaedi, 1999:70).

The need for scientific experts in Islam is tremendous because most intellectuals who have become professors, doctors, lecturers, teachers, researchers in various research institutions, and others are more inclined to general science without being equipped with religious knowledge. As a result, the religionthey believe in today is just a formality, not a guide (*human*) for peoplewho hold fast to their religion, and the source of knowledge comes from religion. Through Islamic boarding schools, it is hoped that alums of Islamic boarding schools can continue and develop the treasures of Islamic scholarship in the fields of general science,economics, social sciences, technology, mathematics, and exactsciences (El Iq Bali, 2017:1–14).

The University of Darussalam Gontor University applies a modern boarding school system with the intention that it is a university that applies the life system and values of *Pondok Pesantren*. Islamic boarding university schools are educational centers in mosques, classrooms, dormitories, and campus life. Of course, all of this is under the care of the Rector as the Kiai and the central figure along with the lecturers

and senior students. Thus, the interaction of students and lecturers in various academic and Islamic boarding schools can run optimally (Hamid Fahmy Zarkasyi, M. Khalid Muslih, & Khoirul Umam, 2021). Other universities implementing Islamic boarding schools are UIN Malang, Ma'had 'Aly, UII Yogyakarta, and IUQI Bogor. These campuses have two systems that synergize or complement each other with their strengths to become *pesantren*-based and not campus-based boarding schools (Kiki Sakinah, 2018).

The information community needs to know this widely; the best education system currently is *pesantren* or boarding, where supervision and closeness between students and lecturers are increasingly intertwined optimally. Thus, efforts to cultivate etiquette and culture are getting more robust with the Rector's and his lecturers' examples. The form of Islamic high schools is to form scholars who are knowledgeable and have a dynamic spirit. Only such '*Ulama* can become real educators in society.

Therefore, the researcher wants to influence students' perceptions about educational tourism on the independence of Islamic boarding schools at the University of Darussalam Gontor, so the target of this research is to provide an overview of the perceptions of students (*santri*) towards educational tourism at the University of Darussalam Gontor, to provide an overview of the superior education owned by *Pesantren*-based universities, and to find a relationship between perceptions of educational tourism and the development of student independence at the University of Darussalam Gontor.

RESEARCH METHODS

This research can be categorized as quantitative research as it understands participants' behavior, describes complex settings and interactions, and describes phenomena. In its implementation, this research uses a phenomenon and educational tourism because the researchers identify a particular phenomenon and study the subject by being directly involved. The underlying reasons are; *first*, the researcher focuses on one individual, builds research from stories and special events, places them in a broader context, and evokes the researcher's existence in this study (Ghony, 2012, p. 54). *Second*, the direction and focus are through theoretical testing, constructing or compiling facts and data, statistical descriptions, clarity of

relationships, and predictions (Bogdan & Biklen, 2007:27).

The figure studied in this research is the University of Darussalam Gontor by *the basic pesantren* system for education and self-fulfillment. The choice of the Universityof Darussalam Gontor as the figure examined in this study was because *pesantren* had indicators reflecting a character, which illustrates descriptively and holisticallythe integration of *pesantren* and education tourism at the University of Darussalam Gontor and the impact of the integration.

The data collection instrument in this study relies on the survey collection method. That is by collecting interview sources related to the influence of student personal improvement on the *pesantren* system and educational tourism that the public needs to know, either directly or indirectly (Sukmadinata, 2012). This study uses personality research methods using three data collection methods: interviews, records, and observations.

The interviews, observations, and records were analyzed from a survey of the student's University of Darussalam Gontor. Using random sampling and data collection methods for analysis is a psychology scale with data analysis techniques of person-related statistical models. *First*, the researchers analyzed the public digital boarding school through the *pesantren* system. *Secondly*, he conducted statistical psychology scales and educational tourism self-realization with researchers from the University of Darussalam Gontor, looking for the basic style of *Pesantren* from his behavior and interaction. *Third*, perceptions about educational tourism in Islamic boarding schools have not developed or are low, about educational tourism with information on the university *pesantren* based, and students can access information through the official website of the University of Darussalam Gontor for the development of information on the world of *Pesantren* based.

