



Islamic Boarding Schools as a Basis for Character Education in The Industrial Revolution Era 4.0

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Abstract


Pesantren have been the initiators of institutions that provide religious education, especially Islam in the archipelago, especially when Islamic da'wah developed in the 13th century. The distinctive pattern of education with the presence of a mosque, a kiai, books, lodges, and students makes it the only original education in the archipelago. The advantage of pesantren compared to other educational institutions is its emphasis on the education of noble moral character compared to the cognitive side. This paper employed the library research method. The data were collected by analyzing/exploring some journals, books, both printed and electronic documents, and other source information that relates to the research. Pesantren have their strategies and methods when dealing with human moral education. Not only as an institution for producing virtuous people, but Islamic boarding schools also have an important role in the social dimension of society and even become a cadre institution for future leaders as a consequence of their regular forging and training for santri regarding superior individual personalities. However, currently, the capability of pesantren with its success in educating moral character is being tested in the era of high technology development known as the Industrial Revolution 4.0. A term that describes the characteristics and characteristics of the community or generation in it which is certainly different from previous generations.

Keywords: Pesantren, Character Education, Industrial Revolution

Article Info

Article History:

Recived: 19/04/2022 Accepted: 18/06/2022 Publish: 29/06/2022

 10.51590/waraqat.v7i1.265

Introduction

The origin of the word pesantren has multiple language roots, both from Malay, regional languages, and other foreign languages. The word pesantren is juxtaposed with the word surau (in West Sumatra) and *dayab* (in Aceh). The term pesantren or *pondok* pesantren is more famously known to the people of Java and Kalimantan (Tan in Erfan)¹. The general opinion to determine the root word of the pesantren which is most widely used is according to Manfred Ziemak. The German man believes the word *pondok* comes from *funduq* (Arabic) which means a simple bedroom or guesthouse. This departed from his observations about the hut which was commonly used as a simple shelter for students who had migrated and were far from their homeland. Meanwhile, the word pesantren has a basic word for santri which has a prefix, and a suffix which means place, so the meaning is "the place of the students". However, it is possible that the word santri has two syllables, namely sant (good human being) and tra (like helping), so that the word pesantren can mean a place for good human education. In contrast to Geertz, the meaning of pesantren is derived from the Indian language shastri which means Hindu scientists who are good at writing. For this reason, pesantren is a place for people who are good at reading and writing². Meanwhile, according to the Indonesian Dictionary, the word santri means people who study Islam³.

Erfan quoted the definition of a pesantren according to the Director-General of Islamic Religious Institutions which reads: "Pesantren is defined as a religious education institution that has its uniqueness and is different from other educational institutions. Education in pesantren includes Islamic education, da'wah, community development, and other similar education. The students at the pesantren are called santri who generally live in the pesantren. The place where the students live, in the pesantren environment, is called the *pondok*. From here comes the term *pondok pesantren*"⁴. The characteristics of the pesantren education model that are considered unique and distinctive make it worthy of being known as the father of Islamic education in Indonesia⁵. Some of the above meanings get the understanding that pesantren are institutions that provide Islamic education with various characteristics as differentiating values from other educational institutions. The existence of pesantren as a pioneer in implementing Islamic education has proven to be resilient and invulnerable in facing various eras. The beginning of semat experienced endless dialectics because of the uncertainty of the beginning of its appearance. Not only that, but the definition and origin of the learning model also invite its own debate.

One of the factors that cause pesantren to become a timeless Islamic educational institution is the consistency of the pesantren in instilling and accustoming their students (santri) to become individuals with noble character. And as time goes by, pesantren still have to answer the challenges of character building for millennials who are familiar with high technology.

The method used in this study is descriptive qualitative with a library research approach, library research is defined as a series of activities related to library data collection techniques, reading and recording, and processing of research materials⁶. There are 3 main reasons researchers use a

¹ Erfan Gazali, "PESANTREN DI ANTARA GENERASI ALFA DAN TANTANGAN DUNIA PENDIDIKAN ERA REVOLUSI INDUSTRI 4.0," *Oasis: Jurnal Ilmiah Kajian Islam* 2, no. 2 (13 Februari 2018): 97, <https://doi.org/10.24235/oasis.v2i2.2893>.

