



GLOBALIZATION AND MANAGEMENT OF PESANTREN: READING THE ASPIRATIONS OF STAKEHOLDERS IN PESANTREN

St. Rodliyah

UIN Khas Jember

Email: rodliyahiainjember@gmail.com

Abstract:

The purpose of this article is to describe the management of pesantren education in responding to various crucial challenges in the era of globalization. Islamic boarding school education occupies an important position in life in the era of globalization, because globalization itself has a positive and negative influence on human life. For this reason, pesantren education must be managed professionally so that its existence continues to progress and develop. The data of this article were obtained through in-depth interviews, passive participation observations, and document studies. Data analysis using qualitative descriptive with Milles Huberman and Saldana's interactive model with steps namely: data collection, data condensation, data presentation, and conclusions. While the validity of the data uses source triangulation and method triangulation. The results showed that (1) Globalization can be an opportunity and challenge for students at the Al Islah Bondowoso Islamic boarding school, (2) The existence and urgency of pesantren education management in the era of globalization for the community in the Al Islah Bondowoso Islamic boarding school environment is very necessary and must continue to be developed, so that the pesantren is able to meet the demands and needs of the community, (3) The aspirations of Al Islah Bondowoso Islamic boarding school stakeholders towards globalization, hope that pesantren education management is able to respond to globalization wisely and wisely, (4) The programs offered by the Al Islah Bondowoso Islamic boarding school in responding to globalization are by developing formal and non-formal education, language institutions, skills programs, and interpreneursif programs.

Keywords: *Globalization, Pesantren Education Management, and Stakeholder Aspirations.*

INTRODUCTION

The change in the government system from centralized to decentralized provides great opportunities for pesantren, especially Kyai as leaders and role models of the community in building togetherness and spreading Islamic religious knowledge in the era of globalization. Pesantren is part of the community infrastructure that has made the community aware to have idealism, intellectual abilities, and noble behavior in order to organize and build the characteristics of a complete nation. This can be seen from the pesantren strategy developed in the internal culture of pesantren education. That is to print intellectuals with the standardization of the yellow book or scholars who are scholars. If pesantren education has advanced and developed and has high quality, of course, pesantren education will be able to become a bulwark against the negative impacts of the globalization era. Pesantren education is also able to provide guarantees for the community because the purpose of pesantren education is not only to make people with general knowledge, but also to have religious knowledge, as well as noble morals, besides that it also makes the students as independent humans who are expected

to become leaders of the people towards the pleasure of Allah SWT.

To achieve this goal, pesantren institutions implement pesantren-based management in the sense of managing pesantren institutions by empowering and involving all elements in the pesantren to take responsibility for the success of the learning process to achieve the goals. The actors are not only Kyai and the ustadz, but all adults in the pesantren, especially Kyai and Ibu Nyai who must be listened to and advised and obeyed by his orders.

In the perspective of national education, Islamic boarding schools are one of the subsystems of education that have special characteristics. Legally, the existence of Islamic boarding schools is recognized by the spirit of Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System. One of the characteristics of life in Islamic boarding schools is the independence of students, as a subject that deepens religious knowledge in Islamic boarding schools.

Pesantren is an Islamic educational institution that has strong historical roots so that it occupies a relatively central position in the scientific world. In society, pesantren as a subculture is born and develops along with changes in global society. In addition, one educational institution that has its own peculiarities and is different from other educational institutions (Firdaus, 2017). Pesantren as a community, which is a group of identities that have characteristics of social organizations and also as educational institutions that are large in number and wide spread in various corners of the country, have played a lot of role in forming legitimate Indonesian people. The institution has given birth to many Indonesian leaders in the past, present and future, in addition, pesantren graduates have given active participation in nation building.

The role of pesantren in the past seems to be most prominent in terms of mobilizing, leading and carrying out struggles in order to expel the invaders. At present, it is also very clear when the government socializes its program through pesantren leaders. In the future, it seems that the role of pesantren is very large, for example, the current of globalization and industrialization has caused depression and doubts of thinking and gloomy future perspectives, so pesantren are needed to balance reason and heart (Tafsir, 2011).

