



## **Resilience Model of the Traditional Islamic Boarding School Education System in Shaping the Morals of Student in the Midst of Modernizing Education**

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**Abstract:** The study aims to reveal the existence of the traditional pesantren education system (salaf) in shaping the morals of students in the midst of modernizing education. Traditional Islamic boarding schools are currently till a reference for the community, even thousands of people who participate in activities held by traditional pesantren, such as recitation and istighosah. The method used in this study was a case study using a qualitative research approach. This research had the subject of the kyai, teacher, male student, and female student at the Darul Falah Islamic Boarding School, OKU, South Sumatra, Indonesia. Data collection techniques used in-depth interviews, observation, and documentation studies. This study was analyzed using Miles and Huberman's data analysis techniques : data reduction, data presentation, and drawing conclusion and verification. This study found that the resilience of the pesantren education system in shaping the morals of students in the era of globalization had strong endurance and continuity because it has four system functions. First, the system of adaptation to the pesantren education environment is carried out with a twenty-four-hour education pattern to shape the students' morals. Second, Islamic boarding schools have educational goals to shape the personality of students who have noble characters. Third, the integration of pesantren has integrated both the institutional system and the curriculum. Fourth, there is the maintenance of the cultural pattern (latency) of the value system in the pesantren.

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## **Introduction**

Since the change or modernization of Islamic education in various regions of the Muslim world, not many traditional Islamic educational institutions such as pesantren have survived. Most disappeared after being displaced by the expansion of the general education system (Novianto, 2021). The persistence of the pesantren implies that the traditions of the Islamic world in certain respects are still relevant in the roar of modernization (Azyumardi Azra, n.d.). Although able to survive, citing the predictions of Karel A Steenbrink, when more organized and modern educational institutions were introduced, many traditional educational institutions (salaf) were not so well-known and began to be abandoned by their students (Rouf, 2016). When dealing with modern educational institutions, traditional Islamic institutions are marginalized not only in the archipelago but also in Turkey and Egypt (Effendi, 2021).

In Turkey, for example, a traditional Islamic educational institution called *medrese* was the font when the government implemented educational reforms (Harahap, 2019). It started when the Ottoman government established new schools following the European education system to fulfill the interests of the military and bureaucratic reform. The tragic

history of *medrese* reached its peak in 1924, when Mustafa Kemal Attaturk abolished the *medrese* and replaced it with a public school (Azyumardi Azra, n.d.). The situation is not much different in Egypt. It began in 1983 when Muhammad Ali Pasha modernized the educational system and institutions in Egypt by establishing public schools alongside with madrasas. Then in 1868, Khedive Ismail integrated madrasas into the general education system (Nory, 2018). At its peak, in 1961, Gamal Abdel Nasser abolished the madrasa and kuttap system.

The various facts above show that when there is a modernization of education in an area, only a few traditional education can survive. The expansion of the public education system displaced most. Not surprisingly, some researchers such as Steenbrink predict, *pesantren* as a traditional Islamic educational institution, will become extinct when dealing with modern educational institutions. John L Esposito also predicts that the education system in the long run will diminish and be abandoned. This is because many Muslims have turned to government schools with modern curricula that aim to prepare them to enter the job market. John L Esposito gave an example of the children of *kyai* who should be cadres of *ulama*, many of whom are absorbed in non-religious education, so that fewer and fewer scholars are trained. Then, the teachers also have to give Students' needs for counseling become the basis for developing morality of student (Naqiyah, Syafiq, & Ilhamuddin, 2021). According to John L Esposito, this fact will cause *pesantren* education in the future to be increasingly displaced (Esposito John L, 2001). Likewise Mastuhu's opinion which states that the weight of education in the eyes of the nation, society, family, and youth is decreasing. *Pesantren* are considered less able to face development challenges and respond to young people's needs. People are more interested in entering modern education which can promise employment (Peningkatan et al., 2019).

