Reconstruction of the Role Islamic Boarding School Education Culture Against the Challenges of the Islamic World in the Era of Globalization.

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Abstract

Responding to various realities in the era of globalization, pesantren education should remain consistent with the primary sources of religion, namely the al-Qur'an, Hadith, and the yellow book study while broadening insight understanding of the progress of the times. Among the pesantren cultures that need to be maintained is a culture of discipline, a culture of independence, a culture of fair and mutual advice, and a culture of caring for the environment. These cultures are formed as a result of the santri habits constructed by the pesantren. This means that pesantren education must be maintained to remain selective, critical, and open to the emergence of globalization. Attitudes that are exclusive or dragged into the global flow can erode the identity of Islamic education itself
Keywords: culture, education; boarding school, globalization

Abstrak

Artikel akan membahas proses rekonstruksi budaya pendidikan pesantren dalam menghadapi peluang, tantangan dan realita di era globalisasi. Berdasar hasil analisis, maka dapat disimpulkan bahwa pendidikan pesantren hendaknya tetap konsisten terhadap sumber utama agama, yaitu al-Qur'an, Hadith dan kajian Kitab kuning sambil memperluas wawasan dan pemahaman terhadap kemajuan zaman. Diantara budaya pesantren yang perlu dipertahankan adalah budaya disiplin, budaya mandiri, budaya memberikan tauladan dan saling menasehayi, serta budaya peduli terhadap lingkungan. Budaya-budaya ini terbentuk akibat dari kebiasaan-kebiasaan santri yang di-konstruk oleh pesantren. Artinya, posisi pendidikan pesantren yang harus dipertahankan adalah sikap tetap selektif, kritis, dan terbuka terhadap munculnya arus globalisasi. Sikap yang ekslusif atau terseret ke dalam arus global dapat mengikis identitas pendidikan Islam itu sendiri.
Kata kunci: budaya, pendidikan, pondok pesantren, globalisai.

Introduction

Malik Fajar said the problems faced by the Islamic world in the era of globalisation, especially the Indonesian nation with the largest number of Muslims in the world, between others, the stigma of the fall of the nation, the escalation of the conflict, the nation's subsequent moral degradation and erosion of national identity were friendly.[1] The stigma of a nation's decline was shown by a lack of confidence when acting (psychological barriers) in interactions between nations. Meanwhile, the conflict's escalation originates from differences in understanding and movements in fighting for religious values.[2] Meanwhile, many reports of violence between parents and teachers against students show a moral and ethical crisis. The advancement of information technology has pushed countries and nations in the world into a world system in terms of politically, socially, and culturally in line with Wright's research results which conclude that globalisation and modernisation have led to increased tension, mental illness, divorce, juvenile delinquency, violence, racial conflicts, religion and criminal class, drug abuse, and causing stress and AIDS.[3]

Syahril Harahap explained the impact of globalisation and massive technological developments on Islam, first the emergence of ideological and political debates towards competition in trade, investment, and information from the balance of power towards a balance of interests. Second, the interaction between countries has changed structurally from defiance to interdependence, and primordial interactions have shifted towards a bargaining position. Third, geographic boundaries have lost their technical, operational meaning. A nation's strength concerning other nations is determined by its competence to use comparative strength and competitive advantage. Fourth, competition between nations is characterised by the function of controlling technology and absorbing information. Each country strives to provide large funds for scientific research and development. The last challenge of the most potent globalisation is the birth of a world culture that tends to be mechanistic, efficient,

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[1] Abuddin Nata, 'Pemikiran Pendidikan Islam A. Malik Fadjar (Malik Fadjar's Educational Thought)', *Journal Ta'dibuna : Studi Pendidikan Islam*, 6.1 (2017), 49–71.

[2] Abdul Wahib, 'Coral Pemikiran A. Malik Fadjar Tentang Pengembangan Madrasah Pada Era Globalisasi Di Indonesia', in *Tarbiyah Faculty IAIN Negeri Walisongo*, 2008, p. 87.