Globalization is the interconnectedness and dependence between nations and between people around the world through trade, investment, travel, popular culture, and other forms of interaction so that the boundaries of a country become narrower. Physical globalization is characterized by the development of cities that are part of the world's network of cities. For Indonesia, the process of globalization has been felt since the beginning of development. This can be seen from telecommunications infrastructure, transportation networks of international companies and their branches. For this reason, understanding globalization is a necessity, considering the multiple phenomena that occur in today's society (Komaruddin, 2010).

The era of globalization is marked by very tight competition in all aspects of life, giving color / influence to the demands for the quality of human resources, including education as an element that has a central and strategic position in the formation of quality human resources (HR). This is accompanied by the growth and development of demands for democratization of education, accountability, quality demands and quality assurance from the world of work. The conditions mentioned above require educational institutions to have superior quality as a guarantee of the quality of the results of the educational process carried out. Along with these various quality demands, the government has given birth to various laws and regulations that basically provide quality assurance of education (Hasan, 2003).

Various unpredictable changes in characteristics require the government to prepare this nation to become an empowered nation in facing life in the era of globalization which is increasingly dependent on technological advances. This condition ultimately results in the pace of development of pesantren in the implementation of Islamic nuanced education, which is increasingly lagging far behind the development of global society. For this reason, pesantren need to be handled seriously by improving the management of pesantren education to overcome all the social problems they face so that

pesantren are oriented to the development of science and technology in increasing more competitive competitiveness. If pesantren already have quality human resources and a good education system, then pesantren will be able to become the front fortress in facing globalization.

Based on this description, this article examines: (1) The positive and negative impacts of globalization for students of the Al Islah Bondowoso Islamic boarding school. (2) The existence and urgency of pesantren education management in the era of globalization for people in the Al Islah Bondowoso Islamic boarding school environment. (3) The aspirations of stakeholders of the Al Islah Bondowoso Islamic boarding school towards globalization. (4) Programs offered by Al Islah Bondowoso Islamic boarding school in response to globalization

Pesantren Education

Definition of Pesantren Education

Pesantren is a religious institution that teaches, develops and disseminates Islamic religious knowledge. Although pesantren are traditional Islamic institutions, they can play an active role in the struggle against social, economic, and cultural justice

Islamic boarding schools, as mentioned in the Law of the Republic of Indonesia. Number 20 of 2003 is part of religious education. Therefore, the main authority in the development and development of Islamic boarding schools lies with the Ministry of Religion. Meanwhile, the local government is tasked with supporting the implementation of religious education in order to strengthen the national education system.

Pesantren education is education organized by Pesantren and is within the Pesantren environment by developing a curriculum in accordance with the peculiarities of Pesantren based on the yellow book or *dirasah islamiah* with a muallimin education pattern.

Pesantren education means an Islamic education and teaching which in general the education and teaching system is given by non-classical methods. The presence of pesantren in the midst of society is not only as an educational institution, but also as a religious and social religious broadcasting institution. With a flexible nature since the beginning of its presence, pesantren turned out to be able to adapt themselves and meet the demands of the needs of the community.

Pesantren education is a unique and distinctive Islamic education system in Indonesia. It has its own characteristics in the development of science. As an Islamic educational institution, Islamic boarding schools from a cultural historical point of view can be said to be a training center that automatically becomes an Islamic cultural center that is authorized or institutionalized by the community, at least by the Islamic community itself cannot be ignored.

For this reason, it can be concluded that pesantren education is Islamic education and teaching, which in general the education system is given by non-classical methods. Pesantren is an institution inherent in the journey of Indonesian life since a hundred years ago, so Ki Hajar Dewantara once aspired this pesantren model as a national education system. According to him, this is a priceless creation of the nation's culture that should be maintained and developed.