² Abdul Muid, "Peranan *Pondok* Pesantren Di Era Digital," *At-Tabdzib: Jurnal Studi Islam dan Muamalah* 7, no. 2 (6 Oktober 2019): 68.

³ Pusat Pembinaan dan Pengembangan Bahasa, *Kamus besar bahasa Indonesia*, cet. ketiga, Seri BP (Jakarta: Balai Pustaka, 1990), 783.

⁴ Gazali, "PESANTREN DI ANTARA GENERASI ALFA DAN TANTANGAN DUNIA PENDIDIKAN ERA REVOLUSI INDUSTRI 4.0," 97.

⁵ Adnan Mahdi, "SEJARAH DAN PERAN PESANTREN DALAM PENDIDIKAN DI INDONESIA," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 2, no. 1 (22 April 2013): 1–20, <https://doi.org/10.35878/islamicreview.v2i1.29>.

⁶ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2003), 1.

literature study approach: First, the researcher deals directly with text or numerical data, the researcher does not go directly to the field because the research problems in this study can only be answered through library research. The second is as an initial study in understanding new symptoms/phenomenons that are developing in the field/community. Third, the condition of library data is not limited by space and time⁷. Based on the foregoing, the data collection in the study was carried out by reviewing several journals, books, and documents (both printed and electronic) as well as other sources of data and/or information deemed relevant to the research.

Result and Discussion

Results and discussion contain the results of research findings and discussion. Write down the findings obtained from the results of research that has been carried out and must be supported by adequate data. Research results and findings must be able to answer the research questions or hypotheses in the introduction.

Pesantren from time to time

Pontren is an acronym for *Pondok* Pesantren which is popular in the Java region while in the Sumatra region it is better known as *surau* (Sumatra) or *dayah* (Aceh). Pontren is a pioneer of traditional Islamic education which was historically established before Indonesia's independence (Aziz in Azra and Afriyanti; Lukens-Bull and Dhofier)⁸. There is uncertainty regarding the first Islamic boarding school in the archipelago, the name of the Jan Tampes II Islamic Boarding School in Pamekasan Madura was recorded in 1062 based on data from the Ministry of Religion for 1984-1985. The next question is, then when was the Jan Tampes I? Islamic Boarding School established? It must have been possible before that year⁹. Mastuhu suspects that the recognition of the pesantren pattern of education came from Muslim travelers or traders who began to enter the archipelago in the 7th century.

Pesantren is the oldest educational system at this time and is considered a product of Indonesian original (*asli*) Indonesian culture. Nurhati prefers the opinion that the pesantren began to exist along with the existence of the Islamic community in the archipelago in the 13th century. The spread of Islamic preaching after entering the archipelago was followed by the spread of Islamic recitation in various places. The recitation pattern then developed with the establishment of places to stay for students (*santri*), which were later called pesantren¹⁰.

Geertz assessed that the *pesantren* was not purely an archipelago native education but rather an adoption and modification of a Hindu temple. The view that is used as a foothold in this paper is pesantren as an educational institution as well as pesantren as the development of Islam and the development of Islam in the archipelago (especially in Java). Wali Songo became the pioneer of this model of Islamic education when discussing the spread of Islam in Java¹¹. Raden Rahmat, who later became known as Sunan Ampel, was considered a true figure who succeeded in establishing and developing a pesantren. The establishment of the pesantren in Kembang Kuning is proof of his work in teaching Islam to the community before moving to the Ampel Denta area, Surabaya. Even Raden Rahmat's preaching efforts were known by all levels of society in the Majapahit region. Public acceptance of the success of preaching in courtesy paved the way for the

⁷ Zed, 2–3.

⁸ Imam Nur Aziz, "Pendidikan Pesantren Era Millenial: Studi Karakteristik Santri Dalam Menghadapi Perkembangan Revolusi industri 4.0" https://www.researchgate.net/profile/Imam_Nur_Aziz/publication/337783138_PENDIDIKAN_PESANTREN/links/5de9fbd992851c8364657469, *researchgate.net*, 6 Desember 2019, 2.

⁹ Mastuhu, *Dinamika sistem pendidikan pesantren: suatu kajian tentang unsur dan nilai sistem pendidikan pesantren*, INIS 20 (INIS, 1994), 19.

