Re-Designing Independent Campus Model in Islamic Boarding School Higher Education

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Abstract:

This research has the purpose to (1) test the effectiveness of the MBKM program model at Nurul Jadid University through limited trials; (2) conduct an evaluation and revision of the model; (3) carry out a broader model trial for the development of future MBKM prototype programs. This research employs a Research and Development approach with two implementation phases. The research outcomes indicate that in the first phase, an exploratory research and prototype design of the MBKM program were conducted through the MBKM Santri Mengabdi and MBKM Santri Mengajar programs. In the second phase, a trial of the MBKM program design was conducted with a limited group, and the outcomes demonstrated the success of the MBKM Santri Mengabdi and MBKM Santri Mengajar programs, serving as prototypes for the independent development of MBKM by Nurul Jadid University. Through evaluation and revisions, it was found that the MBKM Santri Mengabdi and MBKM Santri Mengajar programs are suitable for broader implementation, even though some technical adjustments were identified. The outcomes of the program trial indicate that the MBKM Santri Mengabdi and MBKM Santri Mengajar programs are suitable for implementation and are proposed to be carried out in all research programs at Nurul Jadid University in Paiton, Probolinggo.

Keywords: *Independent Campus; Islamic Boarding School Higher Education; MBKM Santri*

Abstrak:

Penelitian ini bertujuan untuk (1) menguji efektivitas model program MBKM di Universitas Nurul Jadid melalui uji coba secara terbatas; (2) melakukan evaluasi dan revisi model; (3) melakukan uji coba model secara lebih luas bagi upaya pengembangan program prototipe MBKM ke depan. Penelitian ini menggunakan pendekatan Research and Development dengan dua tahap penerapan. Hasil penelitian menunjukkan bahwa pada tahap pertama telah dilakukan studi eksplorasi dan perancangan prototipe MBKM melalui program MBKM Santri Mengabdi dan MBKM Santri Mengajar. Pada tahap kedua dilakukan uji coba rancangan program MBKM tersebut pada kelompok terbatas, dan hasilnya menunjukkan keberhasilan program MBKM Santri Mengabdi dan MBKM Santri Mengajar menjadi prototipe bagi pengembangan MBKM yang dilaksanakan secara mandiri oleh Universitas Nurul Jadid. Dari hasil evaluasi dan revisi, ditemukan bahwa program MBKM Santri Mengabdi dan MBKM Santri Mengajar layak diterapkan secara lebih luas, sekalipun terdapat beberapa revisi pada teknis pelaksanaan. Hasil uji coba program secara lebih puas memperlihatkan bahwa program MBKM Santri Mengabdi dan MBKM Santri Mengajar layak diterapkan dan diusulkan untuk dilaksanakan di seluruh program studi di Universitas Nurul Jadid Paiton Probolinggo.

Kata Kunci: *Kampus Merdeka; MBKM Santri; Perguruan Tinggi Pesantren*

INTRODUCTION

The Independent Learning – Independent Campus (MB-KM), released by the Minister of Education and Culture (Mendikbud), ensures that students acquire proficiency in various fields of knowledge while at the university before entering the workforce (Mujiwati et al., 2023; Akmalina et al., 2023; Asrifan et al., 2023). This concept aims to ensure that students' competencies align with the demands of the times, based on eight programs: (1) Student Exchange, (2) Internships/Work Experience, (3) Teaching Assistance in Educational Units, (4) Research, (5) Humanitarian Projects, (6) Entrepreneurship Activities, (7) Independent Research/Projects, and (8) Village Development/Thematic Real-World Learning. Despite various debates surrounding this policy (Hadi, 2020), many universities, including Islamic boarding school-based universities, are trying to adapt this policy to their learning programs and teaching methods (Assingkily, 2020; Sumarto, 2020). Some even claim that Islamic boarding schools have been practicing 'independent learning' for a long time (Mu'amalah, 2020; Prastowo et al., 2020). The issue is that, to the extent of the researcher's observation, there has been no research conducted on the operational design of the implementation of independent learning policies and independent campuses in Islamic boarding school-based universities.

Several factors make it challenging for Islamic boarding school-based universities, in general, to implement the policies of the Ministry of Education and Culture of the Republic of Indonesia. These factors include limitations in human resources, governance weaknesses, and financial constraints (Arifin & Muslim, 2020; Rosyidi & PGRI, 2020). Furthermore, there is also a reluctance on the part of universities to adjust their educational curricula to align with the policies of the Ministry of Education and Culture's MBKM program (Mariati, 2021). Integrating the values of Islamic boarding schools with their simplicity and the values of the MBKM program from the Ministry of Education and Culture of the Republic of Indonesia with its focus on self-directed learning poses its challenges. This is because, in some Islamic boarding school-based universities, a portion of their students are referred to as 'santri' who are bound by the rules of the Islamic boarding school, such as restrictions on bringing electronic devices, limited internet access, and limitations on leaving the premises.

Moreover, some traditional Islamic boarding schools, in their authentic form, do not primarily aim to prepare their graduates for employment in the industrial world (Djumransjah, 2016; Kuswandi et al., 2020). Unlike the mission of the Ministry of Education and Culture through the MBKM program, one of its objectives is to ensure a strong *link and match* between students and the workforce, placing significant emphasis on hands-on learning in the industrial world. In short, several aspects hinder the integration of curriculum in Islamic boarding school institutions with the policy of MBKM from the Ministry of Education and Culture of the Republic of Indonesia, leading to a reluctance on the part of university administrators to adapt to these innovations.