Objectives and Orientation of Pesantren Education

In general, the purpose of education in Islamic boarding schools is to create and develop a Muslim personality in the sense of a personality who believes and is devoted to Allah SWT., has a noble character, becomes a public servant as the personality of the prophet Muhammad SAW., is able to stand alone, free and firm in personality, spreads religion or upholds Islam and the glory of Muslims in the midst of society, loves knowledge in order to develop Indonesian personality. Ideally, the personality development that Islamic boarding schools want to aim for is the Muslim personality.

The purpose of pesantren education is expected to have two paradigms that become a benchmark for the success of the Islamic boarding school itself. First, the purpose of pesantren is to create and develop Muslim personalities, namely personalities who believe and are devoted to Allah SWT., have noble character, are independent, and uphold Islam. Second, participate in educating the nation, have skills and develop in the

field of science and technology.

For the past two decades, pesantren education has only produced the number of students who become scholars. Meanwhile, the need for professionalism in the field of science and technology still does not exist. The needs of the market world are an important factor in increasing the progress of pesantren education so that the orientation of Islamic boarding schools not only produces scholars, but also creates skilled personnel, professionals and has special skills in the field of science and technology.

That is where pesantren education can finally be seen as one type of education that is more oriented to the height of religious morality than other morality. Such goals and orientations arise and are caused because the main foundation of pesantren education is the Qur'an and the Sunnah. In fact the message of revelation not only calls for the search for ukhrawi life, but man is also commanded to seek earthly life.

Pesantren Education Management

Pesantren education is the most ideal Islamic education system to cultivate the spirit of Islamism in Muslims. The influence of Islamic boarding schools in this case is of course very large and far different from Islamic education in other formal or non-formal education.

Education Management is a cooperative activity and process within a systematic, effective framework through communicative leadership to achieve mutually agreed educational goals.

Management of pesantren education is a process of comprehensive activities to achieve a goal that is organized and supervised. A good management is management that does not deviate far from the concept, goals, vision and mission that has been planned and in accordance with the object it handles and where the organization is located.

Based on the results of research conducted by Balitbang Dikbud (1991), revealed that management in educational institutions is one of the important factors that can affect the quality of education. Thus, efforts to improve the quality of education must begin with improving and improving education management, in addition to other fields. To achieve educational goals, good, effective and efficient methods and management are needed and must be carried out seriously by educators and students. The role of educators, namely kiai, teachers, administrators, and students, greatly determines the running of a good management process. No matter how good the educational materials and programs, and no matter how great the methods and management of education, all depend on the actors, if the actors of education carry out their duties of teaching and educating sincerely, earnestly, full of dedication and sacrifice, then it can be expected that education will succeed. However, if the opposite happens, then the results will not be optimal. The application of pesantren education management must be based on the values of faith and monotheism. So that management actors are aware of the supervision of the powerful, namely Allah SWT, who will record every good and bad deed.

The implementation of pesantren education management in the view of Dr. KH. Abdullah Syukri Zarkasyi, M.A must be renewed and integrated with the values and soul of pesantren. The values of pesantren be it sincerity, simplicity, self-reliance, ukhuwah Islamiyah are combined with the modern management system, namely the integration of the pesantren system with the school system (madrasah). As affirmed by Mukti Ali. "That the best pesantren is the one that integrates the traditional pesantren education system and the school system (madrasah).

The implementation of pesantren education management will not be sepaPelaksanaan manajemen pendidikan pesantren tidak akan lepas dari adanya sebuah planning, organizing, motivating, conforming, dan evaluating yang dilaksanakan dengan disiplin tinggi, sehingga dapat mencapai tujuan yang maksimal. rated from the existence of a planning, organizing, motivating, conforming, and evaluating that is carried out with high discipline, so that it can achieve maximum goals.

RESEARCH METHODS

The research approach used is qualitative type descriptive. The location of this research is the Al Islah Bondowoso Islamic boarding school. Determination of research subjects using purposive. The subjects consist of; Caregivers, ustadh, administrators, students and guardians. Data collection techniques used passive participatory observation techniques, in-depth interviews, and document studies. The data analysis uses qualitative descriptive analysis with Milles and Huberman's interactive model with three steps, namely: data condensation, data presentation, and data verification/conclusions. While the validity of data uses criteria which include source triangulation, method triangulation, and peer discussion. Then dependability, and confirmability so that the results of the research can really be held accountable.