¹⁰ Nilna Azizatus Shofiyah, Haidir Ali, dan Nurhayati Sastraatmadja, "Model *Pondok* Pesantren di Era Milenial," *Belajea: Jurnal Pendidikan Islam* 4, no. 1 (1 Juni 2019): 3, <https://doi.org/10.29240/belajea.v4i1.585>.

¹¹ Muid, "Peranan *Pondok* Pesantren Di Era Digital," 68.

next generation of Muslim preachers, including his son. Subsequently, many of the new pesantren was easily established by his son¹².

Pesantren also became a place for the regeneration of Indonesian leaders for the future indigenous nation's children and continued the struggle for Indonesian independence. One of the santri who was also successful and known to be brave against Dutch colonialism and become a National Hero was Prince Diponegoro with the real name Benden Raden Mas Antawirya who studied at the Mlaji Islamic Boarding School in Yogyakarta. Islamic boarding schools not only teach basic religious sciences but also introduce the civilization of the nation's ancestors from Sriwijaya to Majapahit and also books about nationality (Baso in Azis). Therefore, he understands the situation of the common people and can live side by side to fight for their rights¹³.

In the Dutch colonial era, pesantren continued to exist because after the Dutch observed and researched pesantren education models, they concluded that ambiguous goals, methods, the language of instruction, curriculum, and the role of teachers (either as teachers or religious leaders) were considered incompatible with the custom. colonial government. Finally, the government chose the sending school model used in the colonial government education system. The pesantren education system is antithetical to the colonial education system until the revolutionary period. This condition also resulted in the pesantren producing graduates choosing a stand against the government, in addition to the socio-political conditions at that time¹⁴.

In the era of 1900-1945, it was recorded that 25% of pesantren were founded and after 1945 it became 62%. Whereas in the year before 1900 it was recorded that 7% of the total pesantren were. This was accompanied by the number of students who accumulated to be 1,048,801 people after 1945. The mushrooming growth of pesantren was not in remote villages but urban and urban areas. The data is quite interesting after being taken by the Ministry of Religion in 1984/1985¹⁵.

Age developed as well as pesantren, which increasingly withstand the changing times. Especially after independence, in 1979 the Minister of Religion of the Republic of Indonesia issued Regulation number 3 of 1979, which classified *pondok*. There are four types of pesantren, although not a necessity¹⁶. At least the pesantren has received regulation as proof that the government is contributing to the sense of belonging and appreciating the pesantren as a valuable component for Indonesia and being part of Indonesia.

The Education Office, Ministry of Religion, and Regional Governments obtained data that the number of school dropouts, as well as primary school and madrasah ibtidaiyah graduates, who did not continue their education to a higher level, chose to be in Islamic boarding schools to be dominant in quantity. The government, which is concerned with this, has moved by creating a mutual agreement between the Ministry of Religion and the Ministry of Education with numbers 1 / U / KB / 2000 and MA / 86/2000 regarding guidelines for implementing salafiyah Islamic boarding schools as a pattern of basic education. Further explanation regarding the operational technique was followed up by the issuance of the Decree of the Director-General of Islamic Religion Institutions, number E / 239/2001 regarding technical guidelines for the implementation of compulsory basic education program at Salafiyah Islamic boarding schools a year later.

¹² Wahjoetomo, *Perguruan tinggi pesantren: pendidikan alternatif masa depan* (Gema Insani Press, 1997), 71.

¹³ Aziz, "Pendidikan Pesantren Era Millenial: Studi Karakteristik Santri Dalam Menghadapi Perkembangan Revolusi industri 4.0" https://www.researchgate.net/profile/Imam_Nur_Aziz/publication/337783138_PENDIDIKAN_PESANTREN/links/5de9fbd992851c8364657469," 2.

¹⁴ Mastuhu, *Dinamika sistem pendidikan pesantren*, 22.

¹⁵ Mastuhu, 24.

¹⁶ Muid, "Peranan Pondok Pesantren Di Era Digital," 76.

The regulations set for *pondok* pesantren have undergone several improvements over the next period. This is evidenced by the issuance of Law number 02 of 1989, which was refined into Law number 20 of 2003 concerning the national education system in Article 30 paragraph 1 to paragraph 4 stated that religious education and Islamic boarding schools are part of the national education system. The opportunity for pesantren to progress and develop is increasingly guaranteed with the existence of the 2003 law until now.

