



Pesantren as Best Practice for Sustainable Education to Addressing Global Challenges

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Abstract. The aim of this research is to analyze pesantren as best practices for sustainable value education in response to global challenges. These objectives were then developed into: a) pesantren as a social and educational system, b) development of pesantren values, and c) adaptation strategies for sustainable value education in pesantren. This research uses a qualitative approach with a case study method which is based on several considerations. Data was obtained through direct observation in the pesantren environment, interviews with key informants, and assessment of documents. The data that has been collected is then analyzed through data reduction, data presentation, and drawing conclusions/verification to produce an analysis of the research objectives. The results of the research show, a) The Islamic boarding school social system consists of several elements, namely the board of caregivers or kyai, the mosque or prayer room, the dormitory where the students live, and the yellow book, b) Reference sources for value education in Islamic boarding schools come from the Al-Qur'an and Hadith, the legacy of ulama in the form of yellow books, the legacy of Islamic boarding school traditions, the thoughts of the founder of Islamic boarding schools, community culture, and Pancasila, c) adaptation of value education in Islamic boarding schools is realized in a variety of specific activities, namely recitation of the Al-Qur'an, sorogan, bandongan, madrasah diniyah, takrar, tahlil, rotiban, semaan, recitation of Al-Barzanji prayers, khatabah, muhafazah, and ziarah kubur.

Keywords: Pesantren, Sustainable Value Education, Global Challenges.

1 Introduction

Based on population projections for 2010-2035, Indonesia will face a demographic bonus period which will have positive and negative impacts^{1;2;3;4;5}. Indonesia is also faced with a diversity of ethnicities, religions, languages, politics and other aspects of diversity as a form of pluralistic society which has the potential for conflict, so multicultural education is needed⁶. On the other hand, Indonesia is in the midst of a major social dynamic in the form of globalization and modernization which is followed by the fourth generation industrial revolution or industry 4.0 which is characterized by

the development of computers, the internet and automation in various fields of work and professional fields which pose a threat to certain fields of work.;8;9;10;11;12;13.

These challenges must be faced by strengthening the capacity and capabilities of the younger generation, one of which is through sustainable values education so that the younger generation has competencies in line with the demands of the 21st century so that they are able to respond to these challenges^{14;15}. Values education in pesantren is one of the best practices because pesantren are a unique Indonesian education system that is tested and proven to provide quality educational services and is able to withstand global challenges.

2 Methodology

This research uses a qualitative approach with a case study method which is based on several considerations^{16;17;18}. The research was carried out at the pesantren Al-Ihya 'Ulumaddin located in Cilacap Regency, Central Java. Data was obtained through observation of pesantren activities, in-depth interviews with informants, and assessment of documents. The interview data was transcribed manually to produce a presentation of the interview results. The resulting data that has been collected is then analyzed through data reduction, data presentation, and drawing conclusions/verification¹⁹. Based on these steps, the results are then presented in the form of information about pesantren as a social and educational system, the development of pesantren values, and strategies for adapting value education in pesantren.

3 Result and Discussion

3.1 Pesantren as a Social and Educational System

Pesantren comes from the word santri which refers to students who travel for comprehensive knowledge of Islam²⁰. Meanwhile, "cottage" comes from the Arabic word funduq, which means hotel or lodging house²¹. Pondok means a simple residence for students studying Islam²². In some areas, pesantren have different terms, in Aceh the terms are meunasah, dayah, Rangkang, in Minangkabau they are known as surau, in Kalimantan they are known as langgar^{23;24}. Conceptually, pesantren are places where students learn to deepen Islamic knowledge under the guidance of kyai.

Pesantren is an Islamic educational institution with a dormitory or boarding school system, where the kyai is the central figure and the mosque is the center of activities that animate it. This institution is the oldest Islamic institution in Indonesian history which has a large role in the process of sustaining national education²⁵. Pesantren function to deepen the knowledge of the Islamic religion and

practice it as a guide to daily life, or what is called *tafaqquh fiddin*, by emphasizing the importance of morals in social life²⁶.