RESULTS AND DISCUSSION

Positive and Negative Impact of Globalization for Santri Pondok Pesantren Al Islah Bondowoso

The results showed that the impact of globalization for students is very real which is positive to be able to change the mindset of students to be positive, the enthusiasm for learning increases with the ease of obtaining literature books, books, and others, but the negative impact is also real, can make students lazy to learn, lazy to read books because they play cellphones, WA, facebook and others. In the era of globalization, students cannot avoid the rapid flow of changes as a result of sophisticated information technology, telecommunications, the world economic order that leads to free markets, as well as high levels of efficiency and competitiveness in various fields of life. For this reason, the main and first program carried out by the Al Islah Bondowoso Islamic boarding school is to improve the management of Islamic boarding school education by making program plans that are in accordance with the analysis of the needs of students and the community, setting pesantren goals, and always monitoring and evaluating all programs every year.

The results of the study are in accordance with Hamidah's opinion, namely: the positive impact of globalization can make a better state order, but on the one hand globalization has a negative impact in the field of education as follows: (a) The shift in the substance of education to teaching. The meaning of education that is qualified with moral values shifts to teaching as a transfer of knowledge. (b) Pragmatism in education. Education as a process of hominization and humanization, has been displaced by pragmatic values in order to achieve material goals. Seeking knowledge aims to graduate can work. (c) The solidity of behaviorism in education. This understanding refers to the consideration of external attributes such as observable changes in behavior, such as the size of values. (d) Weakening the important roles of education actors (teachers, parents, figures) and education tricenters (schools, families and communities). Unable to influence children through example because children follow the trend of globalization (Nurhaidah, 2015).

The Existence and Urgency of Pesantren Education Management in the Era of Globalization for the Community in the Al Islah Bondowoso Islamic Boarding School Environment

The results showed that the existence of pesantren since the beginning of its development was nothing more than an educational institution and broadcasting Islam. In line with the development of science and technology and changing times, there is a shift in values, structures and views in every aspect of human life. Among these aspects are those directly related to the world of education. In relation to Islamic boarding schools, pesantren face a dilemmatic condition, namely on the one hand whether pesantren must drift to follow modern developments with the consequence of losing their "identity" or on the other hand still maintaining their traditions that have long been rooted in pesantren life which has an impact on the exclusivity of pesantren. The community in the Al Islah Bondowoso Islamic boarding school believes that the existence of pesantren education must be maintained and it is very important by improving the management of pesantren education professionally.

At least pesantren have used modern management which means that pesantren

already have a clearly formulated vision, mission and strategy, already have mutually agreed basic rules, a structured division of labor, stakeholders' orientation and transparency in its management. For this reason, in Law of the Republic of Indonesia number 20 of 2003 pesantren education has been included in the national education system, both traditional pesantren and modern pesantren are expected together with the government to build society in the context of equitable distribution of education through pesantren education as an alternative to national education in the era of globalization.

This is in accordance with the opinion of Sulthon and Khusnuridlo who stated that: "The existence of Islamic boarding schools for the people in Indonesia which as a whole is estimated to have approximately 90 million students is a considerable potential of the nation. This potential can make a considerable positive contribution if managed properly, but on the contrary if it is not managed properly, it will be able to have a considerable negative impact on the development of this nation. But unfortunately, the fact that the large number of students has not been handled properly as a result of the synergy of government programs with Islamic boarding schools (Sulthon, 2006).