Some of the opinions above show that traditional *pesantren* education is expected to be marginalized and even extinct because it no longer follows the times' demands. The various opinions above are quite logical, considering that *pesantren* education did experience a drastic decline after the handover of Indonesian sovereignty in 1949, in which the government of the Republic of Indonesia encouraged the construction of public schools as widely as possible and widely opened positions in modern administration for Indonesians who were educated in public schools. The impact of this policy is that the power of *pesantren* as centers of Islamic education in Indonesia is decreasing, the number of young people who were previously interested in *pesantren* education is decreasing, compared to young people who are taking public school education which is increasingly massive (Allès & Tho Seeth, 2021). As a result, many small Islamic boarding schools died because the number of students was reduced (Ibrahim, 2015).

However, most of the traditional *pesantren* still exist today. Even in quantity, the number of *pesantren* is increasing (Musaddad, 2021). The phenomenon of the resilience and development of Islamic boarding schools is not only Islamic boarding schools that adopt the modern system, but also Islamic boarding schools that only provide traditional education (Patriadi, 2017). One proof of the existence of *pesantren*, especially *salaf pesantren*, can be seen in the data written by Rustam Ibrahim in his book *Surviving in the midst of change* (Ibrahim, 2015). For more details, it can be seen in the following table:

**Table 1. Types of Islamic Boarding Schools in Indonesia**

Type of	Year 20015-2016	Year 2017-2018	Year 2019-2020	Year of Student
Salaf	5.708 (32.6%)	13.446 (49.4 %)	18.233 (61.73 %)	1.882.901 (48.57 %)

Khalaf	4.281 (24.5 %)	3.064 (11.3%)	5.483 (18.56%)	411.615 (10.62%)
Combination	7.517 (42.9%)	10.708 (39.3%)	5.819 (19.70%)	1.582.180 (40.81%)

Compared to the system in other education, salaf/traditional pesantren is a unique culture (Aulia, Mardhiah, Gunawan, Elvira, & Isnaini, 2018). Its uniqueness is at least shown by independent leadership, universal literature preserved for centuries, and a value system that is separate from the value system adopted by the community outside the pesantren (Lanny Octavia, 2014). The teaching and learning process is carried out through traditional structures, methods and literature, both in the form of formal education and madrasas with tiered levels, or the provision of teaching with in the *halaqah* in the form of *weton* and *sorogan* (Ilyasin, 2020). The main characteristic of this traditional teaching is the way of giving its teachings which emphasizes the literal capture of a book (Mastuhu, 1994).

In addition, traditional Islamic boarding schools also have the function and purpose of guiding someone to have an intelligent, faithful, and moral personality (Amadin, 2021). Traditional Islamic boarding schools can be an alternative educational institution to overcome the moral crisis which has recently become the central issue of the Indonesian nation. Based on the background of the problem above, the purpose of this research are to reveal how the system of adaptation of Islamic boarding school education in shaping the morality of santri, and to reveal how the system of pesantren education goals in shaping the morality of santri, until the integration system of pesantren education in shaping the morality of santri. Finally, this research aims to reveal the pesantren education maintenance system shaping morality. The problems above will be focused on Darul Falah Islamic Boarding School, Belitang Mulya District, East OKU Regency. This Darul Falah Islamic Boarding School is one of the traditional pesantren that still exists today and is recorded as the pesantren with the highest number of students in the category of the largest traditional pesantren in East OKU Regency.

## Research Method

This study uses qualitative research methods. Qualitative research intends to understand phenomena about what is experienced by research subjects such as behavior, perceptions, motivations, actions, and others, holistically and employing descriptions in the form of words and language, in a context. specifically natural and utilizing various natural methods (Lexy J. Moleong, 2019). The approach used in this research was a case study approach, a research strategy in which the researcher identifies the nature of human experience about a particular phenomenon. Understanding the experiences of human life makes the philosophy of phenomenology a research method whose procedures require researchers to examine several of subjects by being directly and relatively long involved in it to develop patterns and relationships of meaning (John W. Creswell, 2015).

