



## PESANTREN AND COMMUNITY DEVELOPMENT

**Imam Toriqor Rahmansyah**  
Universitas Islam As-Syafi'iyah  
Email: asdrahmansyah@gmail.com

### ABSTRACT

Islamic boarding schools as educational institutions with their own characteristics have a strategic value in coloring the pattern of education in Indonesia. There is an assumption that Islamic boarding schools are not just places to learn religious knowledge, more than that pesantren as a place to learn community life where all aspects of life are found in it. It is proven that the existing pesantren have experienced many advances in various fields, not only educational institutions but also as a forerunner of changes in society. Da'wah as a forum for community development can be done in various ways, and one of them is with Islamic boarding schools. The Global Era changes many things in terms of life. This is an important concern for pesantren as a challenge and opportunity, because until now pesantren is a part that acts as a concept and also a practice for (community development).

**Keywords:** Islamic boarding school, community development, da'wah

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### INTRODUCTION

As an educational institution that has distinctive values, pesantren is an important part that is very strategic in coloring the world of education (Fachrizal et al., 2023). Pesantren is not just a school to learn religious knowledge, but rather a learning society (Hasnawati & Nadliroh, 2023). It is said that because the community can learn, add insight, and develop with Islamic boarding school institutions (Efendy et al., 2023). Furthermore, pesantren are able to present themselves as institutions that are very open and integrated with society (Tamyis et al., 2023).

Community development is a basic concept that underlines a number of terms used for a long time such as community resource development, rural areas development, community economic development, rural revitalisation and community based development. Community development describes the importance of two concepts: community means the quality of social relations and development, change towards planned and gradual progress, this meaning is important for the true meaning of community development (Haque, 2023).

From the above, the author sees that the concept of pesantren and the concept of community development are two concepts that cannot be separated for the purpose of life development in all aspects. The following author will briefly describe the meaning of the two conceptions mentioned above.

## METHOD

This research uses qualitative methods with a literature review approach. Literature review is a systematic, explicit and reproducible method for identifying, evaluating and synthesizing research works and thoughts that have been produced by researchers and practitioners. The step in writing this review literature begins with the selection of topics. Search libraries or sources to gather relevant information from Google Scholar, CINAHL, Proquest, Ebsco, or National Library databases. Determine keywords or keywords for journal searches. After the data is collected, it is processed, analyzed and conclusions drawn.

## RESULTS AND DISCUSSION

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The term Pondok Pesantren consists of two terms that indicate one understanding. Cottage means a simple house or dwelling made of bamboo (Syarifah, 2023). Cottage can also come from the Arabic Funduq which means dormitory or hotel (Sodri & Hasan, 2023). The pesantren is basically a gathering place for students to study (Ningsih et al., 2023). The term santri is used to refer to the group of Muslims in Java who have a stronger tendency to the teachings of their religion (Barton et al., 2023). While students come from two opinions that can be used as a reference (de Kleijn, 2023). First, the opinion that says that 'santri' comes from the word 'sastri' a word from Sanskrit which means literate (Anwar, 2023). It seems that in the early days of the growth of Islamic political power in Demak, the santri were a 'literary' class for Javanese people which meant that the santri became aware of religion and or at least could read the Qur'an (Sulton, 2023). Second, it is an opinion that says that the word 'santri' comes from the word 'cantrik' which is Javanese which means someone who always follows a teacher where this teacher goes to settle with the aim of being able to learn skills from his teacher.

Islamic boarding schools as the oldest Islamic educational institutions in Indonesia, have at least two founding goals (Daulay & Tobroni, 2017). First, to prepare the students to become 'alim in religious knowledge which is derived from the figure of kyai as the central figure, by then being able to practice their knowledge in society (Fakhrurrazi et al., 2021). Second, is to nurture and educate students who grow into human beings with a complete Islamic personality so that individuals of pretext and mushlih are born who are focused on the formation of a highly virtuous society (Sahin, 2018).

