

# THE ROLE OF PONDOK PESANTREN BAHRUL ULUM TAMBAKBERAS ON RELIGIOUS ETHOS SURROUNDING COMMUNITY

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**Abstract:** Pesantren is a traditional educational environment where students live together and study under the guidance of a teacher who is better known as a kiai. This paper aims to add a special study related to impact of existence in Bahrul Ulum Islamic Boarding School Tambakberas, Jombang, on the Behavior or Attitude the Religious Ethic of Surrounding Community. This paper uses a qualitative research type. And is the result of field research, And is the result of field research, the use of Sociological and Anthropological approaches by understanding socio-religious practices, this writing uses the Theory of Use of Religious Theory as a Cultural System from Clifford Geertz, to see the culture of community around in pesantren. The

Bahrul Ulum Tambakberas Jombang as one of subcultural institutions introduced the idea of village Development and a center for community learning activities with Islamic principles that deal directly with all kinds of community problems. The results of writing show that pesantren play a very effective role in empowering and transforming society. Islamic boarding schools were born to respond to the situation and social conditions of a society which is being faced with the collapse of moral foundations, through the transformation of the values offered.

**Keywords:** Pondok Pesantren, Bahrul Ulum, Religious Ethos, Surrounding Community.

## Introduction

Islamic boarding schools have grown with the support of the community and have experienced various styles of society for many years and over a long period of time. Islamic boarding schools have a significant role, potential and role in society, so they plan community development in their environment. Thus, boarding schools are very effective in developing and building the communities around them. Islamic boarding schools provide opportunities for their students to interact socially in a way that is in accordance with Islamic morality. This is very important because the boarding school environment is in a large community, and the manners of the students with the surrounding community and the community of origin determine the quality of the boarding school. In this boarding school, the kiai or caretaker of the boarding school has full authority over its regulations. Therefore, the students are guided in the same way and not differently.<sup>1</sup>

Humans are social creatures who always need help from others. Social beings are humans who relate reciprocally with other humans.<sup>2</sup> So in this case it can be said that humans are creatures who cannot live individually and always need help or help from other humans. Humans have life needs that must be met and many of these needs can only be met if through help from their surroundings. Besides needing help from other creatures, humans also need religion. Religion can balance and solve human problems in life, especially psychological or psychological problems. And religion becomes a guide for human life in carrying out

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<sup>1</sup> Asep Kurniawan, *Peran Pondok Pesantren Miftahul Huda Al-Musri' terhadap Prilaku Keagamaan Masyarakat*, Orasi : Jurnal Dakwah dan Komunikasi, Vol. 8, No. 1 2016. Page: 1-2. [10.24235/orasi.v7i1.1007](https://doi.org/10.24235/orasi.v7i1.1007)

<sup>2</sup> Ariyono Suryono, *Kamus Antropologi* (Akademika Pressindo, Jakarta, 1985), p. 237.

its daily activities. Therefore, humans cannot be separated by religion.<sup>3</sup> In a sociological perspective, religion is seen as its function in society. One of its functions is to foster and maintain an attitude of solidarity between fellow adherents of the religion and between all human beings. Solidarity is actually also part of social religious behavior or expressions of behavior that occur among religious people.<sup>4</sup> The development of pesantren today seems to be entering a new phase in the sociocultural dynamics of Indonesian society. That, at least, is evidenced by several social phenomena that show the role of pesantren functionally in shaping, if not shaping, Indonesian culture.

Pesantren, when compared with educational institutions that have emerged in Indonesia, is the oldest educational system today and is considered an indigenous Indonesian cultural product. Pesantren is a religious-based educational environment under the guidance of a kiai or ustadz and has a mosque dormitory building and other religious facilities. In efforts in the field of education, the existence of Islamic boarding schools will be highlighted. Because boarding schools have great potential in the field of religious-based education. People who study in Pesantren are called Santri, Pesantren is an educational institution that has its own characteristics and is different from other educational institutions. Around 1825 in a hamlet of Gedang Tambakrejo village, there came a 'alim, a warrior scholar or a warrior scholar, named Kiai Abdus Salam but better known by the nickname Mbah Shoichah (a snapping that makes people tremble). Pondok Pesantren Bahrul Ulum Tambakberas Jombang is one of the oldest and largest boarding schools in East Java. Until now, this pesantren still survives in the midst of a strong tendency of formal education system, with 14 formal education and 34 dormitories. Independent culture with close proximity to the community, simple, and adaptive, Pondok Pesantren Bahrul Ulum Tambakberas Jombang continues to develop and change in line with the dynamics of development and global demands, while maintaining the noble values of boarding school, adhering to the principle of *al-muhafadhab 'al al-qadim al-shalih wa al-akhdhu bi al-jadid al-ashlah* under the auspices of the *Aqidah* principle. *Ahlussunnah Wal-Jama'ah ala NU*.<sup>5</sup>