Nevertheless, despite various challenges, there are hidden potentials within Islamic boarding schools that can be developed and integrated with the policy of MBKM from the Ministry of Education and Culture of the Republic of Indonesia. One of the Islamic boarding schools striving to harness this potential in response to current developments in the Ministry of Education and Culture's policies is Nurul Jadid University (UNUJA) in Paiton, Probolinggo. UNUJA is an institution of higher education operating under the Nurul Jadid Islamic Boarding School. It is categorized as a Private General Higher Education Institution (PTUS) under the Ministry of Education and Culture of the Republic of Indonesia. This means that UNUJA operates on two fronts: on one side, it upholds the norms of Nurul Jadid Islamic Boarding School as guided by its foundation (Mursyid, 2017; Noorhayati, 2017), and on the other side, it fulfills the mandate of the Ministry of Education and Culture as a government institution authorized to evaluate its performance. Thus, UNUJA is expected to respond and actively participate in the implementation of the MB-KM program from the Ministry of Education and Culture of the Republic of Indonesia, aligning with the ideological principles of Nurul Jadid Islamic Boarding School as reflected in the General Policy Direction of the Islamic Boarding School (AKUP).

One of the objectives outlined in the General Policy Direction of Nurul Jadid Islamic Boarding School (AKUP) is the implementation of the "Wali Asuh" (Guardian) and "Guru Tugas" (Assignment Teacher) programs. A "Wali Asuh" is a member of the Nurul Jadid Islamic Boarding School's administration, typically a student at UNUJA, who is tasked with providing guidance and supervision to around 10-15 students (usually referred to as students) each day throughout a whole week. On the other hand, a *"Guru Tugas"* is a member of the Nurul Jadid Islamic Boarding School's administration, usually a student at UNUJA, whom Nurul Jadid Islamic Boarding School assigns to work as a teacher in various educational institutions outside the region for one year. These two programs can be converted into forms of self-learning and can be recognized as course credits at UNUJA through the MBKM program of the Ministry of Education and Culture. Through the Bureau of Islamic Boarding School Affairs, Nurul Jadid Islamic Boarding School has also conducted competency assessments for Guardians and Assignment Teachers several times to map their skills (Aliah, 2020; Fawaid & Hasanah, 2020). The competency assessment covers topics such as Fiqh, Quranic reading and writing, and Islamic boarding school-related subjects. This mapping is carried out to ensure that they carry out their duties according to the regulations of the Islamic boarding school, as mandated by the General Policy Direction of Nurul Jadid Islamic Boarding School (AKUP) (Ilmy & Muali, 2018).

From the explanation above, it can be understood that there is a synchronization between the MB-KM program of the Ministry of Education and Culture of the Republic of Indonesia and the "Wali Asuh" (Guardian) and *"Guru Tugas Pesantren"* (Pesantren Assignment Teachers) program at Nurul Jadid Islamic Boarding School. With these two policy frameworks in place, UNUJA, as an Islamic boarding school in East Java, has the opportunity to make adjustments and conversions of activities at Nurul Jadid Islamic Boarding School within the framework of MB-KM Ministry of Education and Culture, based on the alignment

of programs with the competencies desired in the Student Learning Outcomes (CPL) and Program Learning Outcomes (CPMK) of the research programs. Conversely, UNUJA also has the opportunity to implement the MB-KM program of the Ministry of Education and Culture of the Republic of Indonesia without having to deviate significantly from the AKUP policy of Nurul Jadid Islamic Boarding School. One of the opportunities for this includes maximizing the recognition of learning and service activities of UNUJA students who serve as guardians and assignment teachers in the Islamic boarding school by incorporating them into the academic curriculum of the university, for example, by converting some credit hours of courses and Real Work Lecture (*Kuliah Kerja Nyata* or KKN) in line with the CPL and CPMK of the research programs.

This research aims to investigate, pilot, and develop two program models, namely the "*Santri Mengabdi*" Program and the "Santri Mengajar" Program, implemented by UNUJA (Nurul Jadid University) as part of the effort to synchronize the policies of Nurul Jadid Islamic Boarding School with the MBKM (Merit Scholarships for Affectionate Students) program of the Ministry of Education and Culture of the Republic of Indonesia. The "Santri Mengabdi" Program integrates the activities of Wali Asuh (Guardian of Affection) at Nurul Jadid Islamic Boarding School with the activities of Membangun Desa (Village Development) under the MB-KM program of the Ministry of Education and Culture. On the other hand, the "Santri Mengajar" Program integrates the activities of Guru Tugas (Task Teacher) at Nurul Jadid Islamic Boarding School with the activities of Asistensi Mengajar (Teaching Assistance) under the MB-KM program of the Ministry of Education and Culture. It is hoped that this *research and development* (R&D) effort on the "Santri Mengabdi" and "Santri Mengajar" programs will serve as a breakthrough and practical proposal for other Islamic universities that seek to integrate the curriculum policies of the Ministry of Education and Culture with the internal policies of Islamic boarding schools.

RESEARCH METHODS

This research employs the Research and Development (R&D) approach. R&D in this context is not intended for testing or formulating theories but for developing an effective product for teaching and learning in educational institutions (Laws et al., 2013). R&D products are typically designed as instructional materials, learning materials, training materials, or educational management tools (Setyosari, 2016).

This research is conducted in two phases. In the first phase, field exploration is carried out to identify the requirements for implementing the integration of the MBKM program of the Ministry of Education and Culture of the Republic of Indonesia with the policies of Nurul Jadid Islamic Boarding School. This phase also involves determining exemplary models for the Santri Mengabdi and Santri Mengajar Programs. Subsequently, an abstract model for the Santri Mengabdi and Santri Mengajar Programs is developed, along with prototypes for both programs. Data collection is performed through field surveys, and data analysis is conducted using a qualitative approach. From the outcomes of this qualitative exploration, a reconstruction of factors and their interrelationships that support the development

of the Santri Mengabdi and Santri Mengajar Programs at Nurul Jadid University is then formulated.

In the context of research and development, a draft (conceptual model) is prepared. This development model is based on the abstraction and construction of outcomes derived from field exploration. The outcomes of the qualitative field exploration must undergo validation and theoretical approval from stakeholders through Focus Group Discussions (FGD), expert justifications, and consultations with experts and stakeholders, both from Nurul Jadid University and Nurul Jadid Islamic Boarding School. The outcomes of the FGD and consultations with various experts and stakeholders are then used for a limited trial during the Fall Semester of 2022-2023 to assess the feasibility of the program and its potential implementation in the field. From the outcomes of this limited trial, the development model for the Santri Mengabdi and Santri Mengajar Programs is refined through evaluation and product revisions, incorporating various implementation requirements for both programs. At this stage, the focus is on the planning aspect of the model implementation, particularly the improvement and refinement of the draft of the Santri Mengabdi Guidebook and the Santri Mengajar Guidebook. These guidebooks serve as planning documents for the design of the MBKM integration program at Nurul Jadid University.