In the implementation of the education and teaching system in Islamic boarding schools, we can find several models or forms that continue to grow to date, including:

First, the Salafi pesantren model, which is an Islamic educational and teaching institution, which in general the teaching and coaching system is carried out by traditional methods (classical: sorogan and bandongan), where a kyai teaches students based on books written in Arabic by great scholars since medieval times, while the students usually live in huts or dormitories. This Salafi pesantren was born approximately in the 14th century AD, call it the Islamic boarding school al-Kahfi Somalangu Kebumen which until now is 546 years old, with the beginning of its establishment in 1475. This Salafi concept still persisted until the birth of Islamic boarding schools that still adhered to this system until the 18th century AD. Call it the Babakan Ciwaringin Islamic boarding school, Cirebon which is 306 years old with its initial establishment in 1705, Buntet boarding school established in 1750, Sidogiri boarding school established in 1745, Tebu Ireng boarding school which was established in 1899 AD and so on.

Second, the khalaf pesantren is a pesantren that came after Salafiah. This pesantren as an institution consists of a combination of formal and non-formal systems. In terms of education, it is called a modern pesantren, which is a pesantren that applies the learning of religious and general sciences as a whole packaged in an integrated curriculum. Furthermore, pesantren with this form try to combine the characteristics of pesantren with the needs of the community with the times. This was born starting from the modernization movement of education and pesantren. In this regard, the Mmbaul Ulum pesantren in Surakarta takes the foremost place in responding to this modern system by teaching religious and general education as a whole. Also mention the Rejoso pesantren in Jombang which contributes to introducing non-religious subjects in its curriculum. There is also a Modern Gontor lodge established in 1926, which also states 100% religious science and 100% general science as its curriculum.

**There are at least five conditions for developing a severance Board of Education.**

First, the cottage as a place for kiai and their students to live. They use it in order to work together to meet the needs of daily life, this is what distinguishes it from other educational institutions. The cottage is not only intended as a residence or dormitory for students to follow well the lessons given by the kyai, but also as a place to practice honing the ability to live independently in the community. The next development of the cottage is more prominent in its function as a place of lodging or dormitory, and each student is subject to some kind of rent or fee for maintenance.

Both mosques, as centers of worship and teaching and learning activities. The mosque which is the second main element of the pesantren, in addition to functioning as a place to perform congregational prayers every prayer time, also functions as a place of teaching and learning. Usually teaching and learning time is related to congregational prayer times, both before and after. In its development, in accordance with the development of the number of students and the level of study, special places or rooms were built for scientific and book study councils. Recent developments show the existence of classrooms as found in madrasas. Nevertheless, the mosque is still used as a place for teaching and learning. In some pesantren, mosques also function as places of i'tikaf, conducting exercises, seminars, places to memorize the Qur'an and other programs.

Third, Santri which is the main element of a pesantren, santri is usually divided into two parts, namely; 1) Mukim students, are students who live in Islamic boarding schools, 2) Kalong students, are students who come from the areas around the pesantren and usually do not stay in pesantren. Usually large pesantren have larger mukim students compared to kalong students, while small pesantren have more kalong students.

Fourth, the existence of Kyai in a pesantren is an absolute thing for a pesantren, because he is the central figure who provides teaching, because kiai is one of the most dominant elements in the life of a pesantren. The fame, development and survival of a pesantren depends a lot on the expertise and depth of knowledge, charismatic, authority and appearance of the kiai concerned in managing the pesantren.

Fifth, the Curriculum of the Classical Islamic Books, this is the main element that most distinguishes pesantren from other educational institutions is that in pesantren the learning curriculum consists of classical Islamic books or termed as the yellow book, written by previous scholars, about various kinds of Islamic religious knowledge and Arabic.

**Development of Pesantren**

Since the 1900s along with the modernization program of education, Islamic boarding schools began to open themselves to study general subjects. Initially, the main purpose of the Islamic boarding school was to prepare students to explore religious knowledge (tafaqquh fi al-din). With its development, currently pesantren are not only educational institutions that study religion classically but also pay attention to social problems, especially the community around the pesantren. Proven by the growth of the economic life of the community around the pesantren which is increasingly crowded. The presence of pesantren in the midst of society is not only as an educational institution, but also as a religious and social religious broadcaster. With its flexible nature, since the beginning of its presence, pesantren has been able to adapt itself to society and meet the demands of the community.

