



SOCIAL AND CULTURAL PROBLEMS IN ISLAMIC BOARDING SCHOOL; COMPARATIVE STUDY IN FIVE BOARDING SCHOOL IN JAVA-SUMATRA

Restu Tria Anugrah¹, Rahma Vitranti², Shonia Ummu Khabibah³, Ihda Fatrisia⁴, Karni⁵, Salma Putri Adani⁶, Didi Pramono⁷
Departement of Sociology and Anthropology Education, Universitas Negeri Semarang¹²³⁴⁵⁶⁷

restutriaanugrah@gmail.com¹, rahmavitranti@gmail.com², shoniakh1607@gmail.com³,
fatrisiaihda@gmail.com⁴, karni1923@gmail.com⁵, salmaputriadani25@gmail.com⁶,
didipramono@mail.unnes.ac.id⁷

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Abstract

Pesantren is a place to study which is more important education and learning based on religious knowledge. Generations of graduates from Islamic boarding schools are expected to be able to develop and practice knowledge in society in accordance with religious values. Islamic boarding schools that are established in Indonesia certainly have differences, both from the history, learning methods, facilities, problems, and even culture. This study aims to find out the problems and culture in Islamic boarding schools, especially Islamic boarding schools located in Pekalongan, Wonosobo, Banjarnegara, Karawang, and also North Bengkulu. As for the descriptive method with a comparative approach is the method used, which is useful in comparing a phenomenon, event, and also the symptoms that occur. The benefits that can be obtained from the results of conducting this research are that it can provide an overview of the problems and culture that exist in Islamic boarding schools. The results obtained are the similarity of problems such as truancy, illness, and lack of educator. The differences are the type of pesantren, history, and also complementary facilities. In addition, cleaning the environment has become a culture that is carried out in the five pesantren. The conclusion in this study is that in dealing with problems that arise, the need for cooperation between pesantren residents and mutual support for each other. The differences are the type of pesantren, history, and also complementary facilities. In addition, cleaning the environment has become a culture that is carried out in the five pesantren. The conclusion in this study is that in dealing with problems that arise, the need for cooperation between pesantren residents and mutual support for each other. The differences are the type of pesantren, history, and also complementary facilities. In addition, cleaning the environment has become a culture that is carried out in the five pesantren. The conclusion in this study is that in dealing with problems that arise, the need for cooperation between pesantren residents and mutual support for each other.

Key words: *Cultural Problems, Boarding Schools, Java-Sumatera*

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*Corresponding author:
salmaputriadani25@gmail.com

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INTRODUCTION

The era of the industrial revolution 4.0 is marked by advances in science and technology that have an impact on all aspects of life (Wulanjani & Anggraeni, 2019). This is the impact of globalization and modernization. The positive impact of globalization and modernization is that it makes it easier for individuals to access and obtain information from various references and technological media, facilitate communication between individuals, and others. The negative impact of globalization and modernization, namely the entry of western culture into Indonesia such as consumptive and hedonism, the erosion of values and norms as well as the culture of the Indonesian nation, and others (Larasati, 2018). Therefore, each individual must be equipped with knowledge and skills in order to keep up with the demands and developments of the times. In this context, the science in question is religious knowledge so that individuals do not fall into disgraceful acts or negative social deviations and to overcome the moral crisis in the era of the industrial revolution 4.0. (Muhaemin, 2019).

Islamic boarding schools are educational institutions to produce the next generation or individuals with the personality of students who are experts in science, especially in the field of religious knowledge. In this context, the science of religion is meant, namely the science of Islam. In addition, the existence of Islamic boarding schools is to realize individual abilities in developing and practicing religious knowledge in society. In other words, Islamic boarding schools as Islamic da'wah institutions that function for moral development and Islamic educational institutions.

Islamic boarding schools experience dynamics and romance in their development. Islamic boarding schools cannot be separated from togetherness or solidarity between individuals because they live in one place or room to seek knowledge together. These individuals have different social, economic and cultural backgrounds. This allows the emergence of social and cultural problems in the internal boarding school. Therefore, it is necessary to research and examine the social and cultural problems that exist in Islamic boarding schools. In this case, Islamic boarding schools in the cities of Pekalongan, Wonosobo, Banjarnegara, Karawang, and North Bengkulu. To research and examine the social and cultural

problems that exist in the Islamic boarding school, the researchers formulate a research problem, namely social and cultural problems in the Islamic boarding school.