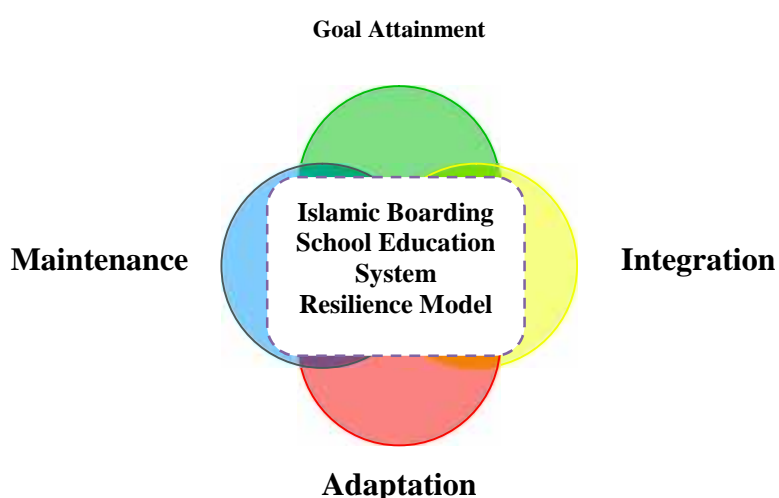
Data collection techniques used in-depth interviews, observation, and documentation studies. Interview technique was used to collect data from primary sources, namely pesantren caregivers (kyai), administrators, ustadz, and santri, Darul Falah Islamic boarding school Belitang Mulya Kab. East OKU, Data was collected from data sources using observation techniques, specifically various activities and behavior of informants at Darul Falah Islamic boarding schools. Data about the historical existence of Darul Falah Islamic boarding schools, including the history of its establishment, curriculum, and others, was obtained using documentation techniques. Data analysis is carried out by *reducing* data, namely summarizing report data, recording data and entering it into a file then analyzing the data according to the research focus, showing *display* or displaying data in the form of images,

tables, matrices, charts, and diagrams that describe the real research data, and draw conclusions by *verifying*, aligning, and formulating research results (Miles & Huberman, 2014).

## Results and Discussion

The establishment of the Darul Falah Islamic boarding school has a background starting with the efforts of one or several people who wish to teach religious sciences to the broader community, they open opportunities for simple recitations to local cottages by practicing reading the Qur'an. Moreover, the establishment of a Darul Falah Islamic boarding school cannot be separated from the socio-cultural conditions of the surrounding community. To meet the needs of recitation activities in Tulung Sari Village, which is increasingly coming to the place of study, finally one of the Rejosari Village Heads (before Tulung Sari Village was formed) named Mr. H. Mizan donated a piece of land. The land that was donated eventually became the site of the Darul Falah Islamic boarding school building. Until now, initially to fulfill the operational needs of the hut, kyai Nur Fuadi often used his own money as well as from non-governmental organizations. In fact, none of the costs for constructing the Darul Falah Islamic boarding school came from government assistance. Currently, the Darul Falah Islamic boarding school is experiencing a growth in the number of students which currently amounts to approximately 800 people. They came from various areas of the East OKU district and outside the East OKU district, there were even some students from the island of Java.

Since its inception, the Darul Falah Islamic boarding school has implemented a pure salafiyah system. The subject matter completely uses the yellow book which is taught through *the sorogan* and *bandongan* methods (Munifah & Purwaningrum, 2022). However, Kyai Nur Fuadi always encourages his students to study the yellow book textually and contextually. He encouraged to the students to practice and preach their knowledge to the community. The Darul Falah Islamic boarding school education system's resilience in shaping students' morality is seen as having strong endurance and continuity because it has four functions.



**Figure 1. Model of the Resilience of the Islamic Boarding School Education**



## **Adaptation System (*Adaptation*) of Islamic Boarding Schools in Shaping the Morals of Karimah Santri**

The pesantren community environment plays an important role in the moral education of students in Darul Falah Islamic boarding school. From the researchers' observations, the Darul Falah Islamic boarding school has quite good (magnificent) building facilities, with a conducive, clean, safe, and comfortable environment. Then based on further observations of researchers, during the process of Islamic boarding school activities, the students at Darul Falah Islamic boarding school respect the kyai including the ustadz. The polite attitude carried out by the students towards the kyai in the Darul Falah Islamic boarding school environment, namely kissing hands when shaking hands and at least bowing and standing respectfully when the kyai passes in front of the students, this habit is repeatedly carried out. In this way, the ta'dzim nature of the santri towards the kyai is formed naturally (Abdillah & Maskuri, 2022).