Pesantren as an educational institution has its own distinctiveness and characteristics that are clearly different from others. Something authentic from boarding schools that is seen in centralization, is free or

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<sup>3</sup> Salmainsi Yeli, *Psikologi Agama*, (Zanafa Publishing dan Fakultas Ushuluddin UIN Suska Riau, 2010), p. 35.

<sup>4</sup> Adeng Mukhtar Ghazali, *Antropologi Agama* (Bandung, Alfabeta, 2011), p. 32.

<sup>5</sup> <https://www.tambakberas.com/> Accessed at 13.42 WIB. December 26, 2024.

independent and also decentralized and geographically located in the middle of the community, boarding schools play an important role in the creation of *empowerment* and transformation of society. Islamic boarding schools were basically born in response to social situations and conditions faced with the collapse and decline of the joints of morality, so through the transformation of values offered. Its presence can be called an agent of *social change*, because this is built on the basis of public trust that Islamic boarding schools are the right place to forge good morals and character.<sup>6</sup> Sociocultural in the Big Indonesian Dictionary (KBBI) is related to the social and cultural aspects of society. the theory used to specify the relationship between socio-cultural approaches is the location of a region or country based on the social and cultural conditions of the region concerned against the surrounding areas. in pesantren today does not only apply a *religious-based* curriculum that is normative or soaring, but also touches on the complex affairs of society (*society-based curriculum*). The existence of pesantren itself in Indonesia historically began since the entry of Islam in the archipelago with the beginning of adopting a religious education system that had long developed before even before the arrival of Islam. The Islamic mass organization that is famous for its pesantren is Nahdlatul Ulama (NU). Because it has the most pesantren.<sup>7</sup> As a contribution of thought to the world of Islamic Studies related to the process of understanding and the impact and purpose of boarding school Bahrul Ulum, Tambakberas, Jombang, East Java in providing the role of religious ethos to the surrounding community, as well as a research object in conducting periodic *treatment* analysis. Then the general public, namely as a review or benchmark and a new understanding of the carrying capacity and even obstacles in the study of the Bahrul Ulum Islamic boarding school, Tambakberas, Jombang, East Java so that positive benefits can be taken to be implemented in increasing the religious ethos of the community.<sup>8</sup> Indeed, in general, civil society is drawn from two “mecca of knowledge” directions, namely from the West, which learns about new political ideas and modern science, and from the East, which learns about Islamic reform movements and ideas on how to liberate Islam

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<sup>6</sup> Amin Haedari & Abdullah Hanif, *Masa depan pesantren dalam tantangan modernitas dan tantangan kompleksitas global* (Jakarta : IRD Press, 2004), p. 28.

<sup>7</sup> <https://id.wikipedia.org/wiki/Pesantren> Accessed on December 26, 2024.

<sup>8</sup> Interview with Azam Choiruman, Daily Manager of the Bahrul Ulum Islamic Boarding School Foundation, in Jombang, December 27, 2024.

from the shackles of ancient and archaic traditions and colonial rule and traditions.<sup>9</sup>

The development of Bahrul Ulum Islamic Boarding School from year to year has experienced rapid progress, both in terms of quantity, namely the number of students and in terms of quality such as the existence of formal education institutions, in order to accommodate this potential, it is necessary to establish an Islamic boarding school leadership management that has clear ideals, programmed, constructed, and directed. Starting from that discourse, then came the thought of dividing the leadership management tasks of the boarding school into a board of caregivers, which functions as a legislative body that has the highest authority or policy holder. the daily board of the foundation, served as an executive by carrying out all empowerment and development programs of all institutions under the auspices of the Bahrul Ulum Islamic Boarding School foundation. the establishment of a supervisory board structure in the management system of the Bahrul Ulum Islamic boarding school since 2002. This is related to the entry and development of Islam in Java since the XI century AD, with complexity and interrelatedness in various aspects of life. Islam can be seen not only as a religious reality but also as a historical, cultural and civilizational reality. Pesantren is a cultural entity that grows in the pattern of social relations of adaptive interaction of religion and culture. Clifford Geertz in his major work entitled "*The Religion of Java*", tried to explore the patterns of life and the intricacies of indigenous peoples in Java, in three community groups, namely, abangan, santri, and priyayi. The existence of santri in the unity of the boarding school community becomes an identity under the big name of a kiai. Rural people who cannot afford it entrust their children to study at the boarding school. Boarding school education that exists in teaching religion contextually makes boarding school graduates more independent. The modernization of boarding school education does not touch on the cultivation of socio-cultural values that are still preserved in teaching students. Pondok Pesantren Bahrul Ulum Tambakberas Jombang as one of the sub-cultural institutions introduces the idea of *rural development* and the center of community learning activities based on Islam which is directly dealing