The population for this R&D (Research and Development) consists of all students at Nurul Jadid University who have served for a minimum of 1 year at the Nurul Jadid Islamic Boarding School and have not previously participated in the KKN program at the time of enrolling in that program. A limited trial of the model was carried out on 5th-semester students from all programs within the Faculty of Islamic Studies who had received recommendations from the Nurul Jadid Boarding School Bureau. The sampling technique for the extensive trial was based on several criteria, including (1) students' willingness to enroll in the Santri Mengabdi and Santri Mengajar Programs; (2) receiving recommendations from the Head of the Research Program (Kaprodi) and the Nurul Jadid Boarding School Bureau to be included as samples. It is worth noting that the students participating in this program will be tested and awarded recognition in the form of a conversion of 20 credit hours, comprising (a) 16 credit hours of coursework and (b) 4 credit hours for Community Service (KKN). There were 50 cross-disciplinary students within the Faculty of Islamic Studies, distributed as follows: 12 in the Islamic Education Program (PAI), 10 in the Islamic Religious Education Program (MPI), 8 in the Islamic Guidance and Counseling Program (ES), 7 in the Islamic Communication Program (PS), 5 in the Islamic Economics Program (PBA), 3 in the Islamic Qur'anic Teaching Program (IQT), 3 in the Islamic History and Civilization Program (HK), and 2 in the Islamic Communication and Broadcasting Program (KPI).

Figure 1 illustrates the process of developing the MBKM (Student Community Development Model) for Students in Service and Students in Teaching at Nurul Jadid University through an R&D approach.
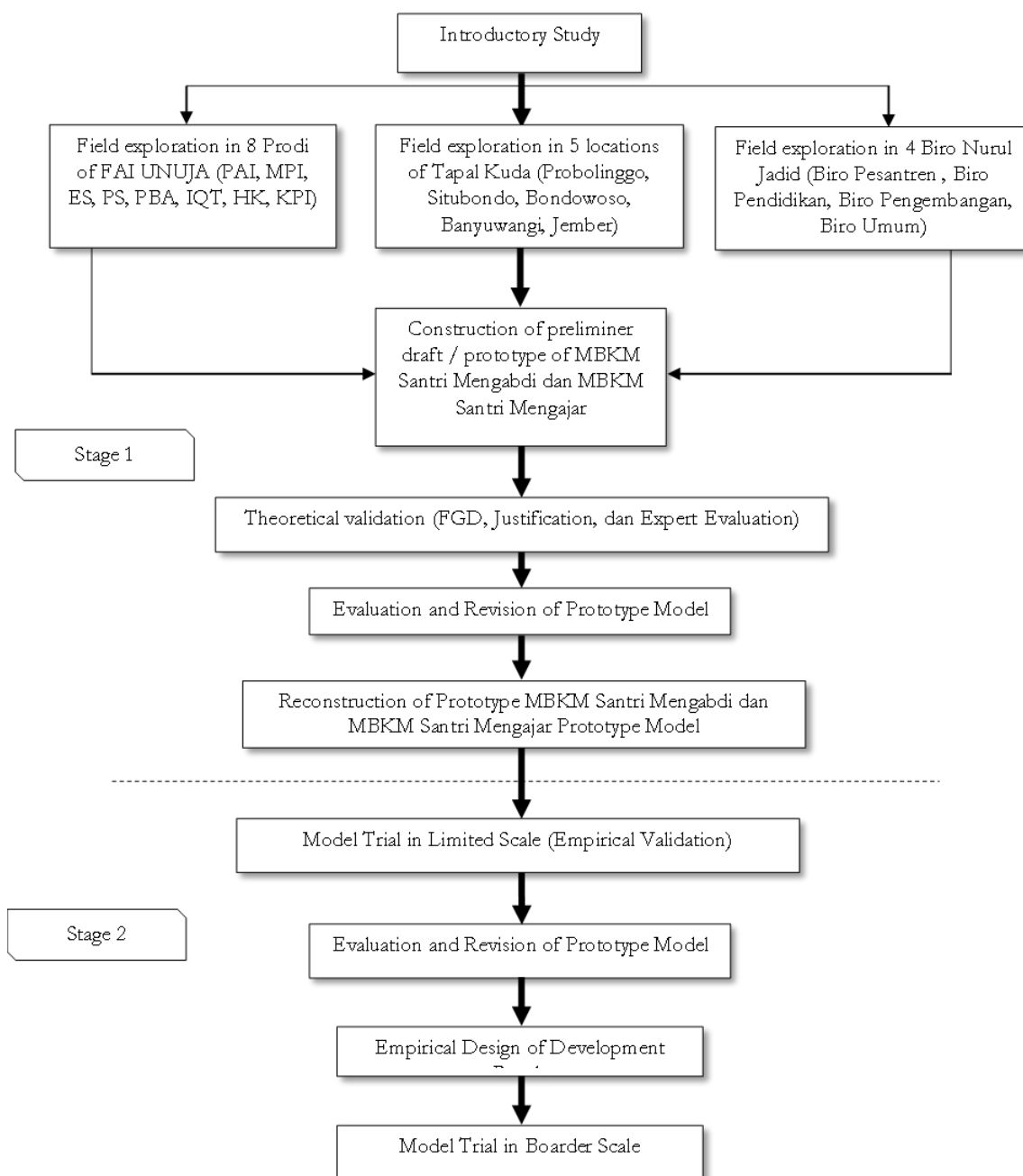
Figure 1. The Development Process of the MBKM Model for Student Service and Teaching at Nurul Jadid University

RESULTS AND DISCUSSIONS
Theoretical Framework

Based on the research outcomes, it can be concluded that theoretically, the MBKM program is essentially a manifestation of experiential learning theory (Abdul et al., 2022; Yulianto et al., 2023; Sholeh et al., 2023. In this theory, learning is assumed to be a dynamic and holistic process based on a learning cycle that goes through the dialectic of reflection/action and abstraction/experience (Kolb et al., 2014; Herrmann, 2017). It can even be said that the MBKM policy is a true application in real life. Article 15 of Permendikbud Number 3 of 2020 mentions that the learning process can be conducted outside of the research program. It can

take various forms, including (1) learning in a different research program at the same university; (2) learning in the same research program at a different university; (3) learning in a different research program at a different university; and (4) learning in non-higher education institutions.

