Pesantren Vis a Vis Global Challenges
Strengthening Vision of Pesantren Education

Moh. In'ami
IAIN Kudus

mohinami@iainkudus.ac.id

Lalu Thohir
Universitas Negeri Mataram

thohir@unram.ac.id

Sholehudin
UIN Syarif Hidayatullah Jakarta

bkumbara@yahoo.com

Abstract

The purpose of this study is to determine the challenges of pesantren during global currents; to find out the aspects that strengthen the continuity of the pesantren; and to find strategies for dealing with global challenges. The approach used in this research is qualitative with library research. The data were collected through references related to central themes. To analyze the data, several techniques were conducted such as data reduction, data presentation, and verification. The results showed that 1). The challenges of Islamic boarding schools during global currents can be in the form of thought, culture, science, and technology, as well as competition in various fields; 2). Aspects that strengthen the continuity of the pesantren to traditions and culture which are steadfastly and istiqamah fought for and preserved; 3). The pesantren's strategy in facing global challenges is to sort out every global progress by taking what is useful and removing what is harmful. Education in this Muslim-majority country has large and important role in the whole Indonesia human development. The existence of education is the pillar of science and knowledge building that is able to lead society towards development and progress. The development and progress are born and appear in the middle of people's life becomes a necessity. Occurrences that simply cannot be expected when people underestimate and ignore education. The presence of pesantren as a representation of Islamic educational institutions cannot be circumvented. Pesantren, in the Indonesian dictionary, is an indigenous Islamic institution. But over time, tough challenges began to appear.

Keywords: Pesantren; Challenge; Global; Vision

Abstrak

Tujuan penelitian ini adalah untuk mengetahui tantangan pesantren di tengah arus global; mengetahui aspek-aspek yang memperkuat kelangsungan pesantren; dan untuk menemukan strategi dalam menghadapi tantangan global. Sedangkan pendekatan yang digunakan dalam penelitian ini adalah kualitatif dengan studi pustaka. Pengumpulan data, baik primer maupun sekunder, melalui referensi yang berkaitan dengan tema sentral. Teknik analisis data menggunakan reduksi data, penyajian data dan verifikasi. Hasil penelitian menunjukkan bahwa 1). Tantangan pesantren di tengah arus global dapat berupa pemikiran, budaya dan iptek, serta persaingan di berbagai bidang; 2). Aspek-aspek yang memperkuat kelangsungan pesantren terhadap tradisi dan budaya yang dengan teguh dan istiqamah diperjuangkan dan dilestarikan; 3). Strategi pesantren dalam menghadapi tantangan global adalah memilah setiap kemajuan global dengan mengambil yang berguna dan menghilangkan yang merugikan. Pendidikan di negara berpenduduk mayoritas Muslim ini memiliki peran besar dan penting dalam pembangunan manusia Indonesia secara keseluruhan. Keberadaan pendidikan merupakan pilar pembangunan ilmu pengetahuan dan pengetahuan yang mampu mengantarkan masyarakat menuju pembangunan dan kemajuan. Perkembangan dan kemajuan yang lahir dan muncul di tengah kehidupan masyarakat menjadi suatu kebutuhan. Kejadian yang tidak bisa diharapkan ketika orang meremehkan dan mengabaikan pendidikan. Kehadiran pesantren sebagai representasi institusi pendidikan Islam tidak bisa dielakkan. Pesantren, dalam kamus bahasa Indonesia, adalah lembaga Islam asli. Namun seiring berjalannya waktu, tantangan berat mulai bermunculan.

Kata kunci: Pesantren; Tantangan; Global; Visi

A. Introduction

Indonesian Islamic education was in the middle of the era of globalization when the Indonesian people still face many problems. This institution had laid out a long time in the archipelago ever since the Dutch colonial period. This institution based on the Islamic values are based on the Al-Qur'an and Al-Hadith and *ijtihad* of Muslim scientists (Indra, 2016). State of Indonesia in 1945 aspires to prosper and give justice to his people is often described with words that sometimes mythologized through various appointments with terms like "Gemah

Ripah Lohjinawe," "Ijo Royo-Royo" or also *"baldatun thayyibatun wa rabbun ghafur"* (QS. Saba: 14). These terms are still far from actual reality faced by the people.