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<sup>9</sup> Ozi Setiadi. *Mubammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges*. Walisongo: Jurnal Penelitian Sosial Keagamaan Vol. 29 No. 2 (2021). pp. 280. [10.21580/ws.29.2.11557](https://doi.org/10.21580/ws.29.2.11557)

with all kinds of community problems.<sup>10</sup> So the focal point of this discussion is the Bahrul Ulum Tambakberas Islamic Boarding School.

## Method

This paper uses qualitative research.<sup>11</sup> And is the result of *field research*.<sup>12</sup> Thus it is expected that the observation, description and analysis in this research are more optimal. In this research, the qualitative approach functioned as a tool to produce findings on how the role of the Bahrul Ulum Islamic boarding school on the religious ethos of the surrounding community. In understanding the anthropological aspects contained in the tradition, the author also uses Clifford Geertz's *Religion as a Cultural System Theory* which emphasizes how "culture" operates and not on how symbols apply in social processes. The focus is on how individuals "see, feel, and think about the surrounding world". In his work *The Interpretation of Culture*, Geertz (1973) states that Religion as culture, for Geertz is a product of society (social) not individual. Religion not only grows socially, but also operates more socially than individually. the picture is not as a subjective human preference, but as a description of the conditions of life in the world with a special structure.<sup>13</sup>

## Result and Discussion

### Social relations of Islamic boarding schools with the surrounding community

Pesantren as a system has important elements that are interrelated. *The first* element of pesantren is kiai as the owner, caregiver, and controller of the pesantren. Kiai is the most important and decisive element compared to other elements. He is the person who is most responsible for putting the system in the pesantren, and determining the progress and failure of a pesantren. *The second* is santri, which are students who learn Islamic knowledge to kiai. Without santri, a kiai's

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<sup>10</sup> Clifford Geertz, *Abangan, Santri, Priyayi Dalam Masyarakat Jawa* (Jakarta: Pustaka Jaya, 1981), pp: ix-xii.

<sup>11</sup> Qualitative research is descriptive research and tends to use analysis. Then the theoretical basis in this study is used as a guide so that the focus of research is in accordance with the facts in the field. Then, the research departs from the theory towards the data, and ends in acceptance or rejection of the theory used. See Noeng Muhadjir, *Qualitative Research Methodology*, p. 5.

<sup>12</sup> *Library* research is research that uses theories taken from written literature, be it books, journals or other scientific writings that support and are relevant to the research title. While *field research* is where researchers use research that goes to the field or the chosen research site, see Noeng Muhadjir, *Qualitative Research Methodology*, p. 6.

<sup>13</sup> Sindung Haryanto. *Sociology of Religion from classic to Postmodern*. (Yogyakarta: ARRUZZ Media, 2015), p. 81-84.

position looks like a president who has no people. They are human resources that not only support the existence of pesantren, but also support the intensity of the kiai's role in society. They are aware of their obligations as well as their roles and responsibilities towards religion, country, and nation. Furthermore, Koentjaraningrat states that Islam for the Javanese is syncretic and puritanical Islam. Syncretic is uniting elements of pre-Hinduism and Islam, while puritanical Islam is following the teachings of Islam strictly. That opinion when associated with the residents of Tambakberas there are similarities.