This regulation also emphasizes that higher education institutions must implement learning that has integrative, scientific, effective, collaborative, contextual, interactive, holistic, thematic, and student-centered characteristics (Adda et al., 2022). It can be said that the concept of the Independent Campus, based on the nomenclature of Permendikbud Number 3 of 2020, essentially aims to ensure that the learning paradigm at the higher education level is responsive, adaptive, compatible, and contextual, and it ensures that students play a central role in learning (Priatmoko & Dzakiyyah, 2020).

In addition to the alignment between MBKM and ELT, a similar alignment can also be observed in the Wali Asuh and Guru Tugas programs with MBKM and ELT. In the MBKM program, the Wali Asuh is relevant to the Village Development Program. In the Village Development project, students are expected to strengthen their character by collaborating with residents, village officials, and are encouraged to address various issues and get closer to the diversity encountered in the village (Tohir, 2020).

In essence, a pesantren can be envisioned as a small village, where the "lora" or "gus" (the sons of religious leaders) and senior administrators can be likened to village officials, while the students are the residents of the village with various different characters. Students who serve as "Wali Asuh" are required to strengthen their character through collaboration with other students, resolving the various issues they encounter in the pesantren, and forming close relationships with the diverse characters of the students from various backgrounds they encounter within it.

Meanwhile, the "Guru Tugas" position is relevant to the Teaching Assistance Program in Educational Institutions. In the Teaching Assistance Program, students are expected to apply their learning experiences from their academic studies by assisting teachers, tutors, facilitators, or parents in various educational institutions within the formal, non-formal, and informal education subsystems. Students are given the opportunity to share their knowledge by serving as teacher assistants in schools (Tohir, 2020).

In essence, the duties of a "Guru Tugas" are not significantly different from those of a Teaching Assistant in Educational Institutions. The primary role of a "Guru Tugas" is to dedicate themselves to a formal or informal institution outside the vicinity of the pesantren (Islamic boarding school), which typically has an emotional connection with the pesantren where they originally served or other institutions that specifically request the pesantren to assign one of its students as a 'companion' at that location. Their responsibilities vary, ranging from teaching religious studies to managing educational institutions.

Outcomes of the Exploratory Research

The outcomes of the exploratory research show that the Ministry of Education and Culture's MBKM program cannot be fully implemented in Islamic

boarding school universities, due to various limitations within these universities, some of which have been explained in the Background of the Problem. The preparation, implementation, recognition system, conversion mechanism, reporting, evaluation, and monitoring are not fully carried out as a systematic program in Islamic boarding school universities. It should be noted that although many figures have stated that Islamic boarding schools have practiced 'independent learning,' this does not necessarily ensure that its operationalization can be carried out in higher education institutions that require regulations, standard operating procedures (SOPs), and implementation documents at the technical level.

On the other hand, even though the Ministry of Education and Culture's MBKM program is believed to embody the spirit of 'freedom' and 'independence' with various nomenclatures of ministerial regulations and director general directives, it cannot be automatically applied to higher education institutions within Islamic boarding schools, which are generally required to adhere to the general policies set by the boarding schools. This duality can likely be bridged through the creativity and innovation of these Islamic boarding school universities to fulfill the ideological mandate of the boarding schools on one side and to adapt to the policies of the Ministry of Education and Culture's MBKM program on the other.

The observation outcomes at Nurul Jadid University reveal a common assumption that it seems as if the Ministry of Education and Culture's MBKM program is merely a ministry program in which universities cannot emulate. However, the spirit of the MBKM program is to provide a prototype to Indonesian universities to implement what has been initiated by the Ministry of Education and Culture. Therefore, from the exploratory research, a suitable development model was chosen that meets the criteria for the integration of the Ministry of Education and Culture's MBKM with the Mentoring and Teaching assignments at Nurul Jadid Islamic Boarding School, namely (1) the Santri Mengabdi Program and (2) the Santri Mengajar Program. The process model of these two programs is a outcome of modification and innovation from the MBKM model proposed by the Ministry of Education and Culture.

Limited Trial

A design/prototype of the MBKM Santri Mengabdi and MBKM Santri Mengajar program model is prepared and tested on a limited scale over a period of 6 months, involving 50 selected santri students who act as Mentors and 5 santri students who take on Teaching Assignments, through a selection process or recommendation from the Islamic Boarding School Bureau Nurul Jadid. The selected santri students for testing are limited to those from programs within the Faculty of Islamic Religion at UNUJA.