In the middle of nation Indonesia's rich natural resources and multi-cultural population has since long existed Islamic education in the archipelago as an important vehicle to sustain Indonesia that sister prosperous and its people prosperous These institutions present in the nation are facing a phenomenon of the globalized world in various aspects of the economic, socio-political, cultural and science and technology. (Chirico, 2014). It became a global phenomenon that occurred decades earlier spread out noodles and hard, the facts are there, as if it was just a fantasy. The fruit produced by the progress of human engineering, today has given rise to hundreds of communications satellites in geo-stationary orbit that moves gracefully follows the rotation of the earth. The marriage of these cutting-edge transmission technology with computers has spawned a new era, the era of information. An era in which people can interact from one end of the earth to the other in the speed of nano-second in which the delivery of data across borders, teleconferences, delivery via fax and remote printing is no longer a fantasy in which the television program of one the state can be viewed simultaneously by hundreds of millions of viewers in dozens of countries. (Indra, 2016)

Pesantren is a system of Islamic education in Indonesia. (Lukens-Bull, 2001; Pohl, 2006; Zakaria, 2010). The role of Pesantren in creating the Unitary Republic of Indonesia and defend independence and the independence uncontested, until the present day. Pesantren continue to show their work in the life of nation and state, in building the nation (Karim, 1985). The term global village, first coined by Marshall McLuhan in 1962, has come to signify a world peacefully united by electronic media. The era in which constellation about going to the presence of "global village" in some ways become a reality. (Graham, 2013; Wright, 1990) Our nation has entered the AFTA (ASEAN Free Trade Agreement), Trade Agreements Asia, and will also face the free trade in the Asia Pacific region, called APEC (ASEAN Pacific Economy Cooperation) the Asia Pacific Economic Cooperation in 2020. We are aware that AFTA and something like that in essence is a form of globalization, or in other words, trade liberalization. (Das, 2012) It has started an international agreement known as the GATT trade. Then in 1995 stood a trade monitoring organization and control of world trade known as the WTO (World Trade Organization). (Wade, 2003). Also, the presence of Asian Economic Community in early 2016 became an additional challenge for education in the country including Islamic education to prepare them to be able to deliver graduates who can compete with other nations in Asia. Globalization opens space to interact in the idea of democratization, human rights, and others. The concept of modern democracy was born from the West. The

implementation of democracy for the modem also has a lot to do in Western countries. (Indra, 2016)

Term of "globalization" is a term that covers a process in which "the world capitalist system" to be articulated in the local system. Some experts see that the articulation of this global system with local system, but they focused on the economic articulation, how metropolis-satellite structure (core-periphery) of the colonial legacy recycled in a local setting. Globalization affects the technological, economic, political, cultural, and religious (Sidqon, 2013). So swift and strong influence of globalization, then Pesantren (Noor, 2007) as a vehicle for the transfer of scientific religions and me a chance to control effects and the impact of globalization forces. In addition to opportunities, Pesantren are also able to create a kind of empowerment of students in counter and selecting each product and theme of globalization that can be used to develop science.

Some writers see aspects of globalization in terms of modernization and westernization. Westernization and modernization is a label to aspects of globalization. (Yang et al., 2011). Because the term is used in the discourse of Indonesia and the use of the term reflect the use of the word. But so far this term is understood to represent globalization, or the process by which local cultures are part of the flow of commodities, ideas, ideology, and people have to give the final characteristics of global capitalism (Sidqon, 2013). Globalization and Westernization was the same shirt. Only the first is more subtle than the second. Inherent elements are capitalism, modernity, and imperialism, as well as others.

Anthony Giddens reluctant with the understanding that capitalism has been a driving force in globalization because basically it is the economic order, and are rarely involved in the culture and politics. (Giddens, 2003, 2013; Hosen, 2020). Jürgen Habermas see modernity as a product alignment of three events: the Renaissance, the Reformation, and the discovery of a new world. (Cascardi, 1992; Habermas & Habermas, 2009). These three key words mentioned occurred around the early 16th century, roughly contemporaneous with what Wallerstein expressed as the beginning of the world capitalist system. For this reason, modernity can be seen as part of globalization, a process in which capitalism developed itself. (Sidqon, 2013)