Pesantren has a distinctive character of the Indonesian nation that appears in the midst of society by bringing Islamic teachings and values. So that pesantren become an alternative tool for community-centered development (people-centered development) and at the same time become a center of value-oriented development. According to Muhammad Basyumi, former minister of Religious Affairs of the Republic of Indonesia, pesantren are able to survive until now due to several factors, namely: first, pesantren are born, grow and develop from and for the community. Second, the sense of ownership and responsibility of the community towards pesantren is very strong. Third, the independent nature of pesantren is very high. Fourth, the network of pesantren families and also their alumni has been well developed since the pesantren was founded. Fifth, the assumption of the community that pesantren is a place of guardian of Islamic morals, ethics and culture that does not fade with the times. Sixth, the values of pesantren that are still maintained today such as the values of sincerity, sincerity, devotion, responsibility and willingness to sacrifice. Seventh, there is a boost of funds from a sustainable community.

There are three aspects that according to Abdullah Syukri Zarkasyi pesantren are always strong and istiqomah, namely: First, Islamic values and the spirit of education contained in pesantren. Second, the dormitory system with high discipline, meaning that with the dormitory system a combination of three educational centers is created, namely; School education (formal), family education (informal) and community education (non-formal). Third, teaching materials that combine religion and natural sciences. (Abdullah Shukri, px-xi). With the combination of these three aspects, pesantren has more value than other educational institutions, so it is not surprising that pesantren become an alternative institution that is able to produce human resources with a holistic personality (al-insanu al-kamilu). It seems that this strength is what makes the quantity of pesantren always increase from time to time.

Even though history records the existence of pesantren from rural areas. However, with the distinctive nature and characteristics of pesantren that mix with society (socialized), pesantren have turned into city institutions that can be enjoyed by all levels of Indonesian society. When referring to the history of Islamic teaching approaches brought by wali songo as the founder of traditional pesantren, for example by using shadow puppet game equipment to spread Islamic teachings, the involvement of pesantren to solve social problems of the community, then the relationship between pesantren and the community has no limits. So according to Abdul A'la, the system in pesantren is full of flexibility and has a broad spectrum that makes pesantren a schooling society. Apart from that, according to Binti Maimunah, the robustness of pesantren is also caused by several factors owned by pesantren, namely: first, the tradition of pesantren which has no age limit for students. This means that pesantren are open to the general public without seeing and distinguishing ethnicity, race, skin and nation. Both the tradition of teaching Sufism and the tradition of teaching fiqh. The teaching of Sufism in pesantren is the result of a combination with the teaching of fiqh. This is because the

teaching of Sufism is an orientation that determines the scientific pattern and character of tradition in pesantren. The three traditions are adjustment, tolerance (tasamuh) and non-exaggeration (I'tidal). The four Islamic boarding schools have the values of nationalism and patriotism.

No wonder that after Indonesia's independence, pesantren became a reference place for the national education system as well as crowded from researchers who made the government closer to pesantren. That is because pesantren have uniqueness and the existence of pesantren existed before Indonesia became independent, and still exists until now.

Based on the discussion and interaction, it can be concluded that the existence and urgency of pesantren education management in the era of globalization for the community in the Al Islah Bondowoso Islamic boarding school environment, can be seen from its function, namely (1) as a medium of da'wah and a place of struggle that gives birth to superior human resources, (2) as an institution for the development of Islamic boarding school religious knowledge in other terms tafaquh fi ad-din, and (3) as an institution that serves the community with its commitment amar makruf nahi munkar in various forms. From these three positions, the existence and urgency of pesantren education management is needed for the development of the resources of the surrounding community and Indonesian society in general. In addition, pesantren have placed the values of religious, ethnic, cultural and ethnic plurality as a step towards complete national unity. Al Islah Bondowoso Islamic boarding school is able to stand strong and even continue to grow to deliver its students to become candidates for responsible national leaders, because the education management of Al Islah Bondowoso Islamic boarding school is carried out professionally, has a curriculum program planning that is able to meet the needs of students and the needs of the community, has an education system that is able to make students disciplined and obedient in participating in all activities Learning in Islamic boarding schools sincerely.

The aspirations of stakeholders of Al Islah Bondowoso Islamic Boarding School towards globalization.