In its development, *pesantren* are autonomous areas that operate in the field of Islamic religious teaching which are managed by *kyai* with several *ustadz*. The autonomous region here can be interpreted as a system because it forms a subculture which socio-anthropologically can be said to be a *pesantren* community²³. A system is a unity of individuals, groups, parts, elements, components, and elements that form a network that is interconnected, influences, works together, and supports each other to achieve a common goal. Existing elements have their own functions and can form their own subsystems, so that one system and another will have different complexities, but both have the same purpose. To ensure that the system process runs as intended, good management is needed²⁷.

The social system consists of several elements, namely beliefs and knowledge, feelings, goals, position (status) and role (role), rules or norms, power, sanctions and facilities. A social system is a manifestation of relationships that influence each other from social elements consisting of beliefs and knowledge, feelings, goals, positions and roles, rules or norms, power, sanctions, facilities to form unity in order to achieve goals. Society has four characteristics, namely: a) interaction between its citizens, b) customs, norms, laws and distinctive rules that regulate all behavior patterns of its citizens, c) continuity in time, and d) a sense of identity strong ties that bind its citizens. *Pesantren* deserve to be called a society because they fulfill these four characteristics²⁸.

The education system is the interaction of a set of educational elements that work together in an integrated manner, and complement each other towards achieving educational goals that have become common aspirations, and are directed by the noble values that are upheld by them²⁶. The relationship between values and elements in an education system is a unity that cannot be separated from one another. The perpetrators of Islamic boarding schools are *kyai*, *ustadz*, *santri* (students), and administrators who look after the general interests of the Islamic boarding school.

As a social and educational system, *pesantren* consist of several elements that support and influence each other. Mosques and prayer rooms are an important element in the educational process that takes place in *pesantren*. The mosque is used by male students and a prayer room for female students who are in the middle of the *pesantren*. Apart from that, there is a dormitory which is also an important part. Dormitories are grouped based on age and education levels with the guidance of administrators at each dormitory. Male and female students live in the dormitory and *kalong* students only come during routine recitations, teaching classical books or yellow books through *sorogan* and *bandongan*. The next element is the caretaker council consisting of *kyai* and *nyai* who guide activities at the *pesantren* assisted by *ustadz* and administrators.

Pesantren as a system means that *pesantren* consists of elements that are intertwined, connected and influence each other to achieve the goals that have been achieved. Each of these elements also has a function that is responsible for supporting the other elements, so a set of rules is needed so that the unity of all elements as a system can work well. These elements are student, mosques, cottage, teaching classical Islamic texts and *kyai*^{21:29}. Thus, *pesantren* is also called an educational system because it is autonomously able to carry out educational activities by mobilizing existing elements to achieve goals.

Pesantren as a social system and educational system are important capital for carrying out educational activities. Kyai together with other components have the freedom to plan, implement and evaluate the educational process while still placing the kyai at the center. Students have the opportunity to learn because the infrastructure, resources and learning environment fully support it. This shows that pesantren as a social system are able to adapt to every change that occurs, including their ability to respond to dynamic global challenges and the direction of change cannot be predicted.

3.2 Development of Pesantren Value

The value education carried out by pesantren schools is integrally carried out in a religious education system which refers to several sources. The reference source for value education in pesantren comes from Islamic religious teachings in the form of the Al-Qur'an and Hadith, the legacy of ulama in the form of yellow books, the legacy of Islamic boarding school traditions in the form of religious and social rituals, the thoughts of the founder of the pesantren, community culture, and Pancasila.