[3] Luke M Herrington, 'Globalization and Religion in Historical Perspective: A Paradoxical Relationship', *Journal Religions*, 7.3 (2019), 145–65 <https://doi.org/10.3390/rel4010145>.

does not respect values and norms that are considered economically inefficient.[4]

The challenge in the globalisation era described is colonialism with a new face that penetrates the educational dimension. This phenomenon has also entered Islamic boarding schools known as "traditional education". There are several thought points as a material for consideration to restore the pesantren's role to its original culture. Among them are: first, at the level of philosophy, especially those related to humans, reconstruction steps need to be taken. Second, in learning, it is necessary to avoid indoctrinate and monological ways and uniform treatment of students.[5]

However, the changes brought about by globalisation cannot be contained. However, Islamic boarding schools can reduce this negative influence by reinforcing religious and cultural values by cultivating religious and moral values and their application in the culture of life during a global society.

Strengthening the role of education cottage boarding reinforced from the Council's fifth National Working through Nahdlatul Ulama wing organisation *Rabita al Ma'ahid Al Islamiah* in Probolinggo in 1996 AD, concluded that there are three roles cottage boarding suit the character of independence of vision emancipatory:

1. It plays a role in the dimensions of education and teaching of Islam.
2. Play a role in fighting for moderate Islamic da'wah.
3. Play a role in empowerment and dedication to the ummah, with the understanding that pesantren alumni's output is obliged to devote all of their potentials to improve lives and strengthen the pillars of community existence to realise a civilised Indonesian society.[6]

Based on the description of the gap between the challenges and strengths of pesantren education, this article will analyse and reinforce the pesantren's cultural position and its role in Islamic education as a response to globalisation.

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[4] M Noor Sulaiman Syah, 'Challenges Of Islamic Education In Muslimworld : Historical , Political , And Socio-Cultural Perspective', *QIJIS: Qudus International Journal of Islamic Studies*, 4.1 (2016).

[5] M Syaifuddien Zuhriy, 'Budaya Pesantren Dan Pendidikan Karakter Pada Pondok Pesantren Salaf', *Jurnal Walisongo, Volume 19, Nomor 2,* 19.November 2011 (2019), 287–310.

[6] Mohammad Muchlis Solichin, 'Interrelation Kiai Authorities, Curriculum and Learning Culture In Pesantren Indonesia', *Tarbiya: Journal of Education In Muslim Society*, 5.1 (2018), 86–100.

Discussion
Concept of Educational Culture in Islamic Boarding Schools

The Kamus Besar Bahasa Indonesia dictionary's word culture is defined as the development of the mind and spirit of a group of people through training and experience. Meanwhile, according to the Big Indonesian Dictionary, culture is the overall knowledge of humans as social creatures used to understand the environment and their experiences and become guidelines for human behaviour.[7]

Edward Burnett Tylor expresses the definition of culture that is considered the oldest in his work entitled Primitive Culture, that culture is a complex of whole, knowledge, belief, art, law, customs and every other ability and habit possessed by humans members of society. Another word for the culture that has almost the same meaning is tradition. Traditions are often translated into customs. Some things are closely related to tradition, first is a character, second is geographical conditions. All traditions are something that is created. Traditions and customs are created for a variety of reasons. Traditions develop over time, but they can also be changed or transformed according to the competent party's wishes.[8]

Heading and Glick also express another opinion that culture can be seen both materially and non-material. Material culture appears in the resulting material objects, which are then used by humans such as household tools, clothing, technology, etc. On the other hand, non-material culture is the elements meant in the concept of norms, values, beliefs or beliefs and language.

Followed by M. Syaifuddien Zuhriy in his article stating that the word culture comes from the word budhayah, Sanskrit, which is the plural form of the word buddhi mind or reason. Thus, culture can be said to be things related to mind and reason. Because it is related to human reason and intellect, they have becomes so broad.[9]

With all these elements, culture is seen as the totality of behaviour, arts, beliefs, institutions, and all other human thought products that characterise a society or products transmitted

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[7] Pusat Bahasa, 'Kamus Besar Bahasa Indonesia', 2011 <http://www.kamusbesar.com/38643/surealisme>.

[8] Abd Muhith, 'Quality Culture Of Islamic Boarding School', *International Journal Of Research*, 6.10 (2020).