The results showed that the aspiration of Al Islah Bondowoso Islamic boarding school stakeholders towards globalization is to accept openly, but selectively everything positive and negative for the good and progress of students and institutional development. This is in accordance with the opinion of the Sultan and Khusnuridlo who said that: Islamic boarding school education that has developed to date with its various models is always in line with the soul, spirit, and personality of the Indonesian nation which is predominantly Muslim. Therefore, it is natural that the development and development of pesantren education will strengthen the social character of the national education system which also helps produce Indonesian human resources who have reliable mastery of knowledge and technological skills that are always imbued with noble religious values. In the end, human resources born from pesantren education can ideally and practically play a role in every process of social change towards the realization of a complete order of life for the nation's people.

For the future, the condition of pesantren must certainly present a new face, adjusting to the conditions of the globalization era, although it does not leave its characteristics as a basis in Islamic religious education. Thus, the face of pesantren in the future must be a harmonious combination of the current pesantren education system on the one hand with the demands of the globalization era that has a dynamic character and is responsive to change. Graduates of pesantren in the future must be "super" people in understanding. He is an expert in the field of religious knowledge who is equipped with general knowledge and technology as well as extensive skills. Thus, pesantren graduates will be able to compete with other education graduates. Similarly, the level of education in Islamic boarding schools, which is currently unclear, in the future must adjust to the national education system, so that it has clear standards and makes it easier for graduates to enrich the field of knowledge at the level of education outside the Islamic boarding school when they graduate later.

Pondok Pesantren Al Islah Bondowoso as an Islamic educational institution until

now its existence is still recognized, even increasingly playing its role in the midst of society in order to prepare reliable and quality human resources (HR) to face the era of globalization. Although that does not mean that the Al Islah Bondowoso Islamic boarding school is not free from the various problems and obstacles it faces. Indeed, the system used in Islamic boarding schools is unique compared to the education system applied in education in general, such as: (a). Using a combination of classic and modern systems. The curriculum that will be taught at the Al Islah Bondowoso Islamic boarding school is to combine the curriculum of the Ministry of Education and Culture and the Ministry of Agriculture, so that there is a two-way relationship between the Islamic boarding school and the government. (b) Life in pesantren shows the spirit of democracy (fighting together in bitterness and pleasure in local and interlocal). (c) The Islamic boarding school system prioritizes simplicity, idealism, brotherhood, equality, self-confidence and courage in life. (d) Alumni of the Al Islah Bondowoso Islamic boarding school have no ambition to occupy government positions, but if given the responsibility to take office, they will be ready to carry it out responsibly. (e) The students of Al Islah Bondowoso Islamic boarding school do not suffer from a "symbolic" disease, namely the acquisition of degrees and diplomas must be No. 1, but knowledge and ability in science, both general and religious, is the main goal.

With all the potential and very strategic role of the Al Islah Bondowoso Islamic boarding school, all stakeholders should also devote attention to the pesantren educational institution. Both the government with all its policies and political will, experts and private professionals, especially Muslims, as the most responsible party for Islamic education, especially pesantren, and the community in general are very enthusiastic to include their sons and daughters in the Al Islah Bondowoso Islamic boarding school. Because the community believes that putting their children in the cottage will be safe from the influence of globalization, especially the influence of social media (internet) with all the facilities it offers.

Programs Offered by Pondok Pesantren Al Islah Bondowoso in Responding to Globalization.

The results showed that the programs offered by Pondok Pesantren Al Islah Bondowoso in responding to globalization include the following programs: (1) various types of formal education ranging from PAUD, KINDERGARTEN, IT, ELEMENTARY and SMP Plus, KMI, and STIT, (2) types of non-formal education which include (a) Takhassus Program, (b) Tahfidhul Qur'an and Special Translation for KMI students, (c) State defense student training is trained by TNI personnel and trained in hambalang, (d) Saba writing training is one teacher and one book, (e) Tamzis training specifically for KMI students, namely to train intelligence and speed to memorize the Quran and Hadith, (f) Entrepreneurship Education, (g) social programs through the development and development of community social welfare through productive economic development activities, and (g) recite the book of Tafsir Jalalain to the guardians of students once a month to glue the relationship between students, guardians and Islamic boarding schools Al Islah Bondowoso.