1. Religion. Even though it is not a religious country, Indonesian society is a society of religions and beliefs, so that the lives of individuals, communities and nations are always based on religion and belief, meaning that every activity carried out must refer to religious teachings. So, the education that takes place makes religion the main reference through the Al-Qur'an and Hadith.
2. The legacy of the ulama is in the form of yellow books. Pesantren in Indonesia, especially in Java, have a scientific tradition whose source comes from books compiled by ulama called the yellow book (kutub al-turats). These books are classified into eight groups, namely Nahwu and Sorof (morphological syntax/tool science), Fiqh, Ushul fiqh, Hadith, Tafsir, Tauhid, Tasawwuf and ethics, and Tarikh and Balaghoh (Islamic History and Arabic Literature).
3. Heritage of pesantren traditions. Pesantren have several traditions that are not found in formal schools, where these traditions are always implemented, preserved, and always include the community in their implementation. These traditions take the form of learning traditions using specific methods, and several commemorations such as grave pilgrimages, haul commemorations, and friendship traditions.
4. Thoughts of the founder of the pesantren. During their lifetime, the founders of pesantren were known to be diligent and patient in their pursuit of knowledge, and always trained themselves in order to gain Allah's blessing (riyadloh). Some of the founders even specifically compiled several books intended for students and used as a guide while the students were studying.
5. Community culture. Pesantren were born and developed in the midst of society, so that their existence, apart from being colorful, also absorbs the values contained therein. The community around the Islamic boarding school is very diverse from socio-cultural economic aspects, so this is also a source of reference in implementing education.
6. Pancasila. Indonesia is founded on the principles of national and state life called Pancasila, where the values contained in Pancasila are the values that regulate

political, legal, economic, social, cultural and artistic life. Pesantren are part of the Indonesian state, so pesantren should also use Pancasila values as a source in implementing education, especially values education.

Values are something that is abstract and considered good, grows and develops in society from various sources, is believed by society to bring goodness so that it is used as standards, criteria and guidelines that regulate and bind behavior or policies prepared by the society concerned. For Indonesia, the noble values that have been agreed upon and used as the basis of the state are Pancasila. So it needs to be transmitted to students through education. Pancasila is the result of the thoughts of the founder of the country which was extracted from the values and culture of the nation.

In general, the values explored and developed in pesantren consist of: a) the value of worship, b) the value of suhbab or living together, c) the value of taadun or justice, d) the value of tawasuth or moderation, e) the value of consistent commitment, f) the value of istiqomah, g) the value of patience and gratitude, h) the value of taawun (helping each other), i) the value of mutual respect, j) the value of perseverance, k) the value of simplicity, l) the value of courage over kindness, and m) the value of sincerity.

Pesantren also inherit the teachings of the founders of pesantren, for example in the Al-Ihya 'Ulumaddin pesantren, Cilacap Regency, Central Java, namely: a) ora gumunan ora shocking, b) ora getunan, c) rame ing gawe quiet ing pamrih (lillahi ta'ala, m) , d) guyub, e) guide, mbombong, mbumbung. These teachings show the importance of students in interpreting life so that they always hone their abilities with knowledge and religion so as to produce harmony in life between the interests of the world and the hereafter, between living individually and living in society and providing benefits to others.

Pesantren have grown in Indonesia which consistently develop Islam that is wasathiyah (moderate), tasamuh (tolerant), tawazun (balanced), and i'tidal (perpendicular), and rahmatan lil alamin or providing goodness, safety and prosperity for all of nature³⁰. Apart from values that are similar to the character of Islamic boarding schools in general, Islamic boarding schools also have characteristics in terms of values and teachings that are specifically emphasized in educational activities, such as riyadloh and memorizing the book Niat Ingsun Ngaji which was compiled by the founder of the pesantren so that students have stability in carry out educational activities and religious teachings.

Values education is an educational process that emphasizes the development of affective aspects, where the scope of values education concerns the development of students' value systems³¹. The implementation of values education in pesantren is encouraged as a process of continuous habituation in a good value system so that students are accustomed to thinking and acting in accordance with applicable values. Values education is the essence of character education, namely education of noble values originating from the culture of the Indonesian nation itself, in order to develop the personality of the younger generation to shape children's personalities, so that they become good human beings, citizens and good citizens³². Through values education, students are introduced to local values or noble values of the nation to foster love as part of the nation by strengthening themselves as good citizens with all rights and obligations.

In Indonesia, pesantren are culturally educational institutions that are a complete product of the Islamization of the archipelago which contain Islamic and Indonesian meanings. Pesantren are a manifestation of the dynamic dialectic between universal Islam and the locality where it lives so that it becomes the right place to study Islam and spread it among society. Pesantren are a place to study the Islamic religion as well as preserving traditions and local cultural values that have been Islamized, so that the position of Islamic boarding schools as centers of education in society in the midst of a cultural and national character crisis is very vital³³.