Modernity, according to Habermas, is a model of critical thinking that refuses to accept tradition without reviewing. He asserted, "Modernity must bring normativity of himself." The obvious model is related to a method of thinking scientists and is the mechanism by scientific of technology adoption, can challenge the social and cultural aspects of life. Habermas seemed

to want to argue that modernity is always challenging tradition and will eventually replace and drives. In discussing the cultural impact of globalization on local culture, Westernization refers to a certain type of cultural change following the model of Western life (Sidqon, 2013). Science and modern technology require the perception of the thought process that accompanied them; as well as political institutions. Because the contents must be the same as the shape, the predominant Western civilization must be acknowledged so that we can learn from it. European languages and Western educational institutions are inevitable, even in spite of such education encourages free-thinking and easy living. (Sidqon, 2013)

Globalization and education, each has its own way. Which one does accompany the other? Even without globalization, education will still be alive and survive. While globalization without education at all will not know the direction, without values, without attention and focus on the humans. If globalization erodes humanity, then education will be given the opportunity for humans to humanize him. That's why I do not agree with the statement that "Muslims had only one choice, because modernization requires Westernization." (Herrera, 2004; Tibi, 1995)

The purpose of this study is to determine the challenges of pesantren in the midst of global currents; to find out the aspects that strengthen the continuity of the pesantren; and to find strategies for dealing with global challenges. The approach used in this research is qualitative with library research. Collecting data, both primary and secondary, through references related to central themes. Data analysis techniques used data reduction, data presentation and verification.

B. Discussion

Islamic education was originally organized as it is, learning the Koran directly to *Mushaf* and studied religious education from religious books Arabic-Malay or Arab-Java or via the yellow book written by classical scholars. New high-level Islamic education appears late or early colonial Indonesian independence. Islamic education in community reorganize society continues from time immemorial to the present. Islamic education that development was originally only intended to prepare students who have religious knowledge alone is not intended to form students who have a general knowledge (Indra, 2016). At this point there being stuck with the terms dichotomy that makes Muslims bandwagon, talkative and 'amen' for granted. So that there is a gulf between religion and general knowledge.

Pesantren have long taught general science as Mambaul Ulum Pesantren in Surakarta. But the alumnus only prepared as a theologian, and also in Islamic education more lasting the next several decades and through government intervention in the case of the madrasah has formed two expertise in the 70s with the Decree of 3 Ministers namely the Minister of Internal Affairs, Minister of Religious Affairs and the minister makes policy madrasah curriculum with a composition of 30% of religious subject matter and 70% of general subjects. (Indra, 2016)

Educational Pesantren tried to squirm with the advent of modern Pesantren and Pesantren combination. Islamic education at a high level to try to deliver that students have two skills when IAIN given general subjects in various faculties. Besides substantially there is also an educational mission in a simple Islamic held in a mosque or in a certain place. Education which was held at the mosque or in a particular room that brings the educational mission also transfer the values of life to his audience in order to be a good man (Indra, 2016). Islamic education as educational institutions that educate the children of the nation which has been present since a few decades ago that in the future may provide an optimal role in all aspects of national life in this global era.

A. Qadri Azizy, against globalization-reinterpretation of Islamic teaching says that globalization is a threat and challenges. As human threats can now communicate and receive information so quickly. Information via the Internet or a sophisticated tool very easily be able to access a variety of images, or the value of 90% against the teachings of religion. As the challenges of the Indonesian people can take positive things from the advance of science and technology. In response to globalization, there are Muslims who accept the existing development completely, others refused, and some are filtering and taking positive things from globalization.

1. Pesantren in Indonesia

Pesantren was established on the basis and solid foundation. The basis and foundation Pesantren will affect the next trip. Basic strength and foundation Pesantren become elan vital for continuity and resilience in the face of various kinds of internal and external challenges. Pesantren stand not for a limited period, he lived and flows throughout the ages. Pesantren develop not one or two days, he moves from time to time gradually. No Pesantren was suddenly standing on the ground so hectares with a magnificent building and thousands of students. Gradation of Pesantren within a certain time limit to give a sign that there is life in the Pesantren. Period of time be a witness of Pesantren trip (Raihani, 2012). And their way to Pesantren, foundations, buildings, layout, and other Pesantren simply a sign of life from one

side, while on the other side there are more important, vital and influential of all citizens in Pesantren.