When education is applied correctly in the boarding system, there is an awareness of the importance of adapting to the pesantren environment in moral education for students. According to the Darul Falah pesantren caregivers, life in pesantren is different from life outside the pesantren in general because, in the boarding school environment, the students need to adapt well to the rules of conduct and discipline. The system of adaptation to the pesantren education environment with a twenty-four hour education pattern is considered to be very effective in shaping the morals of the students compared to other formal educational institutions which only last a few hours. Supported by an environment that is quite conducive, clean, safe and comfortable so that many students feel at home living in Darul Falah Islamic boarding school. Going through the pattern of the education adaptation system in the Darul Falah Islamic boarding school environment, the moral formation of students is carried out holistically and lasts for twenty-four hours. The kyai, ustadz, and also students interact significantly in everyday life in forming morals and independence as well as establishing open communication in studying and discussing problems in life based on the Qur'an and Hadith and supported by the content of the content in the yellow book (Munifah & Purwaningrum, 2022).

Darul Falah Islamic Boarding School, a Salafiyah Islamic Boarding School, has unique characteristics and culture and is different from other educational institutions. These characters reflect the differences in the ways and goals of salafiyah education with the ways and orientations of education in other institutions. The different ways and goals, of course, will produce different outputs. In general, the characteristics of the adaptation of Darul Falah Islamic boarding school education as stated by the boarding school administrators are that the pesantren's environmental adaptation system in shaping the morals of the students include:

- a) There is a close relationship between the santri and the kyai, the kyai here pays great attention to the students.
- b) The students' obedience to the kyai; The santri here consider that whoever disobeys the kyai is considered a santri who has no morals. Besides that, the kyai's family is also respected like the kyai. The students stood respectfully while looking down when they met the kyai/teacher/family.
- c) The spirit of independence of the students is very much felt in the Darul Falah Islamic boarding school; The students here all have a very strong independent character, for example washing their own clothes, cleaning their own rooms, cooking their own food and other daily routines.
- d) The sense of brotherhood and the spirit of cooperation in this pesantren is very high. The students here are coloring the association in the pesantren because the

- living conditions are evenly distributed among the students. There are many similarities in activities, such as praying in congregation, cleaning mosques and rooms, and reciting the Koran.
- e) Having good discipline, the kyai always invites the students to pray at dawn in the congregation. This kind of discipline has a great influence on the lives of students at the Darul Falah Islamic boarding school
  - f) Having the courage to suffer to achieve a goal is one of the educational values obtained by students at the Darul Falah Islamic boarding school. For example, the students at this pesantren always maintain a culture of memorization, the tradition of practicing prayer/wirid/hizb, and undergoing certain fasting practices which are commonly called tirakat.
  - g) Have a frugal and simple lifestyle; luxury life is not found in the Darul Falah Islamic boarding school. In fact, many students here whose lifestyle is too simple or too frugal, so that sometimes students do not pay attention to their appearance and health.

The opinion is not much different, also expressed by an ustadz who has served in the Darul Falah Islamic boarding school for a long time, the Darul Falah Islamic boarding school environment always carries out various activities every day. Students live in dormitories in the same area as kyai, ustadz, and other senior students, so the relationship between kyai, ustadz and senior students in the educational process runs intensively. In this pesantren, students are also often given guidance and advice by kyai and ustadz related to the values of moral education that must be instilled in their students. This opinion is also reinforced by one of the students named SM who is an Aliyah level student who said that we are guided, trained and supervised for 24 hours by kyai and pesantren administrators in every activity he participates in, the form of guidance and direction is often carried out. by kyai and pesantren administrators. Directions are shown to all students always to be disciplined in every activity held in this Islamic boarding school environment.

According to the observations and interviews above, the adaptation system in the pesantren education environment with a twenty-four-hour education pattern is considered very effective in shaping the morals of the students when compared to other formal educational institutions that only last a few hours (Nilan, 2009). Supported by an environment that is quite conducive, clean, safe and comfortable so that many students feel at home living in Darul Falah Islamic boarding school.