RESEARCH METHOD

This study uses a qualitative descriptive research methodology with a comparative approach. Qualitative descriptive research is a method by utilizing qualitative data which will be described descriptively. The purpose of this study is to reveal an event or fact, situation, phenomenon, or variable from the circumstances that occurred during the research.

According to Sugiyono (2014: 541) comparative research is research that compares a phenomenon, event, symptom using quantitative and qualitative data. However, this study only compares qualitative data, namely comparing the social and cultural problems that exist in the pesantren of Pekalongan City, Wonosobo, Banjarnegara, Karawang and North Bengkulu, so that it will produce conclusions about the social and cultural problems that exist in the pesantren. The resulting data will be useful in understanding the existing social and cultural concepts based on the results of field research, so that they will gain a better understanding of the social and cultural comparisons in the five pesantren. (Gunawan, 2013).

The following is a list of Islamic boarding schools where the research is conducted:

No	Name of Islamic Boarding School	Interviewees
1.	Ghufron Azizi Islamic Boarding School, having its address at Gg. II Jl. KH. ABC. Hadi, Tanjung, Simbang Kulon, Buaran District, Pekalongan	Abdul Mudjib, S.Ag., M.Pd and Maemunah, S.Ag (Ghufron Azizi Islamic Boarding School Administrator)
2.	The Salafiyah Islamic Boarding School Foundation "RUWIYA BAITUSSALAM" is located in Legok Hamlet, Sukoharjo Village, Sukoharjo District, Wonosobo Regency.	Kyai Mustofa (caretaker and founder of Islamic boarding school)
3.	Miftahussolihin Islamic Boarding School, Brayut, Gembongan, Sigaluh District, Banjarnegara Regency	Ami Sofiana (head of Santri Putri)

4.	Nurul Falah Foundation, East Johar, Karawang is located at Jalan Syekh Quro, No. 20, East Johar, Karawang Regency	Yola Famela and Nuraini (Chairman and Deputy Chairperson of the Santriwati Management)
5.	Darul Ilmi Islamic Boarding School, Bani City Village, Putri Hijau District, North Bengkulu Regency.	Mr. Edi and Nurul (Head of the Islamic Boarding School and Guardians of the Girls' Dormitory)

Data collection techniques used are direct observation and interviews. Direct observation is a method of collecting data by observing directly the object to be studied using the senses, especially the senses of hearing and sight. In this study, we directly observe the situation in the Islamic boarding schools in Pekalongan, Wonosobo, Banjarnegara, Karawang, and North Bengkulu. While the interview is a data collection method that prioritizes the sense of the mouth which functions to ask various information related to the things to be studied. In this case, about the social and cultural problems that exist in the pesantren. The interviews conducted were in-depth interviews, namely the process of extracting deeper, open, and free information about the problem and focus of the research. In this case, the researcher has prepared a list of questions used to conduct interviews, although it is possible to ask additional questions according to the answers from the interviewees. Then use secondary data obtained from pre-existing sources (Ahyar et al., 2020), namely in the form of documentation of activities at the boarding school and the composition of the management and the existing schedule. In addition, to strengthen the data that has been obtained, a literature study approach is also involved by utilizing various references in the form of journals and articles. And the writer in the research process acts as a useful instrument in compiling the focus of research, conducting research and collecting data, assessing quality, interpreting, and drawing conclusions on the final data.(Ahyar et al., 2020).

RESULT AND DISCUSSION

The History of Islamic Boarding Schools

Boarding school is an educational institution where the educational institution is the oldest educational institution in Indonesia.

Which is proven to have given birth to many scholars. Prof. Dr. Mukti Ali once said that there were never any scholars born from other institutions. According to several sources, the word "pesantren" comes from the word "student" which means student. While the term "pondok" comes from the Arabic "funduq" (فندق) which means lodging. Specifically in Aceh, boarding are commonly called "Dayah". Historical investigations show that the forerunner to the formation of boarding school in this early period, such as Giri (Gresik), Ampel Denta (Surabaya), Bonang (Tuban) Kudus, Lasem, and Cirebon, were international cities that functioned as international cities base for Muslim traders and missionaries from the Arabian Peninsula such as Persia and Iraq.(Makmun, 2014)