At this time many pesantren have advanced in the economic field, they have a forum that improves the economic aspect, Kitab Isa referred to as Kopontren (Koperasi Pondok Pesantren). This container has been well managed so that it can encourage the economic progress of pesantren and the surrounding community. Pesantren also plays a role in the development of human resources in building the quality of religious life so as to produce graduates who are qualified and ready to compete with graduates from formal educational institutions. The pesantren education system at this time is increasingly renewing itself to fill various tasks that are important in the continuation of national and state life.

For example, Islamic boarding schools that have been proven to produce the best graduates are Pondok Modern Darussalam Gontor where students are required to have foreign language skills, namely English and Arabic. Pesantren as a community institution is one of the channels for the process of social and cultural change. Changes in social institutions, in this case, will have repercussions on other institutions. This is because community institutions are an integrated system. Pesantren as a place of religious education has a clear social base, because its existence is integrated with society.

In general, pesantren live from, by, and for the community. Various studies have proven that pesantren are not only rigid institutions with the study of classical books. Pesantren currently participates in building the lives of the surrounding community, not only in the religious field but also other things such as economic, social, educational and political. Pesantren currently also opens many job opportunities by offering people to become pesantren employees, both to work in the fields of building, agriculture and livestock owned by the pesantren. To increase the income of the community, this pesantren receives agricultural products from the local community.

Today, the growth and spread of pesantren is very rapid. With the proliferation of Islamic boarding schools that offer specialization in both traditional and modern studies, it has a positive impact on the development of science in Indonesia. Pesantren managed to establish itself as the center of the Islamic development movement. The presence of Islamic boarding schools also undeniably has actually helped the government in order to educate the nation's life. This is also in accordance with the Tri Dharma of Islamic boarding schools, namely: first, faith and piety to Allah SWT, second, useful scientific development, third, devotion to religion, society and state

There are three provisions given to students, namely: First, Olah Fikir, the meaning of filling the students' brains with religious and general knowledge. Second, Olah Dzikir means to revive the heart, meaning to fill the hearts of students with faith and piety. Third, sports means equipping students with skills from the body that can support the ma'isyah aspect after entering society. Pesantren has shown its ability to produce clerical cadres and has contributed in

educating the Indonesian people. In addition to its main task of producing scholars, pesantren has become a center of educational activities that have succeeded in instilling the spirit of entrepreneurship, the spirit of independence that does not depend on others. In pesantren also instilled patriotic spirit defending the homeland and religion, so it is not surprising that during the Dutch and Japanese colonial period there were often rebellions led by pesantren. Similarly, in the history of the struggle for independence, pesantren have always actively taken part against the colonizers. Because of the huge role of pesantren, as well as its services that contribute to educating the people of Indonesia, many people pay attention to Islamic boarding schools, especially aimed at becoming pioneers of community development.

The development of pesantren is so rapid and has a huge influence on society that it gets attention from the government to be used as an agent of social change. In addition, it is also directed to the functionalization of pesantren as one of the important centers for the development of society as a whole, both physical and spiritual development. Seeing the various functions and roles of pesantren that are increasingly diverse in community development even in global level development.

### **Community Development Concept**

#### **Understanding Community Development**

Community development consists of two concepts, namely "development" and "community" (Wilkinson, 2023). Development or development is a joint and planned effort to improve the quality of human life (Ferlie & Shortell, 2001). The field of development and development includes several sectors, namely education, economy, health, socio-culture, and also politics (Wesnawa & Sudirta, 2017).

The community comes from the Arabic "musyarokah", and in Arabic it is called mujtama' which means 1) the essence of everything, namely the place of growth of offspring, 2) a collection of different people. While musyarokah means union, fellowship and cooperation. From the words mujtama' and musyarokah can be drawn the understanding that society is a collection of many people who are different but united in the bond of cooperation.

The term community in community development is usually applied to social services. Furthermore, the term society is also often contrasted with "state". For example, "community sector" is often associated with small, informal and button-up forms of social service delivery. The opposite is "public sector", often defined as relatively larger and more bureaucratic forms of social services.