Religion is usually defined as the belief in the existence of something Almighty and social relations with the Almighty. Because it is a belief, religion is a cultural symptom. Meanwhile, the interaction between fellow religious believers is a social phenomenon. So, religion in two aspects can be considered as a cultural symptom and as a social symptom.<sup>14</sup> Pesantren also functions as a forum for the spread of Islam which is expected to continuously pass on efforts to maintain Islamic traditions derived from the social experience of the surrounding community. In other words, pesantren are closely connected to their environment. The people of Tambakberas are followers of Jawi Islam which is syncretic in nature and there are also those who embrace Santri Islam. Tambakberas residents who are Santri Muslims, do not fully implement Islamic law strictly. To explain the socio-cultural situation in Tambakberas Village, we can know from the state of the region. Where the agricultural business carried out by the people of Tambakberas is largely supported through agriculture, namely by working on rice fields.<sup>15</sup> Therefore, the understanding that religion in perception as the *ultimate reality* depends on how the construction of religious buildings. Thus a religious social interaction, such as expressing religiousness between religious groups or individuals is not wrong, but the truth lies in the different and diverse rationality.<sup>16</sup> According to Kuntowijoyo, this function indicates that pesantren must play a role in the development of the surrounding community, both in rural and urban areas. This is because Islamic boarding schools are religious educational institutions and social community institutions that grow silently in rural and urban areas. Koentjaraningrat states that the implementation of community life requires a collective work ethic, which is reflected in the attitude and

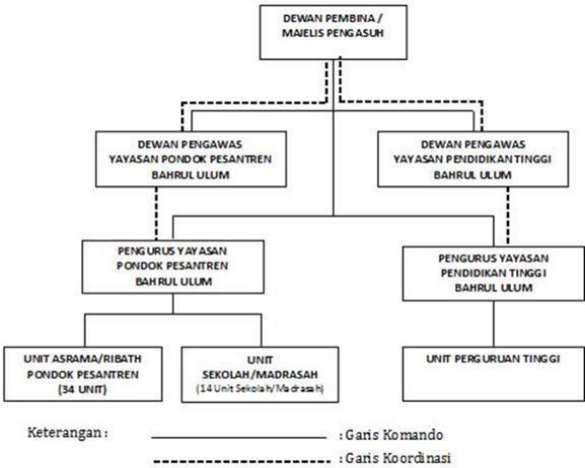
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<sup>14</sup> M. Ridwan Lubis, *Sosiologi Agama: Memahami Perkembangan Agama dalam Interaksi Sosial*, (Jakarta: Kencana, 2015), p. 85.

<sup>15</sup> Interview with Mohammad Nasir Fadhilah, Head of Tambakrejo Village, Jombang January 8, 2025.

<sup>16</sup> M. Ridwan Lubis, *Sosiologi Agama: Memahami Perkembangan Agama dalam Interaksi Sosial*, (Jakarta: Kencana, 2015), p. 86.

nature of cooperation, such as mutual cooperation, helping each other, and a sense of being together in joy and sorrow. The correlation of social interaction in the village is largely based on the gotong-royong system, which is simply understood as an extension and strengthening of kinship social relations that have a strong role in all complex aspects of interpersonal social relations throughout the village. The communal system means that one must submit to the interests of the collective, in the future there can be differences of opinion, due to changes in circumstances and situations.<sup>17</sup> Islam first came to the archipelago in the 13th century AD. The merchants and preachers came one of them also to break the social stratification system so as to realize the concept of egalitarian or equal status as humans, but in the pesantren system it seems that there are social scales with the emergence of the terms kiai, santri, and the local community. This is also the object of research at Pondok Pesantren Tambakberas Jombang, which is located very mingled with the surrounding community.<sup>18</sup>



The presence of Pondok Pesantren Bahrul Ulum Tambakberas Jombang certainly has an impact on the development of the Religious Ethos of the surrounding community, namely the people of Tambakberas Village itself, which is also the majority of the population is Muslim. So that then it can be seen how the Sociology of Religion Conditions in the community around the Bahrul Ulum Islamic Boarding School, How big is the Religious Role and the role given by the Bahrul

<sup>17</sup> Abdurrahman Wahid, *Menggerakkan Tradisi, Esai-Esai Pesantren*, (Yogyakarta: LkiS, 2001), p. 157

<sup>18</sup> Interview with Azam Choiruman, Daily Manager of the Bahrul Ulum Islamic Boarding School Foundation, in Jombang, December 27, 2024.



Ulum Islamic Boarding School to the Tambakberas Jombang community towards Behavior, Moral and religious ethos as well as Socio-Cultural Relationships of Islamic Boarding Schools with the surrounding community and vice versa. As already known that in pesantren there is the term Kiai which functions as a teacher and Santri as a student. Actually, the term santri is not limited to people who are studying at pesantren. Santri with a broader meaning is someone who studies and follows the thoughts of a kyai or religious figure.