Soul of students, teachers and *Kyai* a priority that precedes the other buildings. What does it mean when a building is in it feels shelter? What does it mean luxury facilities if non-physical needs do not get the maximum attention and proportionate? Construction of Pesantren can be realized in two dimensions, each of which are mutually reinforcing and supporting one another; born dimension and inner dimension. Dimensions born Pesantren is hardware became a mode as well as a forum for Pesantren residents in effort to realize the transformation of learning and scholarly activity. The hardware is simple or pretty, it can be used as power. The inner dimensions of Pesantren are software that became the soul and spirit for road-motion system and the dynamics of religious scholars, teachers, and students in the Pesantren area. (Setiawan & Zahro, 2019). These dimensions can encourage, agitate, and mobilize even the life of clerics, teachers, and students to always be in the right track –path of propaganda, *tarbiyah* (education), study groups and *thalabul 'ilm* (searching for knowledge). As for maintaining the Pesantren means keeping the treasures and potential that exists in it. Khazanah and the potential it could be materially and non-materially. Which can be categorized as a material can be either a mosque, buildings, public facilities, or more? Which can be categorized as non-materially are all owned Pesantren in the form of ideas, values, and principles that noble heritage.

Pesantren education institutions are still accepted as an alternative educational institution. The length of time the growth and development of Islam in Indonesia as well as the success of the propaganda process maintains an agreement that Islamic schools Indonesia still needs to be improved from year to year. In addition to space constraints and less bright public school graduates hope to help position the Islamic educational institutions (Pesantren) to always be able to implement the program of study, in whole or in limited as intensive Pesantren is done in a few weeks. The quantities of Pesantren education institutions have a greater amount than the general education institutions. Tracks history of the development of Islam in Indonesia allows the establishment of Pesantren institutions in line with the structure of the spread of people throughout the country. (Fatimatuzzahroh et al., 2015; Hamid & Juliansyahzen, 2017).

Muslim parents' psychological attachment to the institutions, especially religious education institutions, is still strong. Points a and b coupled with the belief that the longer the steady —albeit feels that there are still many schools educational institutions in general lacks— not shake the psychological and emotional attachment to Muslim parents in the educational

institutions. Their religious traditions and leadership (informal) in schools which is the national potential for development, especially the development of faith and piety into the national education goals. It is undeniable that the Islamic fighters pioneered the modern movement and the movement for independence. They also take center stage in the informal leadership of the people, be it at the time of independence and ultimately their leadership is recognized as something that also affect people's involvement in the development (Feisal, 1995). Educational experts agree that the right education is education that does not deprive students of interests and talents. And we know that environmental factors have a major influence in shaping the students' interests and talents. From this we can conclude, then the best education method is a community-based education, the sharing, mutual aid, and close to the environment and surrounding communities.

This is where the power of Pesantren is located. A Pesantren was first built by the friction surrounding communities. Pesantren mingling, dialogue, dynamics, and sometimes even at odds with society. This process is galvanizing Pesantren to become an integral part of a society. Similarly, the students in it. They are taught to be sensitive to the condition of the people. Pesantren is a powerful tool for social engineer, social engineering. And we know together that the main source of change in the nation, starting from social change society. As mentioned, Ibn Al-Qayyim, that the leader is a reflection of its people. So when we are hoping for a change in leadership, including political elite, who side with the people, then there is no other way unless we start changing it from his small sphere, namely changes in society (Umar, 2014). Of people who are enlightened, educated and formed a noble community, the hope of a better leader presence will become closer. The strength of both Pesantren is in the spirit and the soul, the spirit of education. As has been written by Nasar about the story of Kyai Syam'un and Tengku Fakinah. These two figures could be an example of how politics are most at risk is education politics. At the time of defeats whack Tengku Fakinah, through education, the struggle that he continues. And proven, the Netherlands also did not care and let the struggle. Because education is a form of struggle frontal. Not face to face, but the visionary struggle through time now. (Umar, 2014)

This visionary struggle requires the awareness and concern and sincerity fighters to jump and fight in the face of the challenges currently facing, it also shows the strength of Pesantren in appreciating the great grace of God. Struggle through education is a struggle to prepare generations after us; this means that education is the future struggle. Through this struggle, schools should play a bigger role. That is as defined by Nasar with cultural struggle, which is clearly and historically proven, is the best kind of struggle for Pesantren. Because of

the culture that's womb Pesantren born, grew and its disposition to serve. (Umar, 2014). Strength Pesantren, thus, becomes apparent and there was a sense in the influence and participation in the life of the individual, social, and religious.