[9] Muhamad Zaenuddin, Musa Asy, and Siti Choiriyah, 'Exploring The Cultural Values Of Salaf Islamic Boarding School At Kediri Indonesia', *European Journal of Molecular & Clinical Medicine*, 07.07 (2020), 6502–13.

together. Meanwhile, culture is the knowledge that humans possess in interpreting their world to produce specific behaviours.[10]

Meanwhile, the Islamic boarding school is an Islamic-based educational institution that grows and develops and is recognised by the surrounding community, with a boarding system where students receive religious education through the recitation system or, a madrasah that is entirely under the sovereignty of a Kyai with distinctive and charismatic characteristics and independent in all things.

In the pesantren world, the richness of intertwined traditions can be used as capital towards the peak of a new tradition and glory. In this context, the education system is very influential in shaping traditions. In schools' demands to get past the transition phase towards strengthening the tradition at the time of this modernisation, schools must strengthen the foundation - the necessary education methodology. [11]

The important thing that needs to be redefined when discussing the world of pesantren is the system, tradition, and process of pesantren education that can guarantee the continuity of the spirit of education itself. The traditional Islamic boarding school teaching system with the kiai-santri interaction pattern which still pesantren to learning Muta'allim manhaj, the intensive recitation of the sorogan system and the bandongan-style Koran blessing are precisely what has been proven to have succeeded in producing reliable pesantren alumniKiai pesantren can maintain a positive spirit of education and traditions and then develop a side that is not yet optimal, they will undoubtedly be able to continue to make a positive contribution to the life of the Indonesian nation.[12] However, as Steenbrink reminded him with his theory when more modern and regular educational institutions were introduced, traditional concept educational institutions would automatically experience erosion or gradually abandon their enthusiasts.

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[10] Muhaemin Latif, 'Multicultural Education In Islamic Boarding School (A Descriptive Study of Pesantren DDI Mangkoso, South Sulawesi)', *Journal Jicsa*, 05.02 (2016), 232–50.

[11] Mohd Aliff and others, 'The Impact of Globalization on Current Islamic Education Azizi Umar Department of Arabic Studies and Islamic Civilization , Faculty of Islamic Studies ', *Australian Journal of Basic and Applied Sciences*, 6.8 (2019), 74–78.

[12] Siti Fatimatuzzahro, 'International Journal of Multicultural and Multireligious Understanding The Effect o f Organization Culture , Head Master ' s Entrepreneurial Competence , and Organization Climate on the Quality of Education Services of Islamic Junior High Schools at Isla', *International Journal of Multicultural and Multireligious Understanding (IJMMU)*, 6.2 (2019), 823–29.

Koentjaraningrat then stated that the culture formed in pesantren education has three-dimensional forms; First, a culture that is formed in the dimension of ideas, values, norms, rules agreed upon in the pesantren community, both culturally Yag t er forms in dimensions between individual attitudes and behaviour in schools, the cultural term third counterpart in the dimension objects work individuals in the pesantren.[13]

A description of the cultural dimension can be drawn from this understanding. The culture in Islamic boarding schools is dynamic so that individual ideas can create the pesantren community considering various conditions and developments in the era that also contribute to the formation of a new culture.

As an organisation that operates in educational services, Pondok pesantren has a culture that shows capabilities by the demands of education and learning, especially developing students according to human principles both in the classroom and in the pesantren environment as a whole.

Historically, pesantren have not moved in their function as a nursery centre, experience, and at the same time, the dissemination of Islamic sciences *tafaqquh fî al-dîn*, something that is not found in public schools.[14] Apart from that, pesantren are also the preserver of culture and traditions, both global Islamic traditions and local traditions.

The condition puts boarding school as a centre of civilisation education is very necessary contributes boarding exceeding of formal education in the community during a crisis of culture and character of the nation in the era of globalisation.[15] Besides, the tradition of studying the yellow book as a primary reference has made the existence of pesantren as a traditional Islamic education institution in Indonesia still relevant to the demands of the times. The tradition of studying the yellow book has created noble values developed by the pesantren, namely the mindset and attitude of tolerance, moderation, and tawazzun. With a tolerant attitude always ready for differences of opinion. Students are ready to live with a

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[13] Moch Tolchah, 'Islamic Education In The Globalization Era ; Challenges , Opportunities , And Contribution Of Islamic Education In', *Journal Humanities & Social Sciences Review*, 7.4 (2019), 1031–37.

[14] Muhammad Zuhad Rifqi, 'Integrating Islamic School into the National Education of Indonesia : Balancing Between Intellectual and Spiritual Question', in *2nd International Conference on Social Science and Character Educations (ICoSSCE 2019)*, 2020, CCCXCVIII, 208–11.