Based on research in India in 2016 published in the *Asia Pacific Journal of Management*, and reported on *The Conversation* website, the research explains that deviations from religious ethics in religious environments are very likely to occur. For example, gambling, alcohol, nepotism, theft, and so on in a religious environment. According to *The Conversation* article, it can happen because certain individuals rationalize unethical attitudes as a result of external problems to adjust. problems coupled with personal egoism can override ethics. Tambakberas is also an environment that is close to the Bahrul ulum Islamic Boarding School, therefore Tambakberas is included in the category of a religious environment with morality played by genetics and culture. And religion can influence culture, and vice versa.<sup>19</sup>

Acculturation is a social process that arises when a human group with certain cultural characteristics is faced with elements of a foreign culture, namely the collaboration of traditions between Pondok Pesantren Bahrul ulum Tambakberas for example with the surrounding community to support and respect each other. The process of acculturation in society occurs when the process of acculturation in society occurs when groups or individuals who have different cultures are in direct contact with each other intensively, with the onset of large-scale changes in a cultural pattern between the two cultures concerned. This includes how cultural differences, conditions, intensity, frequency, and spirit of brotherhood in relation and social relations and whether the existing roles have reciprocity or not. The foreign culture is gradually accepted and elaborated into its own culture or local wisdom without causing one of the others to lose elements of the group's own culture and can play a role in a more positive cultural change. Acculturation can be interpreted, major changes in culture that occur as a result of prolonged intercultural contact, acculturation as cultural change is characterized by social relations between two or more cultures,

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<sup>19</sup> Tim Sejarah Bahrul Ulum, *Tambakberas : Menelisik Sejarah Memetik Uswah* (Jombang, Pustaka Bahrul Ulum, 2017), p:1-11.

acculturation shows a type of cultural change that occurs when cultural systems meet.<sup>20</sup>

In terms of socio-cultural or social cognitive, the emphasis is on individuals whose learning incorporates culture into their social interactions, reasoning, and self-understanding. So this research will also use *social cognitive* theory to see aspects related to social, cognitive, and behavioral factors of the community around the Bahrul Ulum Tambakberas Islamic Boarding School, Jombang, East Java. The Chairman of the Bahrul Ulum Islamic Boarding School Foundation said that "The role of the Islamic Boarding School in this case can be Kiai or Santri who become tutors, these tutors become models of behavior or provide verbal instructions for the community. This model is called cooperative or collaborative dialogue".<sup>21</sup> The community seeks to understand the behavior or instructions from the tutor, how big is his role and social relations to the surrounding community by internalizing and integrating information and using it to formulate their behavior.<sup>22</sup>

The vision of the pesantren is "Making Tambakberas the center of Islamic civilization that serves as a counterweight to all the livelihoods of mankind, to be able to form a safe, peaceful, prosperous society". While the Mission is *First*, Creating human beings who have faith and devotion to Allah and have a sense of responsibility to develop and spread the teachings of Islam Ahlussunnah Wal Jama'ah. To create people with noble character and a sense of social responsibility for the welfare of the community. *Secondly*, to produce human beings who have noble character and a sense of social responsibility and are ready to provide benefits for the ummah. Secondly, to produce human beings who are capable, resilient, skilled, assertive, responsive, independent, have scientific skills and are able to develop and apply the knowledge and skills available to themselves and their environment.<sup>23</sup>

Bahrul Ulum Islamic Boarding School is also based on *First*, *Islam ahlussunnah wal jama'ah ala thoriqoti jam'iiyyati* Nahdlatul Ulama. *Second*, the Basic Values of the National Philosophy. *Third*, Pancasila, the 1945

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<sup>20</sup> Noval An Nasyith. *Sejarah perkembangan Yayasan Pondok Pesantren Bahrul Ulum di Tambakberas Jombang 1987-2006*. Surabaya : Fakultas Adab dan Humaniora UIN Sunan Ampel. <http://digilib.uinsa.ac.id/id/eprint/26555>

<sup>21</sup> Interview with KH. M. Roqib Wahab, Member of the Board of Trustees of the Bahrul Ulum Islamic Boarding School Foundation, in Jombang, January 10, 2025.

<sup>22</sup> Eri Kusumawati. *Kyai Dan Politik Praktis : studi atas keterlibatan politik kyai dalam masyarakat di pondok pesantren Bahrul Ulum Tambakberas Jombang*, Surabaya : Fakultas Dakwah UIN Sunan Ampel. <http://digilib.uinsa.ac.id/id/eprint/9924>

<sup>23</sup> Interview with KH. M. Roqib Wahab, Member of the Board of Trustees of the Bahrul Ulum Islamic Boarding School Foundation, in Jombang, January 10, 2025.