Islamic education has various educational institutions under its umbrella. One is Pesantren conscientious in nurturing a cadre of the nation uphold truth and justice in the context of the Unitary State of the Republic of Indonesia. Concept of Vision and Mission. Vision is foresight, Vision is a far-sighted vision, deep, and wide, which is the power of abstract thought which has very powerful force and can break through the all-reply reply physical, time, and place (Gaffar, 1995). Cortada (1993) as quoted Sudarwan defines vision as "View of our environment will enable our tremendous future success." This definition to imply that meaningful success in the future is determined by the ability of people in the neighbourhood looked carefully.

Basic values are basic values or philosophy adopted by someone. Mission is operating out of a vision which is a person's thinking about the organization, including a question, what would become of this organization in the future and will play a role as anything. It contains elements of basic values, mission, and objectives. Basic values are basic values or philosophy adopted by someone. Mission is operating out of a vision which is a person's thinking about the organization, including a question, what would become of this organization in the future and will play a role as anything. While objectivity is goals which is the direction of where the organization is brought which includes the question, would produce what, to whom, and with what quality. Mulyadi said that the mission as a starting point the vision. (Mulyadi, 1998). That is, before formulating the vision, the organization must have a vision of the mission so that will be formulated more clearly.

Vision in the discussion is often followed by the mission as well as in pronunciation, because of the close relationship between the two in a professional organization. Quigley, Joseph V. defines the mission as what it is today and what it aspires to be. (Quigley, 1993). The mission of the institution is a fundamental duty to be consistent with the values used as the basis and the institution struggles (Mustajab, 2015). Islamic education environment is divided into two, namely the educational environment in schools and education outside the school environment, including family, community, and state and the individual (Riyadi, 2017). Environmental factors, especially in determining the future success of reaching it. Seen from the perspective of time, its core vision questioning of time (time frame) specific. Mc. Laughlin (1995) defines the vision with: "The long term future desired state of an organization, usually expressed in a 7-20 years' time frame, often included in the vision statement arc the areas that

organization needs to care about in order to succeed. The vision should inspire and motivate." Referring to this definition is not appropriate if the change of leadership, vision changes also led. (Mustajab, 2015)

What is called a vision will have implications for the future. The ability to capture the "reality" of the future is the significance of the vision for the interested. The presence of vision in an educational institution will deliver each element to go to a destination point along —that each person aware and seek to make it happen. There is no leader in an institution that does not make the vision as something precious. How worthless, growth and progress of educational institutions and hunt directed at achieving something worthwhile in the future. A person who has a duty and obligation as the leader but was unable to see this as a priority and urgency in his leadership there is something wrong with the understanding, the understanding and meaning of the mandate it receives –cause of everything named duty or obligation must be done and work it on and on, until finished. There is not a vision that leads to the rear. Vision is always pointing forward. That is why a visionary leader –facing future required for the future with any hope, prospects, and great ideals.

2. Pesantren and Global Challenges

Islamic education can be said to have adapted him to the development in the surrounding areas. (Agai, 2007; Eickelman, 1978). Changes that occur a response to the globalization of the world. Only the globalization of the world in the development of Islamic education at the beginning of independence has not been marked by the rapid advances in science, technology, and information. Advances in fields that today have been very rapid. These institutions face the excesses of globalization that makes the immoral man, fell to a low creature in the eyes of God and threaten religious values. Islamic education must now adjust to the demands required by the global world that graduates do not feel dizzy or lose in competition with others or even blaming others and alienating itself from the crowd. (Indra, 2016)

Islamic educational institutions called Pesantren are an educational institution of Islam that is quite unique because it has the elements and characteristics that are different from other Islamic educational institutions (Wahidah, 2017). The existence of Pesantren has become a necessity and no longer referred to as secondary institution or agency side of a concrete effort of Islamic education. The presence of Pesantren in one place and the area became a magnet and the fort at once; magnet for citizens who live near Pesantren to participate and provide confidence, as a bastion of self and society from various viruses' civilization. Science-

technology development, dissemination of information flow and cultural encounter can be herding tendency for people to think rationally, be inclusive and adaptive behaviour. They sort of faced with new choices are interesting and quite tempting to follow suit. Moreover, a new option that is always packed with terms that contain shades of propaganda although to a certain extent be justified as effective and efficient, progress, enlightenment, renewal, and so on.