The definition of community development according to the United Nations is a process of joint effort between the government and the community in an effort to improve the social, cultural, and economic conditions of the community. In general, community development is a broad concept, which encompasses various forms and efforts by applying the theory and practice of local leadership, activism, and engaging citizens and professionals to improve various aspects of community life.

Thus, it can be concluded that community development is an effort (including methods and processes) carried out to improve the quality of life and community life in achieving a better life from various life aspects both educational, health, social, political, economic, cultural and structural. In particular, community development is concerned with efforts to meet the needs of people who are disadvantaged due to poverty, or discrimination based on social class, ethnicity, age and so on.

### Scope of Community Development Concept

Broadly speaking, the perspective of community development is divided into two frames, namely a professional approach and a radical approach (Cruz & van de Fliert, 2023). The professional approach refers to efforts to increase independence and improve service delivery systems within the framework of social relations (Nilsen & Kongsvik, 2023). The radical approach is more focused on changing the imbalance of existing social relations through empowering weak groups, finding the causes of their weaknesses, and analyzing the sources of oppression. The two approaches can be further broken down into several perspectives according to various types and levels of community development practices.

The theory of human resources views the quality of the population as the key to community development and development. The large population is not a burden on development if the quality is high. The development of human nature should be the direction of development. Improving the quality of human resources will foster initiative and entrepreneurship. Human resource theory is classified into theories that use a fundamental approach. Community development is defined as the growth, development and progress of the environmental community in material and spiritual aspects without overhauling the integrity of the community in the process of change. The wholeness of the community is seen as the living communion of a group of human beings with characteristics; Bound to social interaction, have a sense of community based on genealogy and common interests, join in a certain identity, obey the norms of togetherness, respect rights and responsibilities based on common interests, have strong social cohesion, and occupy a limited living environment.

Community development is also an effort to involve the active role of the community along with existing local resources. And in community development, it must be noted that the community has traditions, and has customs, which are possible as potential that can be developed as social capital. The basic considerations of community development are:

First, carry out religious commandments to help others in matters of good.

Second, is the consideration of humanity, because basically humans are brothers. So that community development has a goal to help improve the ability of the community, so that they can live better in terms of quality or quality of life.

In general, there are several approaches to community development, including:

First, the environmental potential approach, this is related to the carrying capacity of the environment in the local community.

Second, the regional approach, this is related to the development of the region in the sense of conformity with the region (village / city) to what will be developed.

Third, the physical condition approach, more on the physical condition of humans.

Fourth, the economic approach, this is related to increasing people's income.

Fifth, the political approach.

Sixth, management approach, this approach is carried out by collecting data on the potential, strengths and weaknesses that exist in the community then carried out by planning, organizing, mobilizing, budgeting and controlling. This approach model can actually be done in diverse communities (rural, urban, marginal, and others).

Seventh, the systems approach, this approach involves all elements in society. Community development focuses on helping community members who have similar interests work together, identify common needs and then undertake joint activities to meet those needs.

**There are several basic concepts used in order to realize community development, including:**

First, community development efforts can be seen as laying down a social order in which humans can fairly and openly conduct their efforts as a manifestation of their abilities and potentials so that their needs (material and spiritual) can be met. Community development is not in the form of offering a business project to the community, but a revamping of the social structure that prioritizes justice. Community development basically plans and prepares a meaningful social change for the improvement of the quality of human life.

Second, community development is seen as a process of giving from those who have something to those who do not have.

Third, community development should be seen as a pilot process for communities so that they can independently make efforts to improve their quality of life.

Fourth, community development will not be carried out without the contribution of the community in every stage that must be passed by a community development work program, especially in the stage of formulating needs that must be met, because the community knows the needs and problems they face best.

Fifth, community development is always suspected of community empowerment (people empowerment).

As for the orientation of community development when constructed with the concept of da'wah, there are several basic principles that must be followed including:

First, its orientation to the outward and inner well-being of society. Community development is not only carried out just to formulate the wishes of some people, but is planned as an effort to improve social life with the community.

Second, da'wah for community development is basically an effort to carry out social engineering to get a change in the order of social life for the better, which is based on Islamic values.