There are several steps taken in this limited trial, including the following:

a. Designing the MBKM Santri Mengabdi and MBKM Santri Mengajar Guidebook in collaboration with several stakeholders, including the Islamic Boarding School Bureau, the Education Bureau, the Vice Rector I for Academic Affairs, and the Vice Rector IV for Student Affairs and Cooperation. As a

outcome, the MBKM Santri Mengabdi and MBKM Santri Mengajar Guidebook has been published and disseminated to all students and partners of UNUJA on January 5, 2022.

b. Collaborating with partner institutions in need of santri students to engage in service, assist in teaching, and manage educational activities at their institutions. As a outcome, UNUJA has already established a Memorandum of Understanding (MoU) with MI Azzainiyah and MTs Azzainiyah Probolinggo at the UNUJA Guest House Hall.

c. Conducting selection for 50 santri students who have applied for the Student Devotion Program and 5 santri students in the Student Teaching Program through several competency tests, including Quran Reading and Writing, Furudhul Ainiyah, Keaswajaan, and Speaking Skills. As a outcome, out of the 50 santri students, only 7 of them required remediation or reinforcement, as their standards in Quran Reading and Writing, Furudhul Ainiyah, Keaswajaan, and Speaking Skills were below average.

d. Requesting students who have successfully passed the Santri Mengabdi and Santri Mengajar programs to participate in guidance and technical orientation sessions for the Santri Mengabdi and Santri Mengajar Programs, while also forming groups. All students who have passed the selection process for the MBKM Santri Mengabdi and Santri Mengajar programs are then provided with technical guidance (Bimtek) on the implementation process of MBKM, including topics related to teaching strategies, mentorship methods, and more.

e. Sending groups of students to the field to engage in service at Islamic boarding schools and at partner-designated locations. This deployment is carried out symbolically by the Dean of the Faculty of Islamic Religion and the Publishing, Research, and Service Institution (LP3M) at UNUJA. Each partner institution also conducts a symbolic reception, during which they explain the vision, mission, and responsibilities of the students during their service and teaching. Throughout the implementation of the MBKM activities, students are required to report all their activities in a logbook and then prepare a final report.

f. Conducting monitoring and evaluating the implementation of the Santri Mengabdi Program and Santri Mengajar Program. The monitoring and evaluation mechanism is carried out by internal Academic Advisors (DPL) and external supervisors. The monitoring and evaluation activities are conducted once a month. Meanwhile, for comprehensive monitoring and evaluation of the MBKM implementation, it is carried out by UNUJA, specifically the Faculty of Islamic Religion and LP3M UNUJA.

g. Assessing the reports of the students who have completed the program is done through a Outcomes Seminar, involving evaluators from the Islamic Boarding School, UNUJA, and external parties. The Outcomes Seminar was held on March 25, 2022. This seminar was conducted online, with the participation of 2 internal evaluators from UNUJA and 2 external evaluators (partners).

An overview of the implementation flow of "*Santri Mengajar and Santri Mengabdi*" can be seen in Figure 2 and Figure 3, respectively.
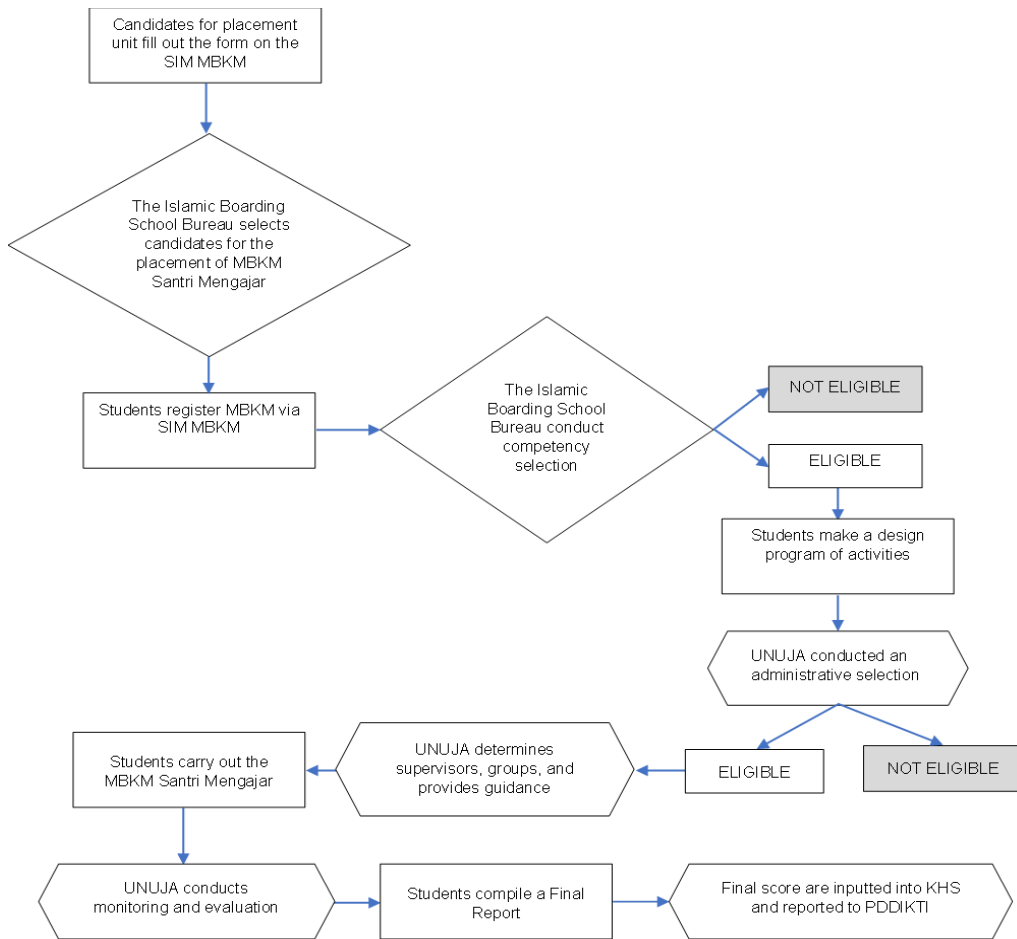
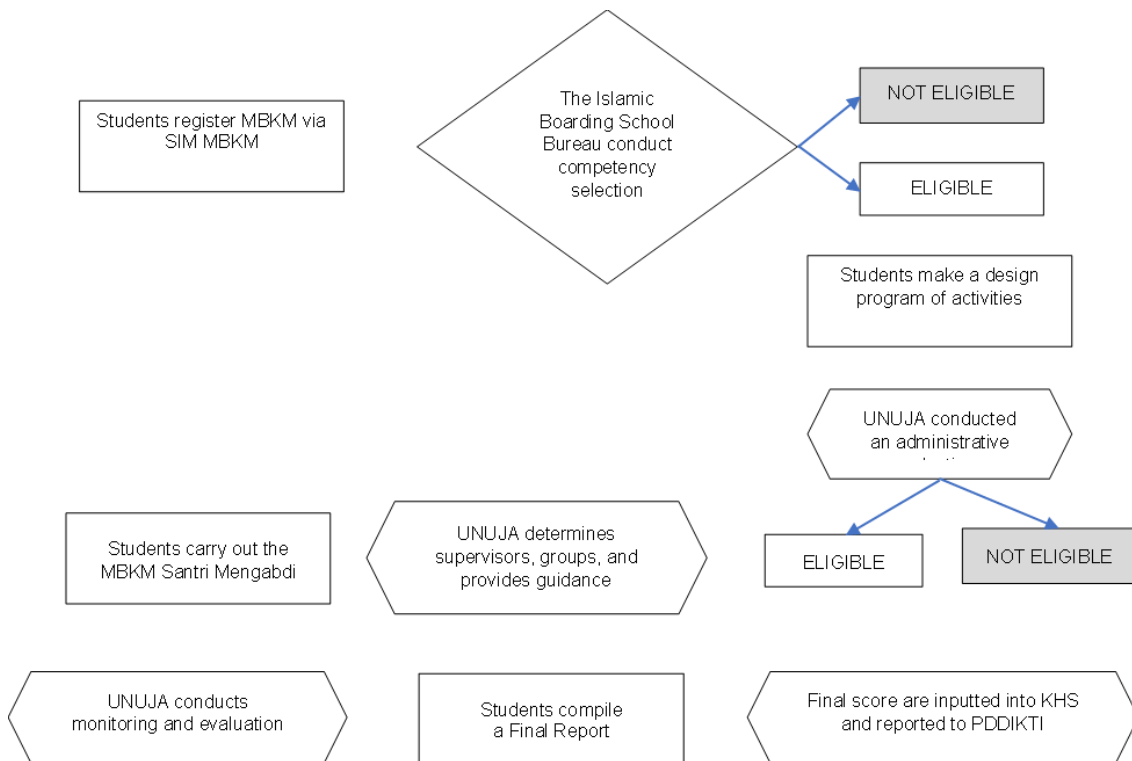**Figure 2.** *Santri Mengajar* **Implementation Flowchart**