3.3 Adaptation Strategy for Sustainable Value Education in Pesantren

Morally, pesantren have a responsibility to maintain the continuity of values education in order to face global challenges, so they require learning strategies that are able to adapt. Pesantren in Indonesia are characterized by an understanding of the *ahlu sunnah wal jamaah* religion, the content in them, both material, general objectives and learning strategies used, are similar between pesantren. The content or material in values education in pesantren comes from traditions passed down from generation to generation, then packaged into three main activities as a form of value education adaptation strategy, namely main, supporting and development activities. These three main activities were then developed into various specific activities, namely recitation of the Al-Qur'an, sorogan, bandongan, madrasa diniyah, takrar, tahlil, rotiban, semaan, recitation of Al-Barzanji prayers, khitabah, muhafazah, and ziarah kubur.

1. Al-Qur'an recitation is a routine activity carried out with the aim that students can read and recite Al-Qur'an verses in accordance with the rules of the science of tajwid, be inspired to understand the verses of the Al-Qur'an, and be motivated to understand the contents of the Al-Qur'an. This activity consists of the recitation of juz Amma bil ghoib in the form of memorizing short letters, the recitation of the Al-Qur'an bin-nadzor in the form of reading the Al-Qur'an in front of the ustadz to be listened to, and the recitation of the Al-Qur'an bil-ghoib in the form of deposit for memorizing 30 juz of the Koran to the ustadz. This activity is carried out regularly every evening after the congregation prays Maghrib
2. Sorogan, is a recitation in which the students hand out their books and ask the ustadz to read them and then individually the students read the book according to the ustadz's reading with repeated supervision, the aim is so that the students can read the yellow book correctly and are able to apply it in everyday life. The yellow books studied are categorized in the science of fiqh, hadith, aqidah, and other more in-depth studies, and at least the students study the books Safinatunnajah, Bajuri Sanusiyah, Qotrul Ghoits, Addururul Bahiyah, Tijan Addurori, Sulamunnajah, Sulam Taufiq, Bidayatul Hidayah, Taqrib, Ta 'limul Muta'alim, and Fathul Qorib. Apart from that, they also study other books, for example the works of Imam Ghozali, such as the book Ihya Ulumiddin which is used as an important reference in values education in pesantren.

3. Bandongan, is a recitation carried out by means of students carrying books in droves to visit the ustadz's recitation assembly to listen and interpret the book according to the ustadz's reading. The kyai or ustadz reads the book, translates and explains, while the students listen, pay attention and take notes in pegon Arabic writing on what the kyai has read and conveyed. The aim is for students to be able to put punctuation marks, know the position of words, give meaning, and be able to read and understand books well and correctly.
4. Diniyah madrasa are an integral part of pesantren in the form of learning Islamic religious sciences which is carried out classically to study various religious sciences, such as nahwu, shorof, tafsir, hadith, mantiq, balagah, ulus fiqh and various other branches of science. In general, Diniyah madrasas are divided into two categories, namely Ulaa and Wustha, and each category consists of three levels. The aim is to help the students master the yellow book which is a reference for Islamic religious knowledge so that later they will be able to understand the Al-Qur'an and Al-Hadith well, and as a means to facilitate the students in studying the "tool" sciences for understanding religious knowledge. overall.
5. Takrar, is an activity to repeat lessons at Madrasan Diniyah which is specifically for nahwu, shorof and deliberation material. This activity is carried out every night apart from Tuesday and Friday nights with the hope of further maturing the students in understanding the nahwu and shorof material. The aim is as a supporting tool to facilitate students in deepening the knowledge of nahwu and shorof as a first step in understanding the Al-Qur'an and Al-Hadith, assisting students in reading and studying the yellow book, and training students to argue in solving various problems. The design of these main activities shows that Islamic boarding schools really prepare students to master the material in deepening the Islamic religion.
6. Tahlil, is a series of prayers that have been arranged in such a way as to ask for help and requests from a servant from Allah. Apart from that, tahlil is a link between us and our predecessors who have died before us. This activity is carried out every Friday night led by the caregiver or board of Islamic boarding school kyai. The aim is to instill a sense of devotion in the students before Allah and instill the habit of dhikr in the students.
7. Sema'an, is the activity of listening and listening carefully to the reading of the Al-Qur'an from hafiz or hafizah. This activity is carried out routinely every Friday morning after the congregation performs morning prayers at the mosque for male students and in the prayer room for female students. The Koran is read in one juz, read by several hafiz or hafizah in turns. The aim is so that students can practice reading the Al-Qur'an correctly, to maintain memorization and facilitate the reading of hafiz or hafizah, and to help students in learning to read the Al-Qur'an.
8. Reading Salawat Al-Barzanji is an activity of reading Salawat Al-Barzanji together with beautiful chants. The reading of prayers by the students is divided into two, namely the reading which is carried out in each complex according to their respective schedules and the reading which is carried out centrally which is carried out in the pesantren hall. The aim is to foster a sense of love for the Prophet Muhammad and equip students to live in society in religious activities.