The main target of da'wah for community development is more in the social setting of community life than individual to individual. Community development is aimed at the potential contained in a community. Potential in the context of community development can be interpreted as all ownership that can be processed properly so that it is beneficial to the owner, or it can also be said that potential is everything owned by oneself or the environment that can be optimized for certain uses and can be utilized for a long time. In addition, potential can also be understood as the advantages or strengths possessed by individuals or community groups that can be managed properly for their benefit and survival. There are two kinds of potentials contained in society, namely the potential of Human Resources (HR) and the potential of Natural Resources (SDA). The potential of human resources must be well developed, especially in terms of enthusiasm and work ethic. Because with high enthusiasm and work ethic will improve aspects of social life for the better. While the potential of natural resources is all the wealth contained in an area or countryside, usually these natural resources are very much, such as plantations, livestock and so on. This potential will not be exhausted if managed properly.

Different understandings of society affect the approach to community development that will be carried out. If society is defined simply, namely as a community or community, then community development is focused on activities related to local development in relatively small settlements. In this case, community development programs usually take the form of productive economic enterprises or health services, basic education that is directly felt by the local

population. However, if defined broadly, namely as society, community development often involves advocacy activities or social actions that demand changes in public policy that generally touch the context in the realm of political policy.

### **The Role of Pesantren in Community Development**

Basically, pesantren can survive until now because there are people who need it. As an institution that originates, is managed, by and carries out its mission for the community, pesantren always have a high concern for service efforts in building a civilized society. Pesantren is an educational institution that is very close to the lives of the community, especially rural communities. Pesantren is considered a place of moral formation and has the potential for the development of human resources based on religion. In the past, pesantren only studied classical religious sciences, but at this time many pesantren have spread their wings not only for matters of religious education but also penetrated other affairs such as entrepreneurial activities, agriculture, animal husbandry, cooperatives and so on that cannot be separated from religious values.

Pesantren as a social institution began to develop since the early 1970s. These changes and developments can be viewed from two points of view. First, pesantren have experienced extraordinary and amazing quality developments, both rural (rural), sub-urban (suburban), and urban (urban) areas.

The second development concerns the provision of education. Since the 1970s, the forms of education held by pesantren have varied greatly. This is a tendency to expand the function of pesantren not only as religious institutions, but also in response to societal problems that live and develop in society. This social work may initially be a side job or even a 'deposit' from outside the pesantren.

Research by the Institute for Economic and Social Research, Education, and Information (LP3ES) on a number of pesantren in West Java in the mid-1970s showed that pesantren had long carried out a widely influential social role. The social duty of pesantren does not reduce the meaning of its religious duty, because this role is an elaboration of religious life values for the benefit of the wider community. With this kind of task, pesantren will become commons, supported and maintained by a wider circle and will have the opportunity to see the implementation of the value of religious life in daily life. Pesantren is positioned as a determinant element in the structure of the social pyramid of Indonesian society. The existence of an important position held by pesantren requires it to play an important role in every process of social development both through its educational potential and community development potential. Pesantren is currently known for its function as an educational institution that has a mission to free its students from the shackles of ignorance that have been the enemy of the world of education in general. The strategy carried out by pesantren today is through empowering students and the community in various fields that have been developed. This is the important role of pesantren in the community in the form of institutions and continues to be developed, including:

#### **Role in education**

Paying attention to things that may be less developed at the village level is the level of education of the village community which is still relatively low so that the development and

change are not balanced by intellectual abilities or skills. Therefore, pesantren as a community-owned educational institution, has the potential to be developed into a center for human resource development (HR) towards the realization of intelligence and welfare of the nation. Given that at this time the learning process in schools and other formal education units has shifted a lot from the initial goal, where formal education tends to be more oriented towards material matters and the achievement of academic values alone, as well as the lack of exemplary elements of teachers.

In the dynamics of its development, pesantren remains strong and consistently binds itself as an educational institution that teaches and develops Islamic values. This reality can not only be seen when pesantren faced a lot of pressure from the Dutch colonial government, but in the post-proclamation of independence pesantren were faced with a fairly severe challenge, namely the expansion of the general education system and modern madrassas.