Figure 3. *Santri Mengabdi* **Implementation Flowchart**

Evaluation and Revision

The evaluation and revision of the pilot activities have generated numerous feedback, coming from students, mentoring faculty, and external stakeholders. Some of the feedback can be categorized into several evaluation outcomes as follows.

Firstly, the implementation of the MBKM Santri Mengabdi and MBKM Santri Mengajar programs across 8 programs in the Faculty of Islamic Religion is not yet fully integrated with the University's Higher Education Management Information System (SIM-PT). The submission of grade conversion requests for students participating in the MBKM Santri Mengabdi and Santri Mengajar programs is still carried out manually by each respective program. This clearly hampers the efficiency of data synchronization between the Academic Information System (SIAKAD) within the SIM-PT and the course conversion grades submitted by each program.

Secondly, the Faculty of Islamic Religion has not yet established a Special MBKM Service Team at the faculty level, which is responsible, among other things, for assisting students who wish to apply for the MBKM Santri Mengabdi and MBKM Santri Mengajar programs. As a outcome, all MBKM services are currently carried out entirely by the Heads of Research Programs. The absence of the MBKM Grade Conversion Team also hinders the assessment process of courses that students intend to convert through MBKM activities, whether in the field of Santri Mengabdi or Santri Mengajar. Therefore, the establishment of a special service team or a grade conversion team becomes a necessity for the Faculty of Islamic Religion.

Thirdly, at a more technical level, specifically, UNUJA does not yet have a dedicated information system for the MBKM program that operates independently. While there is a service available at https://mbkm.unuja.ac.id, it is still lacking various essential features, such as assessment features, logbook features, partner submission features, registration features, and other crucial functionalities. In particular, for the MBKM Santri Mengajar program, where students are tasked with teaching at specific educational units, the existing information system does not accommodate partner submissions.

Empirical Design of Development Model

Based on the outcomes of limited pilot testing and the evaluation and revision of the model in stages 1, 2, and 3, an empirical design for the development of the MBKM (Community Service Learning) Program, Santri Mengabdi, and Santri Mengajar will be established. This design involves the formation of the Special MBKM Service Team and the MBKM Grade Conversion Team. The Special MBKM Service Team is comprised of a Chairperson, Secretary, and Members, while the MBKM Grade Conversion Team is typically selected from the Chairperson/Secretaries of the programs in the Faculty of Islamic Religion. Both teams are established to ensure the smooth operation of the MBKM service at Nurul Jadid University, particularly within the Faculty of Islamic Religion.

This team is also responsible for coordinating the synchronization of data for inbound and outbound students participating in the MBKM program. For example, the MBKM Special Service Team has coordinated with the PDSI

(Academic Information System) at UNUJA to ensure that the grades they input can be integrated into the UNUJA Academic Information System (Siakad). The Grade Conversion Team has also held several limited coordination sessions to determine whether the students' field activities can indeed be rationalized for conversion into credits for the courses they are currently enrolled in. Based on the coordination outcomes, it has been decided that the courses that can be converted by students include those that align with the activities carried out during their service, in accordance with the Conversion Team's approval, and fundamental courses that students have not yet taken, are currently taking, or have already completed.

The Management Information System (SIM) for MBKM at UNUJA, accessible at https://mbkm.unuja.ac.id, has also undergone an upgrade. Several important features have been added, such as submission features for both partners and students, assessment features, logbook features, as well as news and announcement features. In the near future, this MBKM SIM will be synchronized with the UNUJA SIM-PT (Higher Education Information System) through Single Sign-On (SSO). This means that faculty, staff, and students at UNUJA involved in the MBKM program will only need one account to access various features within both the MBKM SIM and the SIM-PT. The availability of this system also simplifies the tasks of the Conversion Team and the Service Team, allowing UNUJA leadership to monitor and evaluate based on the database summary.