[15] Naufal Ahmad, 'Strengthening Leadership Culture (The Role of Kyai in Indonesia Pesantren)', *At-Ta'dib*, 13.1 (2018).

moderate attitude during the global community as role models, fair, constructive, and not extreme. With tawâzun attitude, students always have the spirit to serve Allah SWT., Be devoted to fellow humans, the environment, and harmony between the past, present and future.[16]

Based on the description of this definition, it can be concluded that the pesantren's culture is an abstraction of the habits, values, beliefs, work, ways of behaving and the mindset of the members of the pesantren where they learn and develop their potential. These characteristics are the accumulation of experiences, observations, and feelings of school members from the previous generation since the pesantren was founded.

Cultural Reconstruction in Islamic Education Institutions

Tennis state that process of forming an organisational culture, in general, goes through four stages;

1. Adaptation, namely the process of adjustment between leaders, organisational members, and the external environment of the organization
2. Reconstruction, namely an effort to make significant changes by members of the organisation. This stage is marked by the presence of an experienced leader who articulates the values he believes into all members of the organisation, communicates his visions, and seeks to reconstruct the behaviour of members of the organisation and compile a plan of change with all components in the organisation's development efforts.
3. Implementation, namely efforts to realise changes under the previous plan, inseparable from the vision, mission and organisational strategy.
4. The formation of organisational culture, namely the emergence of culture as a result of the vision, mission and strategy as well as the experiences of organisational members in implementing change efforts in the organisation.[17]

Hodge and Anthony mentioned four stages in reconstructing culture in an organisation, including :

1. Dependency/authority confrontation; This stage shows the strength of the leader's role in shaping the culture so that the group seeks to determine appropriate and acceptable

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[16] Hardianto, 'Reposition of Historical Pesantren , Madrasah and Integrated Islamic School', *Edumaspu; : Jurnal Pendidikan Islam*, 3.2 (2019), 75–86.

[17] Joseph T Tennis, *Theory , Culture & Society*, II (United States: University of Washington Seattle, 2016).

leadership criteria. The success achieved at this stage brings a feeling of accomplishment and good relations among members.

2. Confrontation of intimacy, role differentiation, and peer relationship issues; This stage is marked by issues regarding various conflicts between closeness, differences in roles, and relationships between peers. In other words, at this stage, the organisation enters into fusion assumptions which emphasise how well a group is and how much group members love each other. Furthermore, the assumptions governing fraternal relations are the main cultural stage to be formed.

3. Creativity/stability; that is, the group began to be faced with debates between making various innovations and creativity with a tendency towards established or calm conditions in the organisation, conflict occurred, and the role of the leader in determining how to negotiate and convincing subordinates whether to change or remain in the status quo.

4. Survival/growth issues; at this stage, the group will reach maturity when faced with demands to survive and grow. At this stage too, the organisation is well established and reluctant to move away from the situation and tends to maintain the status quo and resist change[18]

Referring to Fred Luthan and Edgar Schein's thoughts, the following describes some of school culture's critical characteristics: observed behavioural regularities, norms, dominant values, philosophy, rules, and feelings.

1. Observed behavioural regularities, namely the observable order of action of the members. When organisation members interact with other members, they may use specific language, terms or rituals.

2. Norms; namely the various standards of behaviour that exist, including the guidelines for the extent to which a job must be done.

3. Dominant values; namely the existence of core values shared by all organisation members, for example, about high product quality, low attendance or high efficiency.

4. Philosophy; namely the belief of all organisation members in observing something intrinsically, for example, about time, people, and so on, used as organisational policies.

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[18] Frank Blanco, 'The Globalization of Religion', in *Arizona State University*, II (United States: Press Arizona, 2016).