Character Education in Pesantren

The origin of the word character is from Greek with the word "harassing" as well as from English with the word "character" which is translated as character, or nature, or character. In Indonesian, the character tends to be interpreted as a more glowordword, namely character, which includes inner characteristics that can affect all thoughts, behavior, character,r, and character of humans and are prominent so that they can be recognized in various situations¹⁷.

The correlation between character education and character and Islamic boarding schools cannot be separated. It can even be called a noble character, which is the spirit that animates education in the pesantren. In simple terms, it can be said that Islamic boarding schools have a dual function in character education or morality, namely as a religious education institution that disseminates and develops Islamic religious sciences as well as a cadre institution that has succeeded in producing community cadres and national cadres. The pattern of character education in the pesantren is enforced with strict supervision because it involves norms or values, especially when it comes to specific worship behavior and religious ethics. The intensity of activities that aim to be smart and target the curriculum to be completed quickly is not a priority for pesantren education, and can even be said to be almost non-existent.

This fact can be interpreted that education in pesantren does not emphasize too much the cognitive dimension, but the educational process instead emphasizes the affective (personality attitude) and psychomotor (skills practice) dimensions of each individual. In line with this statement, Rizky stated that the goal of Islamic boarding school education is the formation of noble morals. It can even be said that in the world of Islamic boarding schools, moral education is the main focus and number one of all priorities. This emphasis is even an indicator of the success of a kiwi' leadership when his students have noble morals so that they can become role models for the surrounding community¹⁸.

The character of the pesantren education which is known to be distinctive cannot be separated from its main source of teaching which is based on religion and Islamic values so that it is believed to be able to produce character generations which are loaded with Islamic values¹⁹. Rizky emphasized various scientific theories from various scientific disciplines studied in pesantren as a reference for practice because it is in the context of Islamic knowledge said to be useful if practiced. This value of practice, known as the affective dimension, differentiates pesantren from other educational institutions²⁰. The value of a practice that is practiced continuously is intended to get to know God better and to draw individuals closer to God. If a santri gets close to the Creator, it must affect the character building of the santri and bring him to a degree of glory.

¹⁷ Aziz, "Pendidikan Pesantren Era Millennial: Studi Karakteristik Santri Dalam Menghadapi Perkembangan Revolusi industri 4.0" https://www.researchgate.net/profile/Imam_Nur_Aziz/publication/337783138_PENDIDIKAN_PESANTREN/links/5de9fbd992851c8364657469," 11.

¹⁸ Rz Ricky Satria Wiranata, "TANTANGAN, PROSPEK DAN PERAN PESANTREN DALAM PENDIDIKAN KARAKTER DI ERA REVOLUSI INDUSTRI 4.0," *AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam* 8, no. 1 (1 Juni 2019): 191, <https://doi.org/10.36668/jal.v8i1.99>.

¹⁹ Shofiyah, Ali, dan Sastraatmadja, "Model *Pondok* Pesantren di Era Milenial," 7.

²⁰ Wiranata, "TANTANGAN, PROSPEK DAN PERAN PESANTREN DALAM PENDIDIKAN KARAKTER DI ERA REVOLUSI INDUSTRI 4.0," 191.

The success of the pesantren in forming noble morals, in the end, invited many other institutions to imitate Islamic boarding school-like learning designs. The trend of educational institutions or educational institutions today is competing with the mushrooming of boarding schools. The concept of boarding school is believed to guarantee the formation of superior character in students. The superior character that is proven to stick to pesantren graduates is believed not to be sufficiently conveyed theoretically but also requires continuous practice (*amaliah*) followed by the ability to combine instincts and maintain moral values as stated in the Qur'an and Hadith. The training forged in the *pesantren* (*riyadhoh*) will strengthen the students to maintain their religiosity, even more so that students can withstand the test under any conditions and circumstances. Because their ability to withstand any situation has been trained in Pesanten.