Boarding school is a place that incubates warriors who emphasize the personality of caring for the surrounding environment (Muhakamurrohman, 2014). The responsibility is both vertically and horizontally in order to give birth and grow this country. Islamic boarding schools actually have students who really study during their time in the pesantren, in general the students will be militant, responsible and religious, this is used for their obligations. In this case, what is meant is the salaf pesantren which is in line with the Ahl al-Sunnah Wa al-Jamaah, which is very far away from the existence of pesantren which is in line with the radicals that we can meet today. In the tradition and culture of Islamic boarding schools, you will find various teachings about reciting together, studying and deepening religious knowledge, do not forget also the students after completing their period at this pesantren as they have been taught that they must practice and be responsible for what they have learned, these alumni should practice it. The teachings that are either directly or indirectly taught in Islamic boarding schools are the values of solidarity, enthusiasm for work, simplicity, and sincerity. Solidarity and the spirit of work can manifest the spirit in oneself to carry out fusion which will enter into a pluralistic society which is useful for pursuing the nature of sincere life. Simplicity can be seen from the resignation from the ties or hierarchies of the local community, by looking for the real meaning of life contained in social relations in the community. Sincerity by not taking into account personal gains and losses, both between students and between kiai or the community.

From the form of sincerity in this pesantren, making the alumni of the pesantren strive to have a responsible, virtuous, and emotionally intelligent personality.

It is no stranger that Islamic boarding schools have contributed significantly to the development of education (Shafei, 2017). It can be seen that the pesantren already has its own experience that has built and developed the community in an extraordinary way. Not only that, Islamic boarding schools are also able to independently increase their role in exploring the potentials that exist in the surrounding community. It is not only the government and society that are responsible for existing human development, but the role of Islamic boarding schools also has its own value in human development. Many Islamic boarding schools already have historical values in their community that have participated in building and fostering the community, in this case it is hoped that they will not just stop there but are thirsty for quality improvements that must be developed and encouraged gradually. In human development that has been running in the pesantren environment, it must remain in line with the human development that was previously or is being pursued by the government.

Characteristics of Islamic Boarding Schools

The process in the development of the world of Islamic boarding schools which in addition to being a separate responsibility within the pesantren, must also have the participation of the government in the process of human development as a whole seriously. The effort to develop and increase the role of Islamic boarding schools as well as the human development process is a good and strategic step to build and realize national development in various sectors, especially the education sector. Where today there are so many young people who are experiencing a moral crisis (Makmun, 2014). Islamic Boarding school should stand independently, which does not have dependence on power or the government. In this independence, pesantren can hold fast to the purity of the boarding school itself. Therefore, boarding school will not be easily influenced by the outside world or easily influenced by outside teachings which are declared incompatible with existing Islamic teachings. Islamic boarding schools themselves have never taught the existence of various forms of radicalism where now there is a lot of news concerning Islamic

boarding schools that have an understanding of radicalism such as terrorism. In Islamic boarding school education, it is a form of part of the National Education System which has 3 main elements, such as: Islamic boarding school curriculum, the kyai as the owner of the boarding school and the santri as well as the kyai as an educator. educational and worship facilities, namely madrasas, skill workshops, mosques, huts, and kyai's houses. This activity is summarized in the "Tri Dhrama of Islamic Boarding Schools" namely: Faith and devotion to Allah SWT, scientific development that is beneficial, and devotion to religion, state, and society.

In fact, Islamic boarding schools for the future are required to improve and organize themselves in the face of competition in today's education business as currently implemented by Muhammadiyah and so on. But in this context, the changes and improvements that are meant are not changing the traditions and culture in them, but only making changes and improvements to the extent of management and not the style. So it should be, in the future, Islamic boarding schools are expected to be able to keep pace with the changing times by trying to maintain their salafian values and traditions. As in reciting the yellow book which has become a distinctive feature in education in Islamic boarding schools which should be taught from the Ibtidaiyah to Aliyah levels as the mandatory learning activities for students and balance it in additional recitations, For example, there are extracurricular activities such as skill development, computer courses, English, and others. As well as holding the A, B, C package program in order to get a formal diploma. Or it could be by holding cooperation between other schools to follow the equation. If various forms of education are pursued and occur, they will occur and give birth to scholars, ustadz and jurists who are qualified with the times.