### **The Goal (Goal Attainment) of Islamic Boarding School Education in Shaping Santri Morals**

Affirmation that pesantren is a traditional educational institution that teaches moral values as the goal of pesantren education as stated by pesantren caregivers that "the general goal of education in this pesantren is to form students who have good morals". Noble and have depth in Islamic religious sciences and practice it in everyday life The general purpose of education in this pesantren, as mandated by the kyai, is to form human beings with good morals and to prepare their students to become pious people in the field of religion and have skills. Students aware of their role as civilized and religious social beings are highly aware that Islamic teachings are comprehensive and essential values to understand for all groups and the birth of society (Royani, 2018). The specific objectives are, among others: *First*, to guide the students to become human beings who have a good personality and become pious people in the religious knowledge taught by the kyai and practice it in everyday life. *Second*, build a spirit of brotherhood and mutual cooperation in the Islamic boarding school and its

surroundings. *Third*, creating a conducive atmosphere of Islamic boarding schools in the teaching and learning process. *Fourth*, provide special skills education to the students as a provision for life in the community.

The affirmation that pesantren as a traditional educational institution that teaches moral values as the goal of pesantren education was also put forward by one of his students as follows: moral values as the goal of education. For example, kyai educate santri to be independent, work alone, and do not expect wages in teaching, santri who have been educated sincerely, will easily struggle in society without pay. Because of that, most students in this pesantren are sufficient in their daily life by working in the environment around the pesantren. The value of sincerity and independence makes this Islamic boarding school survive until now, yes it is. Even the independence and sincerity of the students are shown here, for example in building a Darul Falah Islamic boarding school facility, where all the pesantren buildings are the result of the students' hard work. The designers are kyai and ustadz, the workers are santri, and do not depend on the help of others, this is done in order to train the independence and sincerity of the students. Meanwhile, based on the study of documentation, this Islamic boarding school does not yet have a written vision, mission and goals, but the Islamic Boarding School Law document contains one of its educational objectives, namely:

- 1) Creating a conducive boarding school atmosphere in the process of learning.
- 2) Creating security and order in Islamic boarding schools
- 3) Creating a calm and peaceful atmosphere.
- 4) Forming students who have good character.

Based on the interviews and documentation above, it is clear that the Darul Falah Islamic boarding school, as a traditional Islamic educational institution, has the educational goal of producing a santri with noble character and depth in Islamic religious sciences and prioritizes the development of noble character. Students have a spirit of skill and devotion for religion, society, and nation, and the activities they engage in, including studying, are intended to seek Allah SWT's pleasure. Students, have a spirit of skill and a spirit of devotion both for religion, society, and the nation and the activities they carry out including in studying are intended to seek the pleasure of Allah SWT.

### **Pesantren Education Integration System in Shaping the Morality Santri**

From the results of observations in the field it was found that the integration system of Islamic boarding school education in shaping the morals of students was carried out by teaching books. Gradually the teaching of the book starts from the basic books which are short and simple, then to the intermediate level and only after stepping on the takhasus books, and in teaching methods such as sorogan, bandongan, rote, memorization, and mudzakah.



**Figure 3. The Integration Process in Learning**

Darul Falah Islamic Boarding School in its teaching activities, often using the sorogan and wetonan methods, in its implementation the two learning methods are integrated into the madrasa/classical system (Kitab kuning), but overall the subject matter is only textbooks. classical Islamic books (kitab kuning) or closely related to them. It is as stated by the caretaker of the Darul Falah Islamic boarding school who stated as follows:

This Islamic boarding school has a different curriculum from modern Islamic boarding schools. This Islamic boarding school uses a salafiyah curriculum, which is a curriculum prepared by the boarding school it self without being oriented to the curriculum of the ministry of religion. The purpose of preparing this curriculum is so that the boarding school can make the students understand the materials that are ahlu sunnah wal jamaah (Zakariyah, Fauziyah, & Kholis, 2022). The subject matter taught at this Islamic boarding school emphasizes the study of classical Islamic books/yellow books as *Bidayatul Hidayah*, *Fathul Wahab*, and *Jalalain* interpretation. Besides being taught about studying classical books, this pesantren is also equipped with a curriculum for skills education such as carpentry skills, animal husbandry, and agriculture as a provision for students in the community. Meanwhile, in the learning process implemented at the Darul Falah Islamic Boarding School, Ustadz NK as the head of the boarding school revealed: The process of teaching moral education in this pesantren environment is to use the bandongan and wetonan systems. In this system, a group of students listen to a teacher who reads, translates, and explains Islamic books in Arabic. This bandongan system class group is called halaqoh which means a group of students who study under the guidance of a teacher. Santri who live in this boarding school dormitory must attend education at Madrasah Diniyah according to their respective ability levels.