RESEARCH RESULTS AND DISCUSSION

University of Pondok Pesantren Based System

Higher education is at the university level after completing his studies in secondary school education. There are also higher education programs consisting of diploma programs, undergraduate programs, master programs, doctoralprograms, specialist programs, and professional programs organized by universitiesfollowing

Indonesian regulations. According to Law No. 12 of 2012 concerning Higher Education that the notion of higher education is part of the nationaleducation system and has a strategic role in educating the nation's life and advancing science and technology by paying attention to and applying the values of the humanities as well as civilizing and empowering the Indonesian nation that is sustainable (Tim Penyusun Undang-Undang 2012:54).

In this case, universities and Islamic boarding schools strategically educate the nation's life with different methods. The modern and classical versions always indicate the dualism of education in university and Islamic boarding schools. Universities, of course, prioritize modernity and *pesantren* with their classics. Today's universities in the modern era are more likely to adopt liberal traits than *pesantren,* which emphasize spiritual support with a central figure, namely the Kiai (Malik Fadjar, 2004, p. 67).

Higher education is born because it is aware of the obligation to make education more quality and relevant to the interests of the community for progress, independence, and welfare; it is necessary to organize higher education in aplanned, directed, and sustainable manner by taking into account demographic and geographical aspects. That is, the obligation to improve quality and relevance.

Education becomes a veto in improving education in a modern way (Tim Penyusun Undang-Undang 2012). Meanwhile, *pesantren* were born because they are aware of the obligation of Islamic da'wah, meaning the obligation to spread the religion of Islam while at the same time producing cadres of 'Ulama who are intellectually aware of religion (Dadan Muttaqien, 1999:79–87).

Nurcholish Madjid agrees that *pesantren* is a classical educational institution that relies on religion in terms of materials, methods, and systems. Therefore, although pesantren are identical in their sincerity, they can compensate for the changes that occur in the world of education (Yasmadi, 2002, p. 60).

The other aspects of the traditional system criticized by Imam Zakasyi are the length of study, the curriculum, and its evaluation system. In fact, there was no designated time to complete the research in the old pesantren system. This is closely related to *Pesantren's* course. According to Imam Zarkasyi, in the traditional *pesantren*, the curriculum is organized into three levels of learning. The*first* level

focuses on using these textbooks to learn Arabic grammar (*nahwu* and *scarf*) and *fiqh*; *al-Ajrumiyah, Matan Bina, Fath al-Qarib*, and others. The *second* focus is on *al-Sanusi, al-Kailani,* and *Fath al-Mu'in*. The *third* layer focuses on textbooks such as *Kifayat al-'Awwam, Umm al-Barahin, Ibnu Aqil*, and others. (Tim Penulis 1996:36). However, these levels differ from the courses in the modern university system because there are no formal exams to restrict students from one level to another, except for reading the text in front of Kiai (Ahmad Hidayatullah Zarkasyi, 2021:15).

Currently, developing *Pesantren* is one of the alternatives to integrating universities with *Pesantren*. Of course, the model used is a *pesantren* system because this is the basis for developing *pesantren,* which still exists with the current modern model of civilization. So that the universities that stand are not followed colleges but universities that follow *the pesantren* system. Among the services provided by tertiary institutions with a *pesantren* system is the convenience of interacting between lecturers and students and dormitory facilities for students.