In the midst of such conditions, where the community is increasingly introduced to new changes, the existence of pesantren educational institutions remains an alternative for the preservation of Islamic religious teachings. Pesantren is actually challenged to survive by placing itself as an institution that is able to adaptively accept the dynamics of life. Pesantren has tried to increase the confidence and knowledge of the village community and has often carried out da'wah. On the other hand, pesantren as traditional educational institutions have provided systematic education for cadres who will later carry out social leadership in the community. Pesantren is a people-based educational institution, anyone can become a student without any restrictions and certain qualifications regardless of where he comes from because every human being is equal before God so there is no difference in treatment between one student and another.

Pesantren participate in improving the quality of education for rural communities, this is evidenced by the collaboration between pesantren and village governments in community education improvement programs. This collaboration can occur because the village knows that Islamic boarding schools have adequate facilities such as science laboratories and computers, and even have an internet network.

Currently, the reason for people not to continue to education is economic reasons. Therefore, to overcome this, pesantren open opportunities for the lower middle economic class so that they can still receive education for free. Not a few students who study in pesantren but they don't have to think about the cost problem. Usually they devote themselves through working in various fields of business belonging to pesantren. In addition, not a few alumni students also established other educational institutions as a form of concern for improving the quality of community education.

As a result, institutionally pesantren education plays a role in developing human resource potential, but after improving the internal aspects of education in pesantren which include managerial aspects of pesantren and curriculum development, pesantren also need institutional development in the form of cooperation, link and match with other institutions outside the pesantren.

### **Role in the economy**

Improving the rural economy can be done by utilizing vacant land for productive activities. Rural communities also do not have to focus on productive activities that must use economic goods and commodity goods, the service sector can also still be done and invite a lot of interest

for those who have little access, namely with cooperatives currently carried out by pesantren. Institutional development in the economic sector is the Savings and Loans Unit (USP) managed by the Islamic Boarding School Cooperative (KOPONTREN) which is open to rural communities, but the main target is people who already have a business and people who do not have a business but want to start a business. In addition to kopontren, it is also necessary to develop entrepreneurship education and training and life skills.

### **Role in the agricultural sector**

Departing from the belief that Allah SWT bestows gifts on all creatures including land, water, and various plants and animals which are all intended for the benefit of humans. So pesantren seeks to utilize what has been proclaimed by Allah SWT for the benefit of all people. Pesantren chose the agribusiness sector to further optimize all these potentials. Islamic boarding schools choose to develop agribusiness because it departs from the assumption that all human needs come from agriculture and from the belief that if humans often interact with the land, their lifespan will tend to be longer because humans are created from the soil so that if humans interact more often with the land which is the origin of humans, humans will undoubtedly live a long life.

In addition, because of a sense of concern for the Indonesian state which in fact is an agricultural country but is a food insecure country. The unsuccessful empowerment and poverty reduction efforts that have been implemented by the government such as the provision of food needs, health and education services, agricultural development, revolving funding, construction of public facilities and infrastructure and assistance, because the program policies that have been carried out have been carried out are policies from the central government (top down), where these policies have many weaknesses that need to be fundamentally corrected. Therefore pesantren feel the need to start from their own environment.

Through community empowerment in the development of economic institutions, it is hoped that rural people will no longer flock to the city to find work. The village community is striving to explore and maximize the potential of natural resources in the village. Because so far the wheels of the economy are still centralized in the city, attracting rural people to always come to the city to seek their luck.

Borrowing a term from the head of the pesantren, the wheels of the economy are like sugar and the community is the ant, as long as the sugar is still concentrated in the city, the ants will undoubtedly continue to try to reach sugar by coming to the city. However, if the sugar is available in the village, the ants undoubtedly do not need to be far away to reach the sugar.

The agribusiness program is intended for students and the surrounding community. Pesantren pay attention to the community as an effort to participate in poverty eradication. The agribusiness program between the community and students actually has different orientations. For students, the agribusiness program is a means of training, while for the community, the agribusiness program is a means of increasing income in order to improve the family economy. Empowerment in this field must include rice fields, plantations, livestock and fisheries. This needs to be developed because Indonesia is a country that is large enough for agriculture and maritime, and also to strengthen food sovereignty.