Then related to the educational material, one of the Ustadz IN, as a teacher at the Darul Falah Islamic Boarding School, revealed that: The educational materials at this pesantren are in addition to teaching moral books such as *Adabul Alim wal Muta'alim*, *Akhlaqul Banat*, *Taysirul Kholaq*, *Ihya 'Ulumuddin*, also studied various other yellow books including: *Riyadhus Shalihin*, *Tafsir Jalalain*, *Arbain Nawawi*, *Bidayatul Hidayah* and other books. The yellow book learning at the Islamic boarding school is intended so that the students, both old and new, can recognize and apply the creed of Islamic teachings properly and correctly.

The curriculum material for the Darul Falah Islamic boarding school is closely related to the scientific characteristics of the pesantren. Apart from studying these books, the education system is also integrated with the education curriculum developing in education in Indonesia (Royani, 2018). For this reason, at least two important considerations need to be considered. First, from the scientific side, the pesantren must be able to highlight the characteristics of the branch of Islamic science that it develops (takhasus). *Second, of life skills*, Darul Falah Islamic boarding school opens practical skills classes (laboratory), such as carpentry skills, fisheries, agriculture, animal husbandry, and others. In addition, in the context of moral formation, the students are given yellow book material which contains moral education. The following is a yellow book containing moral education material at the Darul Falah Islamic boarding school.

**Table 2. Contents of Moral Education Curriculum at Darul Falah**

No	Name of Book	Author
1	Izzul Adab al-Mathlab	Ibnul Muwafiq
2	Ta'limul Muta'allim	Syaikh Zarnuji
3	Tanbihul Muta'alim	Ahmad Maysur Sindy Ath-Thursidy
4	Wasayâ al-abâ lil Abnâi	Syaikh Muhammad Syakir



5	Akhlaq lil Banin	Ahmad Al-Barja
6	Akhlaq lil Banat	Ahmad Al-Barja
7	Taisirul Khalaq	Syaikh Hafid Hasan Al-Mas'udi
8	Irsyadul Ibad	Zainuddin Al-Malibari
9	Tanqihul Qaul	Syaikh Nawawi AlBantani
10	Nashoiul Ibad	Syaikh Nawawi AlBantani
11	Adabul 'Alim Wal Muta'alim	K.H. Hasyim Asyari
12	Ihya Ulumuddin	Imam Al-Ghazali

Based on the results of the observations, interviews, and documentation studies above, the system of integrating the moral formation of students in Darul Falah Islamic Boarding School is carried out through the provision of pesantren education curriculum materials. In general, the pesantren curriculum material taught at Darul Falah Islamic boarding school is divided into two areas of competence, namely: mastery of a particular field of Islamic knowledge in depth and mastery are that *of life skills* applicable in the world of work.

### **The System for Maintaining Islamic Boarding School Education Patterns in Forming Akhlakul Karimah**

The entire culture of santri activities at the Darul Falah Islamic boarding school is integrated into a program of santri activities carried out with the education maintenance system. The value system at the Darul Falah Islamic boarding school is known for its sincerity, independence, simplicity, honesty, *Islamic brotherhood* and the spirit of freedom. The value system in this pesantren is carried out through pesantren activities as a form of habituation and formation of the students' morality. This is as expressed by the caretaker of the pesantren:

Pesantren is a place or dormitory in addition to studying religious sciences as well as a culture of building the moral values of santri, through various activities programmed in the pesantren environment, for example a culture of independence and discipline in the environment. Darul Falah pesantren is taught to boarding students, both male and female. The students are given rules and responsibilities, in terms of learning.