Constitution, and Laws and Regulations that have become decree and applicable. *Fourth*, Basic Values of the *Fifth* Boarding School, AD / ART which has become an agreement of the Bahrul Ulum Islamic Boarding School Foundation, positive boarding Sunnahs, and the tradition of learning and working for worship. This is what then moves this egalitarian Islamic Boarding School to be involved and play a direct role in increasing the Role of Islamic Boarding Schools and Sociocultural Relationships on the awareness of the Religious Ethos of the Surrounding Communities, namely Tambakberas, Jombang, East Java.<sup>24</sup>

Pondok Pesantren Bahrul Ulum Tambakberas Jombang also has a modern nurturing management with a board of supervisors, board of caregivers, daily management, and non-formal and formal education units. In the daily management, there is a Humasy (Community Social Relations) department that directly handles programs and problems with the community that are social in nature. Some of the direct involvement of Islamic boarding schools in increasing awareness of the Religious Ethos of the surrounding community is such as holding public recitations, social services, mass circumcisions, compensation for orphans, the poor, and widows, several routine book recitation agendas in the village which are followed by residents with the concept of traveling to mushollahs and mosques in the village, a ball pickup system like this is very effective in helping to increase the religious ethos of the community, and several cultural performance activities. This is done by paying attention to the sociological conditions of the community around the pesantren, namely Tambakberas residents who aim to increase religious ethos by directly involving the surrounding community.<sup>25</sup>

### **The role of the bahrul ulum Islamic boarding school on the religious ethos of the surrounding community**

The number The people of Tambakberas are religious adherents who initially embraced Islam Jawi which is syncretic in nature and there are also those who embrace Santri Islam. Tambakberas residents who are Santri Muslims, do not fully implement Islamic law strictly. To explain the socio-cultural or anthropological conditions that exist in Tambakberas Village, we can know from the state of the region. Pesantren as a system has important elements that are interrelated. Bahrul ulum boarding school in Tambakberas Jombang also has a modern boarding manage-

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<sup>24</sup> Interview with Azam Choiruman, Daily Manager of the Bahrul Ulum Islamic Boarding School Foundation, in Jombang, December 27, 2024.

<sup>25</sup> Interview with Mohammad Nasir Fadhillah, Head of Tambakrejo Village, Jombang January 8, 2025.

ment with a supervisory board, board of caregivers, daily management, and non-formal and formal education units. In the daily management there is a Humasy department (Community social relations) which directly handles programs and problems with the community that are social in nature. The presence of Pondok Pesantren Bahrul Ulum Tambakberas Jombang certainly has an impact on the development of the Religious Ethos of the surrounding community, namely the people of Tambakberas Village itself, which is also the majority of the Muslim population.



As a subculture rooted in Islamic culture in Indonesia, education in pesantren not only provides educational facilities and practices, but also instills a number of values or norms. These values are the result of a dynamic dialectic between the religious values in the curriculum which are sourced from the texts taught such as the yellowclassical books and the solidity of the principles of the caregivers or the leadership of the kiai.<sup>26</sup> Pesantren is a place to *transfer knowledge* and *transfer value*, therefore the values of pesantren and the culture around it cannot be underestimated, according to Driyakara, value is the essence of a thing that causes it to be worth pursuing by humans. Basically, the difference between the value of something is due to the nature of the value itself. In another view, Half Jonas, an American philosopher, said that value is something that we always agree with, whose appreciation involves conscience and mind, the heart feels the value captured and the mind understands and realizes it. In Harun Nasution's view, value is interpreted as religious ethics in the form of honesty, solidarity, brotherhood, a sense of sociality, justice, helping, generosity, forgiveness, patience, kindness, righteousness, generosity, friendliness, discipline, love of knowledge, and straight thinking.<sup>27</sup>

<sup>26</sup> Sutrisno, Moh. Ifan Fahmi. *Kepemimpinan Kiai dalam Menanamkan Nilai-Nilai Moderasi Beragama di Pondok Pesantren At Tahdzib Rejoagung Ngoro Jombang*, Muróbbi: Jurnal Ilmu Pendidikan, Volume 8, Nomor 1, Maret 2024. p: 137. <https://doi.org/10.52431/murobbi.v8i1.2159>