Society is now so intense encounter changes both regarding the mindset, lifestyle, and daily necessities up to the projection of a future life. This condition is certainly very significant influence on people's life standard. They, inevitably, always strive to think and act progressively in response to developments and demands of the times. The next form of this response to be considered by the Pesantren (Qomar, 2005). Now this is the size of the community is an issue concerning social insight, modern organizations, and scientific pluralism and so on. These problems in the past were never considered at all in Pesantren education materials. Now schools face a new challenge, namely the challenge of development, progress, renewal and openness and globalization challenges.

Isolated Pesantren cannot behave in the face of these challenges. A positive response is to provide alternatives oriented to empowering students in the face of the global era that brings increasingly complex issues today. Instead, the response is not conducive as being isolative in the colonial period before it makes too conservative Pesantren that do not provide benefits for progress and reform Pesantren. Experience in determining the strategy in the past it should be a lesson to choose a strategy that has a promising prospect in the future (Qomar, 2005). An objective evaluation of the measures was ever taken during this time should be a necessity and an integral part of the managerial system of Pesantren. Thus, all the steps past that no strategic need to be corrected in total, while the positive-constructive measures are maintained and seeks improved.

This attitude also involves the determination of Pesantren education system implemented. Therefore, the Pesantren education system must always perform the reconstruction effort of understanding of his teachings to remain relevant and survive? In fact, more Pesantren should be able to make the education system synergy. It systems that combine traditional roots and modernity. If this strategy is able to be implemented, pesantren education relationship with the world of work can be continued (Qomar, 2005). Whereas, Mastuhu stated that Pesantren in modern times should focus on three fundamental variables: material, worldview and methodology. (Mastuhu, 1997). In matters relating to the empowerment of students' insights or thoughts, the methodology may be most often criticized by experts.

Pesantren considered successful in the formation of character, but schools experiencing a very serious weakness in the methodology.

Impression ideal education model Pesantren be sued various circles, especially because of the methodological weaknesses. If only Pesantren strengthen aspects of this methodology may be Pesantren a model of Islamic education in Indonesia alternatives. However, efforts to strengthen the comprehensive methodology seem heavy, because the average Pesantren not master the methodology (Qomar, 2005). Muhammad Qutb describes the reality of the contemporary world as a world of ignorance which is marked by advances in technology and a wealth of material that never possessed all of human history and decadence that is unparalleled in history (Mura, 2016). It thus raises at least three phenomena. The first phenomenon, pharmaceutics and the European position on the worldwide dominance. Both Western Europe with expansion that includes America, Australia, and New Zealand which includes the Eastern European or Russian satellite countries (Sasono, 1998).

The second phenomenon, the global dominance of Jews over the world sprawling, covering most of the countries of Western and Eastern, as well as their control over engineering and interests to realize the goals and plans. The third phenomenon suffered an embarrassing weakness of the Muslims on earth, where they live in countries that are politically, culturally, and economically taken by force of enemies. In all areas and dimensions of life, especially in politics, economy, military, and thinking, almost at the western domination. In fact, in certain Muslim countries all aspects of life dominated by them. As a result, the position of the Muslims is stretched. They are villainous before themselves and abject well in front of others. This abject position embody in the form of loss of individuality, the fragmentation and the lack of effort the Muslims and the declining prestige of their fierce battle in today's world. (Sasono, 1998)

Pesantren rooted social construction of a long history started the colonial period, the Old Order, New Order, and Order of the Reformation. This historical reality form the Pesantren are increasingly finding identity, closer to the public. Pesantren are no longer part of elitism the Kyai figures, he fused with the community and empower the community. Pesantren into educational institutions were open. As he opens the text that could be interpreted, construed, deconstructed, and reconstructed as part of identity for the community empowerment. With this new identity Pesantren plays the role of multi-talented, where leaders become agents of change at a time of community empowerment. At this point the Pesantren process of deconstruction and reconstructed into "identity and other face" of globalization

with the identity of empowerment. At this level as part of the institution (organization), Pesantren provide strength and empowerment for social sphere. (Halik, 2009)