Islamic boarding school has a principle that always adheres to existing traditions, and balances them by filtering out new things that are certainly positive. Reforms in Islamic boarding schools should continue to develop, in this case they can be focused on various fields such as management, educational curriculum in pesantren, development management in which the development of pesantren must be considered in order to create a beautiful and comfortable atmosphere, as well as various fields of expertise to be developed. With this, Islamic boarding

schools seek to play various educational roles and provide human resources that are of course qualified and characterized by faith, knowledge, and good deeds. The existence of pesantren is a partner for the government in order to jointly improve the quality of education which will continue to develop because it seeks the development of human resources through social transformation which of course has good character and quality. At this time, the process of social change already requires that each region be more sensitive and more concerned in optimizing local potential as well as the needs of the community so that they are expected to have existing capabilities so that they can be optimized for the future. So in this case the pesantren must work harder in improving all existing deficiencies and can also add new things. the process of social change already requires that each region be more sensitive and more concerned in optimizing local potential as well as the needs of the community so that they are expected to have existing capabilities so that they are more optimized for the future. So in this case the pesantren must work harder in improving all existing deficiencies and can also add new things.

The development of Islam in the archipelago, the pattern is slowly changing. Organization of Islamic boarding school educational institutions in the form of dormitories, separate communities, under the guidance of the rich or ulama who are supported by one or more ulama and/or ustadz, which together with the mosque function as a center for santri or religious worship in Surau (Muhammad & Salindri, 2015). The role of pesantren is felt differently in society. Representative examples include the organization of a cadre of Ulama, the protest movement against colonial rule in the Dutch East Indies, and the development of Islamic studies (Sultani & Kristanti, 2020). Students always protest.

The problem of character education arose as a result of various incidents that dramatically demoralized the children. This is partly because many schools in Indonesia are only places for transmitting general knowledge and ethics and

have not yet reached the level of moral and ethical education and character building. (Faiqoh & Mahfudh, 2015). Pesantren also cannot be separated from the name problems, both internal and external, problems that arise often occur due to internal problems. The culture in pesantren is also different when compared to other public schools. Because, the culture in pesantren is more organized in their daily life than in public schools.

Social And Cultural Problems In Five Java-Sumatra Islamic Boarding Schools

1. Ghufron Azizi Islamic Boarding School, Pekalongan

The problem that often occurs is sick children, such as itching. Because if it's not itching, it hasn't been said by santri. Santri ran away from the hut, because of parental coercion, but it happened only a few and not many. After that they also returned to the Islamic boarding school, there was once a case of theft of santri money by his roommate. The factor is because children or perpetrators are usually given large amounts of money and children who tend to be spoiled so they are not used to living in boarding schools. After that, because there were reports of loss, the santri after maghrib were gathered and ordered to drink prayer water and were frightened. If it is the culprit, it will vomit blood. After that, the child who stole (the perpetrator) confessed to Abah Mujib and the money was returned to the victim. After that, there is no such case anymore, clothes, sandals, sarongs, and other items are swapped and it becomes a common thing. The term is my stuff, your stuff is our thing together, girls usually get lice, it's normal because they sleep together and have different backgrounds. There is no extreme delinquency, because the students already understand and do not dare to do strange things because if they do strange things they will have nightmares so the children will obey.

The existing culture is a culture of discipline, indicated by being required to pray on time and getting up on time, a culture of clean living, indicated by the existence of a picket schedule or daily cleanliness, both cleaning the hut and cleaning the room itself, a culture of togetherness, shown by holding games. which aims to establish togetherness and intimacy between students. Traveling together is like a pilgrimage, going to the pool. Studying together in the living room at night, the culture of gotong

royong is also shown, such as helping each other between students. For example, when online, students become companions for MI level students. In addition, help each other between students when they need help.

2. Salafiyah Islamic Boarding School Foundation "Ruwiya Baitussalam", Wonosobo

The problem that most often occurs is in cleanliness, this is because there are still many students who are not disciplined in maintaining environmental cleanliness. For example, the spread of the existence of this cottage is less desirable and less known by the wider community because of the unavailability of contacts who can be contacted, lack of promotion, the absence of an official website from the lodge and other social networking accounts, seeing that it currently has a personal website as a foundation website. its very important.