Within a certain period of time, pesantren have proven themselves through their educational and da'wah programs in managing the nation's morality, namely people who are pious and have faith in Allah SWT with the principle of calling for amar ma'ruf (calling for goodness) and nahi munkar (against evil). This is where the opportunity for pesantren in supporting and succeeding national education programs is: (a). Pesantren as a medium for fostering the spiritual mentality of the community in realizing the importance of religion as a foundation or fortress of the qualities of possibility. (b). Islamic boarding schools develop independent cadres so as to create an independent nation and not dependent on other nations. (c). Democratization is the basic values owned by pesantren that produce results in the growth and development of a nation that glorifies a democratic state.

Pesantren are an indispensable part of this nation's journey. Even its work has begun since this nation was still called archipelago. Then together with this country, pesantren also felt the long struggle for independence. The chaos of the Old Order

government, the dictatorship of the New Order, and until now in the midst of post-reform freedom euphoria.

CONCLUSION

The positive and negative impact of globalization for the Islamic boarding school Al Islah Bondowoso. Positive impact, education is growing through various facilities and infrastructure as well as media used in the teaching and learning process. While the negative impact is (1) reducing the moral quality of students, because through internet media every student can access all information without limits. So there is a possibility that students are affected by negative sites, (2) reduce students' interest in reading, because of internet media students tend to be lazy to read existing books or literature, and (3) cause social inequality, because of uneven globalization there are still areas that are far from the progress of the times.

The existence and urgency of pesantren education management in the era of globalization according to the aspirations of Al Islah Bondowoso Islamic boarding school stakeholders. Its existence can be seen from its function, namely (1) as a medium of da'wah and a place of struggle that gives birth to superior human resources, (2) as an institution for the development of Islamic boarding schools in other terms tafaquh fi ad-din, and (3) as an institution that serves the community with its commitment to amar makruf nahi munkar in various forms. While the urgency of pesantren education management in the era of globalization is very important because the lodge in the pesantren (1) can fortify the mentality of children not easily affected by the negative effects of globalization, (2) can add to the increase in faith because by following the recitation of the book, in it there are material advice given by Kyai and the ustadh to guide the aqidah and morals of the students, (3) can make students motivated to diligently read the Qur'an, Praying five times in congregation, diligently studying, studying and observing tafsir and hadith, and (4) always get guidance from musrif and lodge administrators so that they always amar makruf nahi munkar.

The aspirations of Al Islah Bondowoso Islamic boarding school stakeholders towards globalization can be seen from the role of Al Islah Islamic boarding school leaders who follow the government with all their policies and political will, experts and private professionals participate in pouring out ideas / ideas and attention through donations of funds, cooperation in various activities, especially Muslims as the most responsible party for Islamic education in particular, always provide support to pesantren both morally and materially, and the community continues to enthusiastically include their sons and daughters to study at Pondok Al Islah Bondowoso in the hope that their sons and daughters are safe and protected from the negative effects of globalization, so that they will grow and develop into qualified, moral, and dignified human beings.

The programs offered by Pondok Pesantren Al Islah Bondowoso in responding to globalization include the following programs: (1) various types of formal and non-formal education, (2) trainings for students (3) Entrepreneurship Education, (4) social programs through the development and development of community social welfare through productive economic development activities, and (5) reciting the book of Tafsir Jalalain for guardians once a month to glue student relationships, guardians and Islamic boarding schools Al islah bondowoso.

REFERENCES

- Asmawati Suhid, "Pengajaran Adab dan Akhlak islam dalam Membangun Modal Insan," *Jurnal Pengajian Umum* 8, (Desember 2007)
- Badri dan Munawiroh. 2007. *Pergeseran Literatur Pesantren Salafiyah*. Jakarta: Puslitbang Lektur Keagamaan.
- Dhofier, Zamakhsyari. 2011. *Tradisi Pesantren Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*. Jakarta: LP3ES.dalam Dawam Rahardjo (ed) *Pesantren dan Pembaharuan*. Jakarta: LP3ES.