Through discussions with the Conversion Team and the MBKM Service Team, various issues have been identified concerning the alignment of MBKM Santri Mengabdi and MBKM Santri Mengajar student activities with the Curriculum Program Learning Outcomes (CPL Prodi) and Course Learning Outcomes (CPMK) that will be converted into grades. These issues are not unique to UNUJA but are also found in other MBKM programs under the Ministry of Education and Culture. Therefore, within the framework of this MBKM policy, the Conversion Team and the Service Team ensure that students' right to obtain course grades, following an analysis, must be upheld. The debate over whether the content of course materials aligns with the content of MBKM activities is ongoing and may never reach a resolution. As a outcome, the leadership of UNUJA has decided that the current priority is to grant students their rights by prioritizing the MBKM program over curricular activities

At UNUJA, the MBKM (Community Service Learning) program is ultimately positioned as a co-curricular activity that supports the curricular activities pursued by students in the classroom. Therefore, the alignment between co-curricular and curricular activities should be of secondary importance because the primary focus of the MBKM co-curricular activities is to provide students with meaningful knowledge in the field, offering a *less-structured* learning environment in the industrial, non-educational, and community sectors. Based on this rationale, almost all Heads of Research Programs agree to grant students involved in the MBKM program the option of credit conversion while still ensuring a minimum standard of alignment between the courses and MBKM activities.

A Wider-Scale Model Test

In the broader pilot phase, the stages of activities conducted are the same as those in the limited pilot, and are applied to all fifth-semester students across all programs at Nurul Jadid University.

a. Expanding the MBKM (Community Service Learning) program. In the second model of this pilot, one of the key distinctions is the expansion of the MBKM program, which initially encompassed only two programs, into three programs (MBKM Santri Mengabdi, MBKM Santri Mengajar, and MBKM Santri Exchange). The addition of this program signifies the enthusiasm among students for the two existing programs. As a response to this enthusiasm, UNUJA introduced another program in the form of MBKM Santri Exchange, serving as a prototype for the Ministry of Education and Culture of the Republic of Indonesia's Student Exchange Program.

b. Updating the Guidelines for the MBKM (Community Service Learning) Santri Mengabdi and Santri Mengajar Programs, and designing the Guidelines for the MBKM Santri Exchange Program by involving various stakeholders, including the Islamic Boarding School Bureau, the Education Bureau, the Vice Rector I for Academic Affairs, and the Vice Rector IV for Student Affairs and Cooperation, as well as several partners from schools and higher education institutions in the Tapal Kuda region of East Java. As a outcome, in addition to revising the previously published Guidelines for the MBKM Santri Mengabdi and Santri Mengajar Programs, UNUJA has also developed the Guidelines for the MBKM Santri Exchange Program.

c. Collaborating with partner institutions that require santri students to engage in community service, assist in teaching, and support educational management at their institutions. As a outcome, in addition to the Memorandum of Understanding (MoU) with MI Azzainiyah, MTs Azzainiyah Probolinggo, and internal institutions at Nurul Jadid Islamic Boarding School on January 28th, a partnership has also been established with 24 Private Islamic Higher Education Institutions (PTKIS) across East Java's Tapal Kuda region. In this agreement, UNUJA, along with the 24 PTKIS, have agreed to send some students as teaching staff to these educational units, and likewise, several of these higher education institutions have also agreed to send their students to UNUJA, providing accommodation and support facilities for them during their teaching assignments.

d. Conducting a selection process for students who applied for the MBKM (Community Service Learning) Program, including the Santri Mengabdi Program, Santri Mengajar Program, and Santri Exchange Program. In this broader pilot, a total of 433 students participated in the selection process, and after the selection, there were 312 students who were selected. This group comprised 246 students participating in the MBKM Santri Mengabdi Program, 23 in the MBKM Santri Mengajar Program, and the remaining 43 in the MBKM Santri Exchange Program. The selection process applied higher standards, as UNUJA now officially conducts religious and Keaswaja certification.

e. Requesting the students who have successfully passed the MBKM Santri Mengabdi Program, the MBKM Santri Mengajar Program, and the Santri

Exchange Program to participate in coaching and technical training regarding the Santri Mengabdi Program and the Santri Mengajar Program, while also determining their respective groups. All students who have passed the selection for the MBKM Santri Mengabdi and MBKM Santri Mengajar Programs are then provided with technical guidanceon the implementation process of the MBKM, such as teaching strategies, mentorship methods, and others.

f. Deploying a group of students to the field, carrying out community service at Islamic boarding schools, and service at designated partner locations. This symbolic deployment is conducted by the Dean of the Faculty of Islamic Religion and the Research, Publishing, and Community Service Institution (LP3M) of UNUJA. Each partner institution also conducts a symbolic reception, during which they explain the vision, mission, and responsibilities of the students during their service and teaching. Throughout the implementation of this MBKM (Community Service Learning) activity, students are required to report all their activities in a logbook and subsequently prepare a final report.

g. Conducting monitoring and evaluating the implementation of the MBKM Program for Santri Mengabdi, Santri Mengajar, and Santri Exchange. The monitoring and evaluation mechanism is carried out by internal academic advisors (DPL) and external supervisors. Monitoring and evaluation activities are conducted once per month. Meanwhile, the comprehensive monitoring and evaluation of the MBKM implementation is carried out by UNUJA, which is directly handled by the MBKM Special Services Team.

h. Assessing the reports of student santri who have completed the program was conducted through a Outcomes Seminar, involving assessors from the Pesantren, UNUJA, and external parties. The seminar took place on July 15, 2022. This seminar was conducted online and included 2 internal assessors from UNUJA and 2 external assessors (partners). The assessment criteria for the reports included the structure, grammar, and the alignment of the solutions with the real-world problems encountered in the field..

There is a clear increase in terms of the quantity of student registrations. In the first pilot phase, only 50 UNUJA students were registered in the MBKM program, while in the second pilot phase, there were 312 students who registered for the MBKM program. Regarding the quality of the MBKM program implementation, a broader comparison between the outcomes of the first pilot phase and the outcomes of the second pilot phase can be seen in Table 1.