9. *Khitabah* is an activity for students to practice preaching using the lecture method. The students take turns being assigned to give lectures one by one on the pulpit to deliver material in accordance with the tasks given to them, such as giving committee remarks, speeches from government officials, and giving *maul'izah hasanah*. The aim is to train students to speak in public, and equip students to become reliable preachers who are oriented towards Islamic *da'wah* in the wider community.
10. *Muhafazah*, is a rote-memorization activity in which students sing together the reading of the *nadham* science of tools that they have memorized to the tune of a song according to the *bahar nadham*. This activity is carried out in each complex before morning prayers and is carried out *en masse* every Tuesday night. The aim is for students to be able to memorize tool books as aids in religious sciences and to strengthen ties of friendship and eliminate feelings of tribalism between students and between complexes, as well as for self-evaluation between one student and another student.
11. *Ziarah kubur*, is an activity of visiting the graves of *aulia* and *ulama* (*kyai*) to pray by reading *tahlil*, *surah yaasin*, and/or reading other holy verses of the Koran. The grave pilgrimage includes the pilgrimage to the Islamic boarding school family grave and the *Walisongo* pilgrimage. The aim is to instill awareness of carrying out the Prophet's *Sunnah*, remember death to be more active in doing good deeds, get to know the *aulia* and *ulama* so they can take *i'tibar* (lessons), and pray for the Islamic warriors who have gone before us.

All students live in separate dormitories between male and female students who are grouped based on age and education level. Each dormitory has several administrators who are given the special task of accompanying the students as well as being mentors for several activities, for example *sorogan*, *takror*, *khitabah*, and *tahlil*. While in the dormitory, students are guided and familiarized with various activities that hone togetherness, caring and managing conflict, for example *ro'an* (community service cleaning the complex), eating together, talent and interest activities, managing waste, and other activities. Through various activities carried out, the process of inheriting *pesantren* values takes place and is preserved by all students.

This values education model shows that *pesantren* have an adaptation strategy in sustainable values education to face global challenges. *Pesantren* are serious about preparing students so that they have sufficient provisions when they return to society by continuing to carry out habits, namely habits of worship rituals and social habits that uphold *pesantren* values.

4 Conclusions

As a social and educational system, *pesantren* consist of several elements that support and influence each other. Mosques and prayer rooms are an important element in the educational process that takes place in *pesantren*. Apart from that, there are dormitories grouped based on age and education levels with guidance from administrators in each

dormitory, including studying the yellow book. The central element of an pesantren is a caretaker board consisting of kyai and nyai who guide activities at the Islamic boarding school assisted by ustadz and administrators.

In general, the reference source for value education in pesantren comes from Islamic religious teachings in the form of the Al-Qur'an and Hadith, the legacy of ulama in the form of yellow books, the legacy of pesantren traditions in the form of religious and social rituals, the thoughts of the founder of the pesantren, community culture, and Pancasila. This diversity of sources helps pesantren have the ability to adapt in developing values education. Students have the opportunity to receive and compare several sources which are used as references that help them take action.

The adaptation strategy for value education in pesantren is realized in main and supporting activities. and development. These three activities were then developed into various specific activities, namely recitation of the Qur'an, sorogan, bandongan, madrasah diniyah, takrar, tahlil, rotiban, semaan, recitation of Al-Barzanji prayers, khitabah, muhafazah, and grave pilgrimage. This values education model shows that pesantren have an adaptation strategy in sustainable values education to face global challenges.

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