Abdullah Syukri Zarkasyi stated that the strategies and techniques typical of pesantren in applying education for santri rest on four things. First: The existence of a soul and philosophy. The soul instilled in the students is known as Panca Jiwa which consists of; (a) purity, (b) simplicity, (c) independence, (d) brotherhood among *Muslim* (*ukhuwah Islamiyah*), and (e) togetherness, which has been the key to success in the field of struggle and life, also ensures the continuity of educational institutions and even becomes a driving force for all residents boarding school. Second: The realization of integrality in spirit, values, systems, and solid operational standards in the same line is exemplified from the ranks of educators to students. Third: the creation of three education centers, namely school education, family education, and community education which are integrated and mutually supportive and supportive. Fourth: education, Islamic boarding schools apply totality education by relying on exemplary (*uswah hasanah*), the formation of a good and orderly environment through habituation of various tasks and activities. This can be seen from the routine education at the pesantren which lasts for almost 24 hours and involves three cognitive, affective, and psychomotor aspects continuously and relates to one another. Not enough, the ongoing process is also still under close supervision. so that there is almost no reproach for the cultivation of a distorted religious character²¹.

Thomas O'Dea (in Rizky) divides the role of pesantren from the sociological aspect into two, namely: the role as a directive system and a defensive system. The role of the directive system, places religion as the main reference in the process of change. Religion plays a central role as upholding noble morals that provide a foothold and strength of people's spiritual ethics when they are dialectic in the process of change. While the role of the defensive system, it is understood that religion has become a kind of life force that is increasingly complex amid the swift currents of change. People who choose to uphold religious values will have the ability to withstand the test and away from feeling worried or doubtful in facing life's challenges.

Characteristics of Society in the Industrial Revolution Era 4.0

Tolbize in Erfan defines the word generation of several groups of people who are identified from the year of birth, age, place, and events that affect them in each stage and task of development. Erfan used the Bencsik, Juhász, & Horváth-Csikós (2016) generation categorization which classified generations into 6 groups adapted by Zemke et al. (2000)²².

²¹ Wiranata, 191.

²² Gazali, "PESANTREN DI ANTARA GENERASI ALFA DAN TANTANGAN DUNIA PENDIDIKAN ERA REVOLUSI INDUSTRI 4.0," 97.

Table 1 Generation Groups (Bencsik, Juhász, & Horváth-Csikós, 2016)

Generation Name	Year of birth
Generation of Veterans	1926 – 1946
Generation BabyBoom	1946-1960
Generation X	1960-1980
Generation Y	1980-1995
Generation Z	1995-2010
Generation Alpha	2010 +

Based on the classification above, the population composition of each generation will change, and the composition of the baby boomers group begins to decline. Based on the perspective of productive age and the composition of the workforce, it can be seen that the number of generations X and Y groups is leading in terms of numbers. After that, the workforce known as generation Z began to emerge. The six groups of these generations have different characteristics²³.

Generation Z is also called the internet generation (i-generation) because this generation will rely heavily on the internet. The similarity of characters occurs between Generation Z and Generation Y, the difference lies in the ability of Generation Z to perform several activities at one time (multi-tasking). This is because Generation Z has been familiar with technology since childhood and is accustomed to using sophisticated devices. This habit indirectly affects their personality. The high technology that has been incorporated into their blood intentionally or not becomes a factor that accompanies them to grow up in an environment that is completely uncertain and complex. Such conditions certainly also determine their views on work, learning processes, and their views of the world. The Forbes Magazine survey results confirm the above information and place generation Z as the first global generation²⁴.

Generation Alpha is the descendant of the Millennial generation, they are growing up interacting with a variety of artificial intelligence technologies (Artificial Intelligence). They will play accompanied by toys that are connected by artificial systems and can respond to commands and are also able to show emotional intelligence automatically (Theko in Erfan). Generation Alfa is certainly the dominating generation. No less than 2.5 million alpha generations are born every week so the number is estimated to swell to around 2 billion by 2025 (Williams in Erfan).

If the digital generation is defined as the generation that was born and raised in the internet era, the categories of the millennial generation are Generation Y, Z, and Alfa. However, each of these generations is familiar with the internet at different age levels. Generation Yiss the first digitally native generation to get to know the internet in their adolescence and early adulthood, while generation Z is those who know the internet in childhood. Then generations Y and Z are the ones who passed down generationsAlfa, who since birth they have lived in a world with development technology fast.

Becoming a generational educator who grows closely with technology and access to abundant information is not an easy matter. Preparation and extraordinary systems should need to be rearranged and of course different from the way to educate the previous generation. Formulas related to curriculum, models, and methods of education and teaching demand an immediate revolution.

²³ Shofiyah, Ali, dan Sastraatmadja, “Model *Pondok* Pesantren di Era Milenial,” 9.