<sup>27</sup> Muchammad Ismail. *Pesantren dan Perubahan Sosial*, Jurnal Sosiologi Islam, Vol. 1, No.1, April 2011. p: 44. <https://doi.org/10.15642/jsi.2011.1.1.%25p>

The rise of Islamism in Indonesia post-reformation was also manifested in the socio cultural dimension.<sup>28</sup> If we examine more deeply, the role of Bahrul Ulum Islamic Boarding School in relation to direct involvement for the community is as follows. *First*, Character Building, namely how the boarding school becomes a vehicle in honing one's personal character, especially in religious matters. *Second*, Education and Religion, it is clear that boarding school revolves around a curriculum based on education not only in general but also religiously. *Third*, Mobilization. That is, Islamic boarding schools that have the *power* to mobilize the masses, both the mass of students and the surrounding community. *Fourth*, Agent of Social Change, namely Pesantren Bahrul Ulum Tambakberas which directly becomes an agent of social change how the strategic role of pesantren can change social habits in society. *Fifth*, Empowerment or empowerment becomes the doorstep of the pesantren in improving the sociocultural relations of the community and its religious ethos.<sup>29</sup> problem Ethics is discussing the good and bad of human behavior while aesthetics discusses beauty. Value in English is *value* derived from the Latin *valer* which means useful, capable, powerful, applicable, and strong.<sup>30</sup> Pondok Pesantren Bahrul Ulum Tambakberas Jombang continues to make changes in a good direction and development that follows the dynamics of the times and global demands with the modernization of boarding management to be able to become an *Agent of development* in the wider community and surrounding communities by using a *religious-based curriculum* and *society-based curriculum* approach and participating and being directly involved in the midst of the lives of the people of Tambakberas village, Jombang, East Java. Then in the Implementation Phase, through Formal and non-formal education institutions and the community social relations department by launching various activity programs, and the level of activities starts from the local level to East Java, some of which are public recitation for the community, religious training, social services, compensation for underprivileged residents, assistance to houses of worship around the pesantren, blood donors, mass circumcisions and always inviting the community to do good and increase the religious ethos of the surrounding community to realize the Role, Function, Vision and mission of the Islamic Boarding School, namely Creat-

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<sup>28</sup> Tedi Kholiludin, Ubbadul Adzkiya'. *Field and Contestation of Religious Identity: Christian Responses to the Rise of Islamism in Post-Reformation Indonesia*. Walisongo: Jurnal Penelitian Sosial Keagamaan Vol. 31 No. 1 (2023) p: 70. [10.21580/ws.31.1.18079](https://doi.org/10.21580/ws.31.1.18079)

<sup>29</sup> Media Zainul Bahri, *Wajib Studi Agama-Agama*, (Yogyakarta, Pustaka Pelajar, 2015), p: 43-44.

<sup>30</sup> Dhofier Zamarkhasyi. *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1985). p: 8.

ing human beings who are faithful and devoted to God and have a sense of responsibility to develop and spread the teachings of Ahlussunnah Wal Islam. Thus, the pesantren value implication system not only functions as a guideline but also a driver of santri behavior in their lives. The position of Islamic Religious Education and character education becomes a thread point in action. Both have a big role in shaping individual personalities. Given the globalization period that is able to overhaul changes, both positive and negative. However, it can be seen from the negative side because they cannot filter which ones are good or not good. This is in line with Imam Ghazali's theory which makes moral education a top priority in survival, with several aspects of spirituality values through several methods, namely, exemplary, habituation, advice, and stories.<sup>31</sup>

Jama'ah. Give birth to human beings with noble character, and have a sense of social responsibility for the welfare of the people. Pesantren are not something very significant, even more so if they are associated with modernity or rationality, they will definitely become more unclear and blurred. It is important to note that pesantren values have been applied by various educational institutions to encourage the formation of high-quality human resources, as seen today. In addition, in history, pesantren are considered as the last defense of Muslims or the unitary state of the Republic of Indonesia in this country. Apart from the contribution of scholars and alumni of pesantren, the establishment of the Republic of Indonesia was also the disappearance of communists and security disturbance movements. For Muslims, it is through pesantren that they hope that the continuity of the Islamic da'wah relay will continue. The disappearance of the role of pesantren means that the scholars and pious people will also disappear and if that is the case, it is only a matter of waiting for the disappearance of the religion.<sup>32</sup>

The indication of its involvement for the surrounding community is that there are several indications *First*, the description that the boarding school can optimally engage in the process of engaging the religious ethos of the local community is the historical capital and neat management of the boarding school. *Second*, programs, for example, in the structure of the boarding school and the management of the Bahrul Ulum boarding school there is a Humasy department (community social rela-