### **Role in Social Religion**

The role of pesantren in improving community morals is carried out through the development of recitation institutions. This study is carried out ideally carried out regularly every

week as a place to build the morals and morals of the village community. Pengajian is an informal association that aims to teach the basics of religion to the general public. Thus, recitation is very vital as an effort to Islamize the masses. In this study the ustadz showed the postulates of the Qur'an and then connected them with world problems that are often encountered in everyday life, both regarding family problems and community problems.

Still according to Horikoshi for ordinary people, recitation has different functions, namely: First, recitation is a good deed because scholars encourage them to seek as much religious knowledge as possible, because the rewards for doing pious deeds are greater than just praying; second, to revive God's forgotten words, and third, to socialize with other worshippers even more specifically to hold friendships with scholars who are admired and respected.

Ideally, the form of religious social institutions is not only in the form of recitation but also there is follow-up in social aspects in the form of social service, community assistance and other forms. In other words, a contextual, systematic and structured form of da'wah. This is because lisanul hal afshohu min lisanil maqal.

### **Challenges and Opportunities of Pesantren in the Global Era.**

John Naissbit and Patricia Aburdence, the world's leading husband-wife futurologists, predicted that the 21st century is a new era. An era where the global economy and information are part of everyday life. Positively, global development, according to Harahap, can be characterized into five things. First, the occurrence of ideological and political conflicts towards trade, investment and information competition, from the balance of power towards the balance of interests. Second, relations between nation-states from dependency to interdependency. Third, the boundaries of geography hardly become anything operationally meaningful. The strength of a country and its community in its interaction with other countries is largely determined by its ability to utilize comparative advantages and competitive advantages. Fourth, competition between countries is more colored by high-tech mastery wars. Fifth, the creation of a world culture that tends to be mechanistic, efficient and at the same time does not appreciate values and norms that are economically considered unprofitable.

On the contrary, the negative implications of global development give rise to spiritually poor individuals, dropping people from spiritual beings into material-individualistic valleys and experiencing existential frustration with characteristics: excessive desire for power, revelling in search of pleasures and feelings of meaningless and purposeless life.

The projection of the future of human development is to get certainty and a better reality of life than now. On the one hand, people want to obtain certainty of their lives and livelihoods, but on the other hand global developments actually lead them towards alienation, a human condition that is alien from its authenticity and its environment. These contradictory conditions are both opportunities and challenges for pesantren to participate in human development and human civilization. Pesantren as a subsystem of universal education is expected to be able to form a positive contribution because of its existence as an arena for future research (significance of future).

In accordance with the demands of development, the renewal of pesantren needs to be directed to the refunctionalization of pesantren as one of the important centers for the development of society as a whole. Theoretically, changes in values in community development in a pesantren community can be influenced by several determinants such as internal tension of

caregivers, demands for modernization, contact with outside cultures, the development of science and technology, the emergence of openness, tolerance and others.

The process of change in a social community such as pesantren usually takes three stages. First, the birth of ideals into an idea (idea, concept). Second, the process of rolling the idea in society. Third, the results (results, consequences) of social change that occur as a result of the rejection or acceptance of an innovation.

Sociologists see change as an unlinear evolutive process, such as Max Webber and Ferdinand Tonnies. Webber recognized that social change is caused not only by economic factors, but also by values and ideas. On the basis of this theoretical framework, the existence of pesantren is not only a buffer for religious values (tafaqquh fi al din), but equips students with life skills. To develop the pesantren community, integrative efforts are needed by empowering educational, economic, socio-religious and other aspects that are important to answer global challenges. This is a challenge as well as an opportunity for pesantren which are Islamic educational institutions that have an indigenous character in facing the challenges of the times.

## CONCLUSION

Pesantren is a distinctive and indigenous Islamic educational institution and becomes a pillar in grounding the values of tafauquh fid din and character building. On the other hand, the current flow of globalization has caused a lot of changes in the midst of society. Social changes that occur are inevitable due to the rapid advancement of knowledge and technology. This has an impact on all aspects of human life, including aspects of pesantren education. This is the challenge and opportunity for pesantren to develop both institutionally and socially. Therefore, it needs the support of various parties to be able to realize it, both the community and the government. Allahu A'lam bisshawab

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Mahbub Junaidy