The culture that exists in the Islamic boarding school is of course the use of sarongs, both by men and women. For women, using a sarong is an alternative that they can do when the supply of skirts is running low, this is because they are not allowed to wear pants in a pesantren environment other than a sarong, women are required to cover their genitals and use a headscarf that covers the chest. As for the men themselves, the use of sarongs is of course obligatory in addition to wearing trousers when it is necessary, wearing a cap is also highly recommended at the lodge. In addition, the emerging culture also seems to always hold a recitation program in the form of a ritual once a month on Thursday Wage which invites atmu from various Islamic religious leaders,

3. Miftahussolihin Islamic Boarding School, Banjarnegara

The problem that often arises is child delinquency such as running away or skipping the Koran which is immediately addressed so that it does not cause an extension. While what is taught in it is a culture of discipline and cleanliness by sharing a picket schedule. If someone does not carry out the existing schedule, they will be subject to sanctions in the form of paying a fine or additional cleaning for other parts of the pesantren.

4. Nurul Falah Foundation, East Johar, Karawang

The problem that most often occurs is cleanliness, this is because there are still many students who are not disciplined in maintaining a clean environment. Usually every Friday there are clean Friday activities carried out by all students, but there are still students who run away or don't want to participate in this cleaning activity. The punishment that is usually given when someone doesn't want to clean is usually in the form of a fine or cleaning the mosque environment alone under the supervision of a supervisor, and the facilities in learning are also inadequate, this is because the books in the library are old books and books. which has been torn, so that students find it difficult to find the book.

The culture that is often carried out by students is the use of sarongs, both by men and women. For women, using a sarong is an alternative that they can do when the supply of skirts is low, this is because they are not allowed to wear pants in a pesantren environment. The sarongs used by women usually have motifs such as batik cloth, this is what distinguishes them from the sarongs worn by men which tend to be plaid. Female santri usually have a schedule for wearing a headscarf, Monday and Tuesday usually wearing navy blue, on Wednesday and Thursday using white, on Friday and Saturday using green, and for Sundays wearing a free colored headscarf.

5. Darul Ilmi Islamic Boarding School, North Bengkulu

The lack of availability of books is a problem in this pesantren. Efforts made by the teacher are to download online books or PDF forms which are then printed themselves. The meaning of the lack of books is that children cannot hold all of them, if the books in each subject are actually complete. The problem with this book can be solved by photocopying the children, but the teachers don't want to burden the students by requiring them to be photocopied. But if there are students who want, they will be given the book, and if they don't want it, they are tricked by recording the points explained. Teachers who are not in their majors cause them to lack mastery of learning materials, students get sick (itching), and personal belongings are swapped between one student and another and sometimes a little noisy.

The culture is carried out such as cleaning and mutual assistance together which are

routinely carried out every Friday, and indeed there are subjects that require students to clean up. Cleaning activities throughout the cottage are usually carried out on Fridays, but in the third week. There are no obstacles and obstacles in implementing this cleaning culture, although tools such as hoes, sickles, and so on, the children cannot hold one by one, they can use alternative students who do not live in the dormitory. Usually, students who go back and forth can be ordered to bring tools that are lacking.

The complexity of the problems that occur in the pesantren environment can be divided into several parts, the first is based on the number of students in the pesantren, the second is the facilities in the pesantren, and also the workforce such as teachers are able to be part of the problems that exist in the pesantren. The complexity of the problems that occur can also be seen from the size of the pesantren, usually in a pesantren that has a wider building, usually has problems in the field of smaller facilities, but the bigger the pesantren, the greater the opportunity for internal problems to occur. namely from the students. On the other hand, when a pesantren has a small building area, problems often arise from inadequate facilities, Of the five pesantren that we studied, all of them had problems that came from the students themselves. The first problem experienced by students was that at the Ghufroon Azizi Islamic Boarding School, Pekalongan and Darul Ilmi Islamic Boarding School, North Bengkulu, they experienced itching on the body of the santri, but this problem turned out to be an assumption that otherwise the itching had not been said by the santri. The next problem is at the Salafiyah Islamic Boarding School "Ruwiya Baitussalam", Wonosobo and also the Nurul Falah Islamic Boarding School, Karawang has problems in environmental cleanliness, this is because the students who run away due to not being disciplined in the cleaning activities scheduled by the student management. Furthermore, the problems are slightly more complex than those from other pesantren, namely problems originating from the Ghufroon Azizi Islamic Boarding School, Pekalongan is the existence of students who run away from the pesantren environment which is because they enter the boarding school because of coercion from their parents. These five pesantren also have several other problems that originate from the santri and can still be overcome by the santri management.