The University of Darussalam Gontor is one of the ideal examples of establishing a university of *pesantren* based, which still exists using the *pesantren* system. However, other institutions have also implemented the *pesantren* system. However, the curriculum and activities at UNIDA Gontor are different from another university of *pesantren* based, such as UIN Malang, Ma'had 'Aly, UII Yogyakarta, and IUQI Bogor (Hamid Fahmy Zarkasyi, M. Khalid Muslih, Khoirul Umam 2021). The establishment of the university did not escape the role of the historical journey of the modern Pondok Darussalam Gontor, starting with the establishment of Pondok Modern Gontor in 1926 (Staff Sekretaris UNIDA Gontor, 2019:28). After ten years later, it was declared *Kulliyatul Mu'allimin al- Islamiyah* (KMI) in 1936 (Muhammad Husein Sanusi, 2016:5). Then the initial step of the establishment of the university, namely in 1963 the founders of Pondok Modern Gontor inaugurated the establishment of the Darussalam Higher Education, with two faculties, namely the Ushuluddin Faculty and the Tarbiyah Faculty. The purpose of establishing a university is to continue the ideals of the Trimurti Pondok Modern Gontor by making it a meaningful and quality Islamic university (Hamid Fahmy Zarkasyi, M. Khalid Muslih, & Khoirul Umam, 2021).

The lofty ideas and ideals of the founders of Pondok Modern Gontor to

establish a *pesantren*-based higher education institution that emphasizes mental/spiritual education rather than teaching science have been realized and realized in his life since 1926-1985, starting to establish *Tarbiyaul Athfal* (TA), then increased by establishing KMI, then Darussalam Higher Education which is now named Darussalam Gontor University as a result of this has produced national and international figures according to what he aspires idea.(Ahmad Hidayatullah Zarkasyi, 2021).

Although the traditional *pesantren* system of Islamic education has some weaknesses, Imam Zakasyi admits that *pesantren* is an excellent place to instill certain elemental spirits of morality and Islam, such as simplicity (*al-basitah*), sincerity (*al- Ikhlas*) and self-reliance (*al-'Itimad'ala al-nafs*), Islamic Brotherhood (*UkhuwwahIslamiyah*) and freedom (*al-hurriyah*) (Imam Zarkasyi, 1965). Pesantren can only instill *these spirits* through the university's boarding system.

The advantages of the *pesantren* system are unavailable in the modernuniversity system. On the contrary, the positive aspects of the modern university system cannot be found in the University of Darussalam Gontor, especially its courses andmethods of teaching Arabic and Islamic science. However, the self-realization of university students rarely adopts an entire boarding system, and there are spiritual leaders as students.

The Interaction and Educational Tourism Pattern of Pesantren

The Rector is the central part of the exchange of Islamic boarding schools. The Rector is not only a participant in the exchange but also the background, personor patron of the Islamic boarding school community, primarily how students and lecturers communicate. Rektor's presence and activity on campus have had a significant impact. Rector is also the primary communicator, the source communicator of the leading science (Hamid Fahmy Zarkasyi, M. Khalid Muslih, & Khoirul Umam. 2021). The process of individual interaction can influence other individuals to think and behave in their way, which will be the second key point in influencing self-fulfillment at the campus.

The education system at the University of Darussalam Gontor, with a modern cottage system, integrates academic activities and Islamic boarding schoolactivities outside the classroom. The *pesantren* activities include *tahfidz* al-Qur'an activities,

mentoring discussions on Islamization of Science, Center for Western Studies and interpretation studies, student discussions, student extracurricular activities at the Student Activity Unit (UKM), the study of *Dirasah Islamiyyah* books, and counseling guidance from hostel manager to the students at dormitory campus. (Hamid Fahmy Zarkasyi, M. Kholid Muslih, & Khoirul Umam, 2021).

As one part of a religious education institution called a boarding school, the University of Darussalam Gontor implements a dormitory system as part of a religious education. This system is designed to be an educational environment where students can interact with lecturers directly on campus to gain experience and exchange ideas on various problems in science, clarity about religiousor general knowledge outside class lecture hours, and *tahfidz* the Qur'an. Academicand non-academic activities are integrated with one system in the *Pesantren*

University system achievement assessments of students are combined sothat the potential and self-development and student achievements in all fields while studying at UNIDA Gontor can be known today (Staff Sekretaris UNIDA Gontor, 2019).

The mode mentioned here is how it works or the form of communication the Rector performs. Interaction is a process in which people exchange thoughts and actions that influence each other to realize themselves. Interaction mode is a form of human contact with others which produces two-way communication through language or behavior. The actions and reactions belong to the elements forming the interaction (Devi Pramitha, 2021).