- Djamaluddin dan Aly Abdullah. 1999. *Kapita Selekta Pedidikan Islam Untuk IAIN, STAIN, dan PTAIS Fakultas Tarbiyah Komponen MKK*. Bandung: Pustaka Setia.
- Hasan, M, Tholhah, 2003, *Islam Dan Masalah Sumber Daya Manusia*, Jakarta: Lantabora Press.
- Hasbullah. 2001. *Dasar-Dasar Ilmu pendidikan*. Jakarta: Raja Grafindo Persada
- Hidayat, Komaruddin, dan Azra, azyumardi. 2010. *Pendidikan Kewarganegaraan (Civic Education). Demokrasi, Hak Asasi Manusia, dan Masyarakat Madani*. Edisi Ketiga. Jakarta: Kencana ICCE.
- Ihsan, Fuad. 2001. *Dasar-Dasar Kependidikan*, Jakarta: PT. Rineka Cipta.
- Joni tamkin b Borhan, "Pemikiran Pembangunan Ekonomi Bedasarkan Islam, "Junal Usuluddin1, no. 27 (2008)
- K.H Abdullah Syukri Zarkasyi, M.A: *Gontor dan Pembaharuan Pendidikan Pesantren* (PT: Raja Grafindo Persada, Jakarta 2005). p:4.
- KH. Abdullah Syukri Zarkasyi MA "Manajemen pendidikan Pesantren" penerapan manajemen berbasis sekolah di Lembaga Pendidikan pesantren. Jurnal "At. Ta'dib" Artikel tidak diterbitkan. Journal Of Pesantren Education. <https://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/558/495>
- Mansur, H. 2004. *Moralitas Pesantren: Meneguk Kearifan dari Telaga Kehidupan*. Yogyakarta: Safiria Insania Perss.
- Moleong. L.J..2000, *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya.
- Muhaimin, 1999, *Problematikan Agama Dalam Kehidupan Manusia*, Jakarta : Kalam Mulia.
- Mun'im Z. 2009. Peran Pesantren dalam Education For All di Era Globalisasi. Jurnal Pendidikan Islam. (JPI), 1 (1).
- Nasution dikutip oleh Thaha, Chatib, 1998, *Metodologi Penelitian Kualitatif*, Semarang: Fakultas Tarbiyah IAIN Walisongo.
- Nawawi, *Sejarah dan Perkembangan Pesantren,*" Jurnal Ibda' 4, o. 1 (Januari-Juni 2006). Lihat, Murdan, "Pondok Pesantren Dalam Lintasan Sejarah," jurnal Ittihad kopertais IX wilayah Kalimantan 2, no.1 (April 2004).
- Rahman, Musthofa, dkk. 2002. *Dinamika Pesantren dan Madrasah*. Yogyakarta: Pustaka Pelajar.
- Rodliyah, St. 2015. *Manajemen Pendidikan: Teori dan Praktek*. Jember: IAIN Press.
- Sulton dan Khusnuridlo. 2006. *Manajemen Pondok Pesantren dalam Perspektif Global*. Yogyakarta: Laksbang Pressindo.
- Syukri Zarkasyi, Abdullah, Gontor dan Pembaharuan Pendidikan Pesantren, p. x-xi.
- Umar, Nasaruddin. 2002. *Rethinking Pesantren*. Jakarta: PT. Gramedia.
- Undang-Undang RI No. 20 Tahun 2003, *Sistem Pendidikan Nasional*, Jakarta: PT. Kloang Klede Timur Bekerjasama dengan Koperasi Primer praja Mukti I Depdagri.
- Undang-Undang RI Nomer 18 Tahun 2019 Tentang Pendidikan Pesantren.
- Wahid, Abdul Hamid , dan Hidayat, Nur. 2001. *Perspektif Baru Pesantren dan Pengembangan Masyarakat*. Surabaya: Yayasan Tri Guna Bakti.