Through maintaining the education system in the Darul Falah Islamic boarding school environment, moral education is carried out holistically and lasts for twenty-four hours. The kyai, ustadz, and also students interact significantly in everyday life in forming morals and independence as well as establishing open communication in studying and discussing problems in life based on the Qur'an and Hadith and supported by the contents of the yellow book. The system for maintaining the Darul Falah pesantren education pattern is carried out with a holistic approach used by the pesantren, reflecting the paradigm adopted by the Darul Falah pesantren caregivers, which views that teaching and learning activities are integrated or fused in the totality of daily life activities. This is as stated by the management of the pesantren: For residents of the Darul Falah pesantren, studying at the pesantren does not recognize the calculation of when to start and to finish, and the targets to be achieved. Through repeated habituation in the totality of daily life, students are expected to be able to build independent personalities based on faith and piety. Behavioral education through exemplary is education by providing concrete examples for students; exemplary is seen as effective in the educational process for the development and growth of students (Ferdian Utama, 2017). This example is applied in daily habits and is done repeatedly (Syah, 2019). That way, the exemplary behavior will permanently be embedded in the minds of the students, and voluntarily carried out by the students. Kyai or Ustadz condition the students by collecting the students in a room, or the desired place of study, then providing stimulation to the students so that the students have the motivation and enthusiasm to imitate them

(Purnamasari, 2020). As the theory of habituation explains the habituation of a person's behavior, the so-called classical conditioning theory was initiated by Ivan Pavlov.

In pesantren, setting an example through example is quite emphasized (Ranam, Muslim, & Priyono, 2021). Kyai and ustadz always provide good *uswah* for the students, in ritual worship, daily life and others. This exemplary method is very inherent, especially in a kyai, who always sets an example for his students. This is as stated by one of the clerics that for a kyai or ustadz is a role model who has significant responsibility for his students, meaning he must be able to build a subculture of the pesantren education environment as a forum for creating students (*santri*) who have good character. Therefore, applying the exemplary method in moral education is very effective, because considering the condition of children who are very critical of the problems faced, children will not easily comply with words alone. However, children are more likely to imitate the actions of educators. So, educators who misbehave or do not deserve to be imitated, their advice will not be listened to by children. The example of the leaders of Islamic boarding schools is highly emphasized in the Islamic boarding school environment, because the caregivers and also the ustadz are central figures in the pesantren environment, all their activities, actions, behavior, and words are in the spotlight and examples for their students (Huang et al., 2022). The behavior and actions of the caregivers and their leaders and clerics must reflect ethics and morals based on the values of the Qur'an and the Sunnah of the Prophet Muhammad SAW. Therefore, the application of exemplary is one of the systems for maintaining traditional pesantren education patterns in the context of forming the morality of students in the era of globalization.

Thus, the four functional structural theory systems above are pesantren models to have the resilience and continuity of the pesantren education system in shaping students' character. It's just that the functional structural system above can only work if the pesantren has kyai leadership. The pesantren is large and survives because of the kyai's role in maintaining organizational culture. The relationship with the kyai as the central figure in the pesantren, the kyai's leadership is something unique, the social relations between the kyai and the *santri* are carried out on the basis of trust, not because of the patron-client as is done by society in general. The *santri*'s obedience to the kyai is more because they expect blessings, for example kissing the kyai's hand when shaking hands, visiting the kyai's house, and asking for prayers for other certain moments.

## Conclusion

Based on the analysis above, the Darul Falah Islamic boarding school education system's resilience in shaping students' character in this globalization era has strong endurance and continuity because it has four functions. *First*, the system of adaptation to the educational environment of the Darul Falah Islamic boarding school is carried out with a twenty-four hour education pattern to shape the students' morals and is supported by an environment that is quite conducive, clean, safe, and peaceful. *Second*, the Darul Falah Islamic boarding school has an educational goal (goal-attainment) to shape students' personalities with moral character. *Third*, integration (*integration*) pesantren have integrated both the institutional system and curriculum. *Fourth*, there is the maintenance of the cultural pattern (*latency*) of the value system in the Darul Falah Islamic boarding school which is familiar with sincerity, independence, simplicity, honesty, *Islamic brotherhood* and the spirit of freedom.

## Recommendation

This study provides recommendations to managers of salaf Islamic boarding schools in Indonesia, and the director general of diniyah education and Islamic boarding schools of

Ministry of Religion Indonesia. It is for education providers in Islamic boarding schools to prioritize four models in education, namely Goal Attainment, Integration, Adaptation, and Maintenance. These four models are the capital so that education providers among Islamic boarding schools can survive along with the development of the times that have a big influence on the world of education.

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