One of the skills of President Pesantren University is the ability to interact with all sectors of society, including political officials, scholars, religious figures, and ordinary people. His interactive ability has enabled the University of Darussalam Gontor to flourish and has been widely recognized by everyone. In thiscase, the university's president described it as a concept of receiving and giving. When someone needs his help from a scientific point of view and material form, that person will indirectly become a good student on campus.

Among self-fulfillment in students is being competent in solvingvarious kinds of problems and new problems or even finding problems that are notrealized by the general public in life and work life (Hamid Fahmy Zarkasyi, M. Khalid Muslih, &

Khoirul Umam, 2021). Therefore, students can think solidly and critically to see problems from various perspectives and provide the best alternative solutions without causing new problems.

The campus *pesantren* based, which has Panca Jiwa and Mottoes Pondok, is a millennium of life in which positive life values are embedded. Especially with the activities being done sincerely, students will own various competencies (Hamid Fahmy Zarkasyi, M. Khalid Muslih, & Khoirul Umam, 2021). Therein lies the difference between campus *pesantren* based at UNIDA Gontor and universities. Therefore, an educational tour to visit the University of Darussalam Gontor is necessary by considering several aspects of the progress of fresh graduates in various fields, both nationally and internationally.

Educational tourism, or educational tourism, is a tour that not only aims to entertain but also becomes a means of education for children. It can also be a place for work or field trips carried out for recreation or vacation and there is also education in tourism. Educational tourism aims to increase the intelligence and creativity of the participants in the tourism activities. Usually, educational tourism destinations have added value as tourist areas, such as plantation areas, zoos, breeding places for rare animals, and research centers. Educational tourism is a tour that is intended to provide an overview, comparative study, or knowledge of the field of work visited. This type of tourism is also a study tour or knowledge visit (Tim Pengembangan Pariwisata, 1990).

The potential of educational tourism at the University of Darussalam Gontor is closely related to the interest possessed by *pesantren,* which can be used as educational tourism objects, especially in shaping the character and values of Islamic boarding schools in universities as educational tourism will be eligible as an educational tourism destination if it has fulfilled three things, namely, attractiveness, accessibility, and amenities (Qadariyah, 2019, p. 383). As for the exciting side of campus, *pesantren* is based on higher education institutions in Indonesia with the concept of Panca Jiwa and the Mottoes of the modern Pondok Gontor. In general, the modern Islamic boarding school UNIDA Gontor adheres to the pesantren's values, ideas, philosophy, and spirit. The values that animate life on the campus of this Islamic boarding school are the Five Souls consistency, Sincerity, Simplicity,

Brotherhood, Independence, and Freedom. These five elements are not taught in lecture classes but are practiced on the campus University of Darussalam Gontor (Hamid Fahmy Zarkasyi, M. Khalid Muslih, & Khoirul Umam, 2021).

The consistency of Islamic boarding schools applied by UNIDA Gontor is considered quite effective in the classroom and outside, even though the method still uses the *pesantren* model methods. Because the models of the *pesantren* are considered not up to date, in reality, the boarding school is still a machine that produces a bright generation that can collaborate well between general science and religious science, especially in applying the Five Souls. That is why many people are interested in taking a closer look at the model of higher education based on the *pesantren* system becomes the main attraction for *pesantren* that other higher education institutions do not own.

In addition, the focus of this education is to have a particular program for students to increase able to speak Arabic and English. This program certainly differs from higher education in general; it requires special skills (ability) to educate them. The particular language program is a unique attraction for people who want to know more about the world of the campus *pesantren* based, coupled with the presence of Arabic and English language camps specifically for junior high and high school levels (Tim Pusat Bahasa, 2019).

Another attraction is the architecture on the UNIDA Gontor campus. When viewed from the physical building, it is pretty modern, like a university in Europe, with an artistic and magnificent design, especially for a study place, laboratory, Centre for Language Studies, Centre for the Study of Al-Qur'an and Tafsir Sciences, Centre for Islamic and Occidental Studies, Centre for Islamic Economics studies, and a most many are still. However, for dormitories occupied by students, there are still many that are perfunctory in buildings such as flats or simple student apartments. The concept of simplicity is still instilled in santri students through current residential facilities.