5. Regulations; namely the existence of rules and regulations that bind all organisation members.
6. Organisation climate; is an overall feeling that is described and conveyed through spatial conditions, the way members interact, and how members treat themselves and customers.[19]

The Relevance of Islamic Boarding School Cultural Values in facing the Globalisation Era

In Islam, culture is the sunnatullah of people's grouping into a tribe or nation or even a smaller group. As Allah says:

$$يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ۝$$

Meaning: O people, we created you from a man and a woman and made nations and tribes so that might know each other. Indeed, the noblest among you with Allah is the most devout among you. Allah is All-knowing, Most-Knowing.[20]

Based on the above verse, it can be understood that the cultural differences that exist within one nation or tribe with another are meant to get to know each other. It can even be learned from each other. By learning from each other, it is hoped that an understanding will be obtained about how good culture is and how to shape it and what is not right to avoid or eliminate it.[21] In another verse Allah says:

$$إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمْ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ۝$$

… Surely Allah does not change the condition of a people so that they change the condition that is in themselves. Furthermore, if
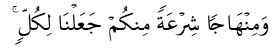
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[19] Edgar Schein's, *Understanding Media and Culture*, II (Minneapolis: University of Minnesota, 2018).

[20] Kemenag RI, *Al-Qur'an Dan Terjemahnya*, VI (Jakarta, 2019) <http://library1.nida.ac.th/termpaper6/sd/2554/19755.pdf>.

[21] Munawir, 'The New Development Of Ulumul Qur ' an (The Methodological Studies of Asbab Al- Nuzul)', *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 5.1 (2017), 74–89 <https://doi.org/10.32505/tibyan.>.

Allah wants something wrong for a people, then no one can refuse it; and there is no protector for them but Him.[22]

In this case, Allah warns that the efforts of the group itself determine the good and bad condition of a group or group. This verse also illustrates that to form a good culture, efforts must be made to the maximum by managing and maintaining that culture in a better direction to achieve goals. In another Surah Allah says :

$$\text{وَمِنْهَا جَا شِرْعَةً مِنكُمْ جَعَلْنَا لِكُلٍّ}$$

" For every people among you, We provide rules and a clear path."[23]

This verse has the meaning that humans have a world culture that is related to the way of life, even from the revelations that Allah SWT has revealed each people to the period of various aqidah deviations. That is why God told to return to the path of goodness that He leads. The important lesson from this verse is about the value of wisdom.[24] In the context of modern culture, it is often referred to as universal wisdom and local wisdom

Islamic Boarding School Cultural Reconstruction Strategy Against the Challenges of the Islamic World in the Era of Globalisation

From the description of this theory, Islamic boarding schools can implement a strategy of reconstructing the role of culture in forming human beings who are ready to adapt to changing times, with the following stages:[25]

1. Strategies for cultural reconstruction through modelling

In the perspective of psychology, students will quickly absorb, imitate of exemplary educators to develop an interest in the talent and potential of moral goodness. Learning through role models is education by providing real examples for students. Leaders schools and educators should be role models of good for the students in the dimension of worship rituals and interact in daily life because the value of a good culture is influenced from the actualisation of what is

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[22] Kemenag RI.

[23] Kemenag RI.

[24] Ibn Qayyim al Jauziyah, *Tafsir Ibn Qayyim* (Beirut: Dar al- Fikr, 1996).

[25] Ahmad Zarkasyi, 'Pendidikan Diniyah Kajian Filsafat Pendidikan Islam', *Qolamuna : Jurnal Studi Islam*, 5.2 (2020), 331–42.

delivered.[26] The more consequently a leader or ustadzah maintains his behaviour, the more his teachings will be heard.

2. Cultural Reconstruction Strategy Through Habit

Cultural reconstruction strategy through habituation is to educate by providing training on norms and then accustoming students to practice them. In education in Islamic boarding schools, this method will usually be applied to amaliyah worship, such as congregational prayer, politeness to the leader and the ustadzah. Intercourse with fellow students and the like. Al-Ghazali said, "In fact, human behaviour becomes strong with frequent actions following it, accompanied by obedience and the belief that what is done is good and blessed". In such a way, it is not uncommon in pesantren to find how santri respect their ustadzah, ustadz, senior siblings and are so polite to their juniors, and they are indeed trained and accustomed to act in this way.[27] This practice and habituation will eventually become morals that are embedded in oneself and become inseparable.

3. Cultural Reconstruction Strategy through *Ibrah*

In simple terms, ibrah means to contemplate and think, in a general sense, it can be interpreted by taking lessons from every event. Abd. Rahman Al-Nahlawi, an educational figure from the Middle East defines ibrah as a psychic condition that tells humans to know the essence of a case that is witnessed, cared for, induced, weighed, measured and decided rationally so that the conclusion can influence the heart to submit to it. , then encourage him to the appropriate behaviour.[28] As for ibrah, that can be done through good stories of natural phenomena or events in the past and now.