²⁴ Shofiyah, Ali, dan Sastraatmadja, 9.

The era of the industrial revolution 4.0 also presents a new style of social interaction in modern society²⁵. In this era, the competitive climate is tight, both individually and in groups. A condition that describes not only groups that are equally strong, but also groups that are strong and weak. On the other hand, the fast access to information and intense competition is a challenge for pesantren.

Character Education Strategies in Islamic Boarding Schools in the Era of RI 4.0

Zmuda, Alcock, & Fisher (in Erfan)²⁶ emphasized the need for four teaching focuses on neglected generations, namely; *First*, Focus on skills, not content. *Second*, Provides learning with flexibility but covers a larger goal. *Third*, Planning for collaborative capacity building. *Fourth*, Develop soft skills.

However, the role of pesantren amid society can be realized through the strategic roles of pesantren. This strategic role is contained in the functions of pesantren as follows. First: Pesantren as a religious education institution remains firm in its goal of transferring and developing religious knowledge. Second: Pesantren as a cadre institution consistently produces cadres of the people and cadres of the nation. Third: Islamic boarding schools as social institutions that teach students (santri) to live skilled in community with the social environment in the environment, teaches how is the nature of life. Fourth: Islamic boarding schools as agents of social reform that create change and improvement in people's lives²⁷.

The conclusions of the above explanation converge on the statement that Islamic boarding schools are still the prima donna of society in stemming the swift currents of globalization and the burgeoning western culture. This fact places the pesantren as the foremost Islamic education institution that is still able to stand firmly, because of the success of the pesantren in character education and it is consistently felt that it can fortify each individual santri against the swiftness of Western culture that has entered Indonesia. Apart from that, the pesantren also implements strict supervision regarding norms of both worship and social norms.

A practical narrative like this makes pesantren can be seen as an effective institution in education and moral improvement. This factor also makes the pesantren the answer and even the solution if it deals with educational problems today. amid the times and the current of globalization, because it is hoped that Islamic boarding schools will be able to produce Muslim humans as instructors or pioneers of development who are devout, competent, and virtuous to jointly take responsibility for the development and safety of the nation²⁸.

Conclusion

Pesantren have various definitions both in language and terms. In language, pesantren is rooted in the word santri and gets the affix of pe- dan -an. The word santri itself has more than one meaning in Indonesian and other foreign languages. The term meaning is a derivative of the meaning of the santri in language which when drawn from the red thread of the pesantren is a place for people to study.

Islamic boarding schools have been able to exist from time to time because their educational patterns emphasize the character development of students and do not prioritize intensively the

²⁵ Wiranata, "TANTANGAN, PROSPEK DAN PERAN PESANTREN DALAM PENDIDIKAN KARAKTER DI ERA REVOLUSI INDUSTRI 4.0," 186.

²⁶ Gazali, "PESANTREN DI ANTARA GENERASI ALFA DAN TANTANGAN DUNIA PENDIDIKAN ERA REVOLUSI INDUSTRI 4.0," 101.

²⁷ Wiranata, "TANTANGAN, PROSPEK DAN PERAN PESANTREN DALAM PENDIDIKAN KARAKTER DI ERA REVOLUSI INDUSTRI 4.0," 191.

²⁸ M. Ali Mas'udi, "PERAN PESANTREN DALAM PEMBENTUKAN KARAKTER BANGSA," *Jurnal Paradigma* 1, no. 1 (21 November 2015): 1-13, <http://ejournal.kopertais4.or.id/mataraman/index.php/paradigma/article/view/746>.

aspects of mastering knowledge. Islamic boarding schools with all their uniqueness and uniqueness are institutions that not only produce scholars who understand religion and are virtuous but also become a place for the cadre of future leaders of the nation.

The superiority of Islamic boarding schools in producing virtuous personalities based on the teachings of the Koran and Hadith is being faced with the challenges of the millennial era or commonly called the Industrial Revolution 4.0. The sharp difference is in the character of a generation who is so open and familiar with information technology and tends to ignore humanist moral values.

Pesantren are predicted to remain strong and become the community's alternative choice for future education for their descendants because of the insistence of pesantren to prioritize human humanism. Even though on the other hand, pesantren are still required to clean up and adapt to the patterns of the times without losing their spirit and uniqueness.

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