From the data, it can be seen that universities with *pesantren*-based systems have something unique and have become a character attraction for tourists to this area. The University of *Pesantren* model, which still maintains the Pondok Pesantren, the general learning system in higher education institutions, the atmosphere of the

Pesantren campus, and the development of language and character are the main attraction that will not be found in other higher education institutions. When the University of *Pesantren* becomes educational tourism destination, in theory, this tourism becomes part of education tourism, where visitors come to locations for particular purposes, namely to get direct learning experiences related to the University of Darussalam Gontor.

Research Findings and Discussion in The Table

Two kinds of research were found: 1. Descriptive *analysis* of respondents and spreading a mean database of variables. 2. The quantitativeanalysis and testing of the hypothesis. The Descriptive analysis of respondents mentionsbelow:

Table 1. The Descriptive Analysis of the Respondents visited Educational Tourism

No	Year	Sum of Tourist
	1442/2021	1191 Persons
	1441/2020	928 Persons
	1440/2019	915 Persons
SUM		**3034 Persons**

Source: *Visited Educational Tourism in UNIDA Gontor*

The instruments used to collect data in this study were questionnaires and documents. Questionnaires were used to collect data on the attractiveness of educational tourism to visit the University of Darussalam Gontor. In contrast, the documentis used to collect data on techniques or methods from the management of the University of Darussalam Gontor to promote and make educational tours a good tour and worth visiting. To avoid missing values, namely incomplete data, the criteria for providing a score are determined by three answer options: StronglyAgree with a score of 3, Agree with a score of 2, and Disagree with a score of 1. The higher the score obtained, the higher the level of influence (Anwar Sanusi, 2011, p. 37).

Table 2. The Hypothesis Analysis

No.	Year	Respondent	Percentage
1	1442/2021	1191 persons	78.20 %
2	1441/2020	928 persons	10.90 %
3	1440/2019	915 persons	10.90 %
SUM		**3034 Persons**	**100.0 %**

Table 3. Tourist Satisfaction with the Quality of Pesantren at the University of Darussalam Gontor Services

No	Indikator	Strongly Agree	Agree	Disagree	Average	Quality
1	Attractive	1589	1445	-	3.21	Good
2	Accessibility	2569	465	-	3.23	Very Good
3	Amenity	2250	784	-	3.22	Very Good

Respondents in this study were tourists at Darussalam Gontor University who were traveling in 2019-2021. The following are the results of the description of the respondents in this study. The research found that the influence value of pesantren-based tertiary education on educational tourism satisfaction was good by an average of 3.23%.

CONCLUSION

Based on research and discussion of the factors that influence tourist attraction to visit educational tourism objects at the University of Darussalam Gontor and their influence on tourist satisfaction, it can be concluded as follows. There is a perception effect between educational tourism on student cell-fulfillment, namely increasing awareness of educational tourism in Islamic boarding schools by a new model. This can generate independence for visitors to learn more about tertiary institutions with a *pesantren* system with activities and that to support students towards students with *akhlaq* and character following the education base of *pondok pesantren*. The University of Darussalam Gontor has become an ideal *pesantren*-based university model and a place to increase Educational tourism using the existing model. Then, educational tourism implemented in campus *pesantren* based should benefit from supporting the government in developing educational tours to higher education institutions based on *pesantren*. Especially the Pondok system applied at the Campus of Pesantren of the University of Darussalam Gontor.

Based on this, the researcher provides suggestions as a follow-up related to this research, including the following: *First*, for managers of educational attractions, it is hoped that they can be taken into consideration in improving the features provided, such as online information, news on the website, traveling around middle-level

schools and updating the latest news to increase the promotionof educational tourism objects. For further researchers to add or reduce research variables such as product attributes, services, quality, attractiveness, accessibility, and amenity. Access to adequate information for easy access to information from the University of Darussalam Gontor with University-based pondok pesantren.

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