More complex problems come from the

existing facilities in each pesantren. Of the five pesantren that we studied, there are three that have problems in terms of facilities that support education at this pesantren. Inadequate learning facilities can hinder student learning. This problem is also able to make students experience a lack of knowledge and is also able to make students unable to channel and also train their talents. So this serious matter needs to be handled by senior high school students. At the Nurul Falah Islamic Boarding School and the Darul Ilmi Islamic Boarding School, North Bengkulu, they have the same problem of facilities in the availability of books, but this can be overcome by various efforts that have been made by the pesantren management. In the Salafiyah Islamic Boarding School "Ruwiya Baitussalam", Wonosobo problems in facilities are a little more complex, this is because the problems that occur are related to the spread of the existence of this cottage which is less desirable and less known by the wider community because of the unavailability of contacts who can be contacted, lack of promotion. The second is related to a very limited internet network, thus hampering student learning. The last one is the problem with the Darul Ilmi Islamic Boarding School, North Bengkulu, which in this case concerns the educational staff who teach at this pesantren. Teachers who are not majors are required to understand a certain lesson, which is not part of the department taken by the teacher, this causes the teacher to lack mastery of the learning material,

Islamic boarding schools have their own culture, but each pesantren also has a different culture from the others. The most common pesantren culture is the culture of mutual cooperation, maintaining cleanliness, and the culture of togetherness as has been researched that this culture is able to bring harmony between students. At the Ghufroon Azizi Islamic Boarding School, it has its own culture, namely the culture of discipline, which is very much applied in the life of the pesantren, students must be disciplined in prayer times and also at bedtime. At the Salafiyah Islamic boarding school "Ruwiya Baitussalam", Wonosobo and the Nurul Falah Islamic Boarding School have cultural similarities, namely wearing a sarong which is an alternative for female students, the difference is that at the Nurul Falah Islamic Boarding School the female students usually use a batik-patterned sarong. Of the five pesantren

studied, There are two cultures that are only owned by this Islamic boarding school, the first is the Salafiyah Islamic Boarding School "Ruwiya Baitussalam", Wonosobo, the culture that appears also like always holding a recitation event in the form of a ritual once a month on Thursday wage that invites atmu from various Islamic religious leaders . The last one is attending the Nurul Falah Islamic Boarding School, Karawang with its culture of wearing a headscarf which has been scheduled by the provisions of the pesantren according to the day.

CONCLUSION

Islamic boarding school is the oldest educational institution in Indonesia based on Islam, growing up with the efforts of the ulama who spread their religious knowledge to remote areas of Indonesia. As in the research conducted this time, the authors visited various Islamic boarding schools to conduct observations and interviews with the caregivers of their respective Islamic boarding schools close to where they live, ranging from those in the cities of Pekalongan, Wonosobo, Banjarnegara, Karawang to Bengkulu City.

Based on these, a conclusion can be drawn regarding a comparative study between the problems and cultures of different Islamic boarding schools in terms of place, system and various things in it. Talking about the place, basically the culture of a cottage follows the location where the cottage is, so that it affects the system used, both modern and traditional based. In addition, the culture found in all cottages is in fact almost the same as the culture of mutual cooperation, cooperation, the use of sarongs, the obligation to cover the genitals and so on. On the other hand, the problems that arise are also almost the same in every area, not far from the cleanliness of the cottage environment, inadequate infrastructure, lack of educators, lack of teaching staff, and personal problems of students who continue to exist in each generation regarding the escape of students because they feel they are not suitable or not. can adapt to the boarding school environment.

For this reason, it is hoped that both the santri themselves and from the Islamic boarding school should be able to support each other in providing support to each other, so that problems that arise can be minimized such as cases of running away from students, the cleanliness of the Islamic boarding school

environment which cannot be handled optimally. Of course, this also needs to be supported by outside parties such as the ministry of religion and the ministry of education and culture to be able to contribute together to promote Islamic boarding schools and support the existence of Islamic boarding schools as educational institutions that can develop like ordinary public schools. Role This kind of ministry can be seen by providing assistance to the cottage equipment infrastructure that is not yet available.

In addition to the progress of the cottage because external factors are also driven by internal factors, such as the need for openness from the caretakers of the boarding school to advance the boarding school which is managed according to existing developments, it does not mean leaving the original culture and traditions of the cottage itself, but trying to develop the cottage according to the conditions now.

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