It should be noted that Table 1 below is a recapitulation of a survey conducted in two phases. The first phase involved 50 students in the pilot research, while the second phase was carried out with a sample of 150 out of 312 students in the second pilot. This sample consists of students who are engaged in the MBKM program in both phase 1 and phase 2. The purpose of this pilot research is to measure the achievement of effectiveness indicators in the implementation of the MBKM program for UNUJA students.

They were provided with a questionnaire consisting of questions that indicate whether the students genuinely participated in and went through various

stages of the MBKM program implemented by UNUJA. These questions ranged from their participation in orientation sessions to their experiences in discussing course equivalences with the research program coordinator. The outcomes of this survey are summarized in Table 1 below.

Table 1. Comparison of Test Outcomes 1 and Test Outcomes 2

	Stages	Trial 1			Trial 2		
		Agree (%)	Neutral (%)	Disagree (%)	Agree (%)	Neutral (%)	Disagree (%)
1	Actively participating in socialization	40	32	28	58	40	2
2	Gathering information related to the chosen partner program or research program	58	40	2	62	30	8
3	Fulfilling selection criteria	40	32	28	58	40	2
4	Following the MBKM program as per guidelines	40	32	28	40	32	28
5	Maintaining a logbook	40	32	28	52	20	28
6	Planning learning activities with the academic advisor (DPL)	40	32	28	58	40	2
7	Engaging in discussions with the academic mentor	40	32	28	40	32	28
8	Understanding the alignment of Program Course Learning Outcomes (CPMK) with MBKM activities at the partner institution or outside the research program	58	40	2	63	20	17
9	Registering for courses through the MBKM UNUJA information system	58	40	2	62	30	8
10	Receiving support from the research program for MBKM implementation	40	32	28	58	40	2
11	Holding discussions with the Head of the Research Program (Kaprodi) regarding course equivalency.	40	32	28	40	32	28

Table 1 shows the stages of activities in the MBKM Santri Mengabdi, MBKM Santri Mengajar, and MBKM Student Exchange programs, indicating a positive trend at all activity levels. Of course, this improvement is not solely due to the addition of MBKM programs but also the realization of UNUJA about the

importance of implementing MBKM as a part of the Ministry of Education and Culture policy on one hand and as a synchronization with the policies of the Nurul Jadid Islamic Boarding School on the other.

Students have also begun to understand that MBKM is not just for fulfilling specific course requirements but also as a means for them to experience learning outside the classroom and gain concrete learning experiences in the field. This can be evidenced by the survey outcomes mentioned earlier, which indicate the students' interest and enthusiasm to learn outside the classroom through the Santri Mengabdi, Santri Mengajar, and Student Exchange programs

CONCLUSION

From the explanation above, it can be concluded that Mentors and Task Teachers have theoretical and epistemological relevance to the MBKM Build Village Program and Teaching Assistance within the framework of Experiential Learning Theory. To make it more operational, in the context of this research, a more technical term is introduced to bridge the theoretical connection between the three elements mentioned above (ETL, MBKM, and Mentors / Task Teachers). The term chosen for this research is "Santri Mengabdi Program" and "Santri Mengajar Program." Santri Mengabdi refers to college students who are also santri (students of Islamic boarding schools) and serve as administrators or dedicate their services to the activities of the boarding school, mentor santri, and guide religious education for santri. Santri Mengajar refers to college students who are also santri in Islamic boarding schools and are assigned to serve as mentors, religious instructors, or facilitators in placement units outside their hometown where the boarding school is located. These two programs are being tested as one of the models for the Ministry of Education and Culture's MBKM program in Islamic boarding schools, which theoretically draws its epistemological basis from ETL theory.

The outcomes of the phase 1 trial demonstrate the success of implementing the MBKM program at UNUJA, as seen in the successful development of guidelines, collaboration with partner institutions, the execution of selection processes, as well as monitoring and outcomes seminars. However, several issues were identified, including the fact that the implementation of the MBKM programs, Santri Mengabdi and Santri Mengajar, across 8 research programs in the Faculty of Islamic Religion, has not been fully integrated with the University Management Information System (SIM-PT) of UNUJA. The conversion of grades for students participating in the MBKM Santri Mengabdi and Santri Mengajar programs is still carried out manually by each respective research program. The Faculty of Islamic Religion has also not yet established a Special MBKM Service Team at the faculty level, responsible for serving students who wish to apply for the MBKM Santri Mengabdi and Santri Mengajar programs. As a outcome, all MBKM services are entirely managed by the Head of the research programs. More specifically, at a more technical level, UNUJA has not yet developed a dedicated information system for the independently-run MBKM program. While there is a service available at https://mbkm.unuja.ac.id, this service is still lacking various essential features, such as assessment, logbook, partner application, registration,

and other important functionalities

The issues mentioned above were subsequently evaluated and then retested on a larger scale in the phase II trial. The outcomes of the phase II trial demonstrated an improvement in the success of this program. This can be observed through several indicators, including an increase in the number of students participating in the MBKM program, an expansion of the MBKM program from initially two to three programs, active participation of students in attending socialization, selection, and engaging in discussions with academic advisors (DPL), and the release of the MBKM UNUJA information system along with various features within it, Until the active involvement of the research program in guiding students during the MBKM activities. Nevertheless, one of the issues that still arises, as found in the general issues of MB-KM at the Ministry of Education and Culture (Kemendikbud), is the alignment of MBKM Santri Mengabdi and MB-KM Santri Mengajar student activities with the Program Learning Outcomes (CPL) and Program Course Learning Outcomes (CPMK) whose grades will be converted. This issue is generally caused by the unpreparedness of higher education institutions, particularly UNUJA, to revise the curriculum so that the CPMK of the courses to be converted can align with the empirical experiences of students involved in MB-KM. Therefore, in addition to outlining the technical problems, this section will also demonstrate efforts to address these issues, both at the policy and operational technical levels.

ACKNOWLEDGEMENTS

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