4. Strategy Reconstruction Culture Through Mau'id z ah (Advice)

Mau'idah means advice. Rasyid Ridla defines mauidzah as follows "Mau'idzah is advice warning of goodness and truth in what ways can touch the heart and arouse to practice." The mau'idzah method must contain three elements, namely: a) description of goodness and truth it must be done by someone, in this case, the

[26] Farahdilla Kutsiyah, 'Social Capital and Its Transformations in Sidogiri Islamic Boarding School Introduction Since Its Birth , Islam Has the Main Characteristics and Strength of Carrying out Theological and Social Transformation Both at the Center of Its Birth in Mecca and Ou', *Karsa; Journal of Social and Islamic Culture*, 28.1 (2020), 57–94.

[27] Muhammad Kaulan Karima, 'Organizational Culture in Islamic Education Institution : An Analysis from a Historical Perspective', in *Advances in Social Science, Education and Humanities Research (ASSEHR)*, 2019, CCVIII, 246–50.

[28] Mardyawati Yunus, 'Development of The Model of Character Education at The Islamic Boarding School in Watangpone', 2018, 1–9.

goodness and truth students must be done by someone, in this case, the santri, for example regarding courtesy, must congregate and be diligent in charity. b. Motivation in doing good. c) Warnings about sin or danger that will arise from the prohibition for himself or others

5. Strategy for Cultural Reconstruction through Discipline

In education science. Discipline is known as a way to maintain the continuity of educational activities. This method is by giving punishment. The goal is to raise the student's awareness that what he is doing is not right so that he does not repeat it again.14 Formation through this discipline requires assertiveness and wisdom.[29] Assertiveness requires an educator to provide sanctions for offenders, while wisdom requires that educators be fair and wise in providing sanctions, not getting carried away by emotions or other encouragement

6. Cultural Reconstruction Strategy through Targhib Wa Tahzib

Consists of two methods at once which are related to each other targhib and tahzib. Targhib is a promise accompanied by persuasion to be happy to do good and stay away from evil. Tahzib is a threat to create a fear of doing wrong. The targhib method's emphasis lies in the hope of doing good, while the stress of the tahzib method lies in keeping away from evil and sin. However, this method is not the same as a reward and punishment methods. The difference lies in the method of taking the material and the goals to be achieved.

7. Cultural Reconstruction Strategy through the Independence of Santri

Behavioural independence is the ability of students to make and implement decisions freely. The process of making and implementing santri decisions that usually take place in the pesantren can be categorised into two, namely decisions that are monumental and decisions that are of a daily routine in nature. Associated with routine students' habit, it shows the tendency of students to be more capable and courageous in making and implementing decisions independently,[30] for example, financial management, planning spending planning routine activities, and so on. This is inseparable from those who live with their parents and the demands of the pesantren that they want students to live

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[29] Nurul Azizah, 'The Development of Interpersonal Intelligence in Islamic Boarding School Darul Huda Ponorogo Pengembangan Kecerdasan Interpersonal Berbasis Pesantren Di Pondok Pesantren Darul Huda Ponorogo', *At-Ta'dib : Islamic Studies*, 14.1 (2019), 20–34.

[30] Ahmad Zarkasyi, 'Konsep Pengembangan Program Unggulan Di Lembaga Pendidikan Islam', *Jurnal Al-Makrifat V*, 1.1 (2016), 35–52.

independently. The students can share their lives with other santri friends who are the same age who have the same tendency. If the independence of behaviour is related to the students' routine, the students likely have a high level of independence.

Conclusion

Globalisation can transform into an opportunity, and it can also be a challenge (threat) for pesantren education which must be responded wisely. Responding to various realities in the era of globalisation, pesantren education should remain consistent with the primary sources of religion, namely the Koran, Hadith, and the yellow book study while broadening insight and understanding of the progress of the times. Among the pesantren cultures that need to be maintained is a culture of discipline, a culture of independence, a culture of fair and mutual advice, and a culture of caring for the environment. These cultures are formed as a result of the santri habits constructed by the pesantren. That is, position education schools should be maintained is the attitude remain selective, critical, and open to the advent of globalisation. An exclusive attitude or being dragged into the global flow can erode the identity of Islamic education itself.

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