3. Mainstreaming of Pesantren

Build a Pesantren (boarding school) is a big effort. However, maintaining and preserving the Pesantren that still exist and are sustained much heavier and full of challenges. Studying at the Pesantren, as students, teachers, or clerics, is a priority for the realization of Islamic education practitioners. Many people must pay attention and care about the Pesantren. Many people who have a good idea and brilliantly about Pesantren. Many people who critique and suggestions presented are very smart for Pesantren. However, not many people at all out sincere and willing and able to run and administer Pesantren –which from waking to sleep again thought was Pesantren. (Ahdar et al., 2020)

Educating children through Pesantren filled with unique and requires the diligence, perseverance, and patience. However, their ideals and great expectations that will be generated that is the spirit and encouragement for educators at the Pesantren. Mujammil Qomar mention idealism to target Pesantren for graduates-graduates (output), namely the creation of: Religious Skilful People (skilled labour at once religious); Religious Community Leader (leader of a religious community); and Religious Intellectual (intellectual religious). (Qomar, 2005)

Pesantren, modern or traditional, have a responsibility and a very big role for the sustainability and continuity of Islamic civilization noble values in the context of a love of science, Islamic behaviour, and students learning ethos. Other than that, schools are also required to realize its traditional role in Indonesian society, namely: a) As the centre of the on-going transmission of traditional Islamic sciences (transmission of Islamic knowledge); b) As a keeper and guardian of traditional Islamic continuity (maintenance of Islamic tradition); and c) As the centre of clerical reproduction (reproduction of scholars). So an independent Pesantren education system allows choosing the forms of curriculum and particular learning situation. (Qomar, 2005)

In the modern era of globalization paced, life goes on in a condition and situation that feels very different from the previous era of traditional ones. Such differences experienced by every person who feels his life locally, forcing everybody becomes individualistic, though every moment contextually take place within a certain time and space quickly. Transforming locations, limited activity based on locally, as well as the emergence of various forms of centralized experience the world today has changed radically. These changes did not just

become a worldwide phenomenon that is individualistic, but also generally describe social activities are intertwined with other social life. Although every person is living in the local context, but real-world phenomena that occur take place quickly and globally. (Masyhuri, 2015)

The Dilemma of modernity for everyone is also a problem for the Sufis in Pesantren. Pesantren as an Islamic education institution has a strategic role in shaping the future of the Islamic community in Indonesia, however, often Pesantren stuck to the dichotomy between traditional and modern, that often graduates of the Pesantren become familiar with the social realities and needs. (Masyhuri, 2015)

The most essential part of the strength of Pesantren is the presence of the figure, the education system, human resources, and good management. All that became the driving force for development and progress of Pesantren. No Pesantren were without identity. Each of these Pesantren established by the Founding Fathers with all the awareness and good *i'tikad* (willingness, motivation and intention to apply) to build the next generation and form them with *akhlaq karimah* to become Muslim community (van Bruinessen, 1994). Identity Pesantren must appear and always conserved in boarding schools, a marker, and a subsistence life Pesantren butterfly. Identity can be used as a pattern of life, the main habits, and spirit of life along to Pesantren.

As a conclusion from the above explanation, that the schools were able to maintain its existence through a real effort in educating students seriousness and moral form of habituation and awareness through Islamic life. Strengthening the Pesantren education vision in facing global challenges build awareness of each observer education and anyone concerned with the inherent Pesantren became part and parcel of an effort to preserve the Pesantren itself. Of calling every person to contribute to improve, progress and life of a Pesantren is a thing of beauty and value plus Islamic someone who endeavoured to build Islamic education through the Pesantren.

C. Conclusion

The challenges of Islamic boarding schools in the midst of global currents can be in the form of thought, culture and science and technology, as well as competition in various fields; Aspects that strengthen the continuity of the pesantren to traditions and culture which are steadfastly and istiqamah fought for and preserved; The pesantren's strategy in facing global challenges is to sort out every global progress by taking what is useful and removing what is harmful. In facing the reality that is in front of our eyes, globalization, pesantren should

prioritize internal strength in the form of adaptation, institutional development and human resource development, as well as external strength in the form of manifestations of the existence of pesantren in relation to various fields, so that pesantren survive in the midst of educational bids and global competition. The next step that future researchers can take is what kind of adaptation model is being offered as a meeting point between traditional values that are maintained and preserved by pesantren and the value-free global thinking paradigm.

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