

## PESANTREN EDUCATION IN THE FLOW OF GLOBALIZATION

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### Abstract

*Pesantren is both a social institution and an educational institution that teaches Islamic religious sciences. The root of pesantren has actually emerged since the early stage of Islam spreading to Indonesian archipelago. In the ancient time, before the Dutch came to Indonesia, Pesantren was a boarding institution that became the center of community changes through the deployment of religion, trade, and the opening of a new settlement. When the Dutch controlled Indonesian archipelago, pesantren became the center of resistance and defense against the Dutch rule. After Indonesian independence, in particular in the era of 1959-1965, pesantren was said as a "revolutionary tool", and in 1970s, pesantren was considered by the New Order government as "development potency". Beside its wide and fickle range of roles and functions as mentioned above, the characteristics of pesantren as an educational institution of religious knowledge is relatively unchanged. An early record of pesantren existence as an educational institution in the 1718 VOC documents pertaining rumors of the "schools for the devout" near Surabaya. Martin van Bruinessen, in his book entitled "Kitab Kuning" or "the Yellow Book", stated that based on Dutch survey held in 1831, simple Islamic schools have existed in Indonesia's coastal area such as Cirebon, Semarang and Surabaya. Pesantren as an educational institutions that have a long historical roots are then often regarded as a traditional educational institution. In this context, pesantren was often perceived as an institution which was difficult to talk about the change, and whose view was difficult to be understood. Even, in a certain time in the past, pesantren was identified as a symbol of backwardness and closeness..*

*Is it true that as an educational institution, pesantren is a traditional entity which is difficult to be changed and does not follow the changing times? Then in the midst of today's globalization, how could pesantren survive and face the challenges of the modern era?*

*This paper talks about pesantren education patterns by observing both the changing and remaining aspects in its development. A popular Arabic proverb pesantren circle states; المحافظة على القديم الصالح والخذ بالجدید الاصلح; (maintaining the good tradition, and taking the better new one). In order to observe the development of educational pattern in pesantren, the author uses a case study of a pesantren in Jombang, East Java, namely Bahr Ulum Islamic boarding school in Tambakberas Jombang which has established since 1825 AD and persisted until now. The data were collected through written sources on the history of boarding schools, as well as interviews with the caregivers of Pesantren Bahru Ulum Pesantren, Tambakberas Jombang, East Java.*

**Keywords :** boarding school, Education, Globalization.