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<sup>31</sup> Abdullah, Fathor Rozi, Khalifatunnisa. *Pendidikan Karakter Melalui Trilogi Dan Panca Kesadaran Santri Perspektif Imam Ghazali Dalam Kegiatan Kepesantrenan*, Muróbbi: Jurnal Ilmu Pendidikan, Volume 6, Nomor 1, Maret 2022. p: 153. <https://doi.org/10.52431/murobbi.v6i1.627>

<sup>32</sup> Saifuddin Zuhri. *Berangkat dari Pesantren*. (Yogyakarta: LKiS, 2013).p: 101-102.

tions) which moves directly in the community by providing compensation for underprivileged residents, orphans, widows and free circumcisions. *Third*, the target of the Vision, Mission and Program is how the boarding school can become a social agent for the community in general, especially for the local community, namely in the village, Tambakberas, Jombang and its surroundings. *Fourth*, Empowerment which can be seen that the indication of pesantren that gives its role in empowerment is how directly and indirectly community empowerment occurs both in the religious, social, cultural and economic fields of the community. *Fifth*, Implications related to Indicators with the aim of community empowerment can be seen the implications, how the role of pesantren increases the religious ethos of the community, social awareness, is able to maintain culture and make the community a seller of santri needs to advance the economy of the local community.<sup>33</sup>

Apparently, the resilience of pesantren has many serious problems. However, at the beginning of the establishment of pesantren, its role and contribution were not limited to the religious field, da'wah and syi'ar helped expand the Islamic network, so that the Islamization of indigenous education was carried out with a religious spirit. The role of pesantren slowly but surely began to spread to broader fields, social, economic, and cultural formation.<sup>34</sup> Some of the things that underlie the obstacles to the *engagement* of Bahrul ulum Tambakberas pesantren and sociocultural relations to the religious ethos of the surrounding community are:

- a) Free (*merdeka*) and even decentralization and its position in society.
- b) Charismatic Leadership Kiai as the owner, caregiver, and controller of the pesantren.
- c) The social relations between santri and the community in the village are mostly based on the gotong-royong system.
- d) The management of the boarding school is programmed and directed.
- e) The idea of *rural development* and centers of *community learning* is based on Islam, which deals directly with all kinds of community problems.

Islamic boarding schools substantially contribute to community empowerment by facilitating communication between them and the surrounding community. In this way, they can share experiences and progress, not only in the field of education, but also in various other fields

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<sup>33</sup> Interview with Thoriquil Hidayat, Santri Pondok Pesantren Bahrul Ulum, In Jombang, January 12, 2025.

<sup>34</sup> Abd. A'la. *Pembaruan Pesantren*. Yogyakarta: Pustaka Pesantren. 2006. p: 16-17.

that will be the future demands of pesantren. As an educational and social institution, pesantren have brought a certain color and style to Indonesian society, especially in rural areas. Since centuries, pesantren have grown and developed with the community. Therefore, this institution has been culturally accepted and has participated in shaping and providing life patterns and values to the developing society. A religious culture that regulates behavior and social relations with the community is formed by the figures of kyai and santri as well as the entire physical apparatus of the pesantren. Pesantren products more effectively contribute to the community in an effort to develop pesantren.<sup>35</sup> Pesantren, which has two models in its outline, namely feudal and egalitarian models, To improve the quality of Islamic education in the digital era, madrasahs need to adopt an approach that integrates Islamic spiritual leadership with E-Leadership. This reintegration involves using digital technology to support and strengthen spiritual values in education. For example, the madrasah principal can use digital platforms to disseminate information containing Islamic values, hold online recitation sessions, and monitor students' progress in real-time, even so the pesantren has reflected a dynamic and developing religious life that is closely related to Javanese culture.<sup>36</sup>

Issues related to social relations with *civic values* can be addressed through the principles held by pesantren so far and of course by being able to provide equality as human beings (*al musawah bain al nas*). Renewal in pesantren continues to be carried out, especially in the field of management, the governance of the physical environment must also appear beautiful, so this is also relevant to be taken seriously so that the pesantren religious education curriculum, and the scientific field of science (language and *life skills*) can run effectively. Pesantren are generally independent, meaning that they are not dependent on certain individuals including the government. Because of this independent nature, the purity of the pesantren can be held firmly. Pesantren which is part of the National Education System has 3 main elements, namely: 1) Kiai as not only the one who owns the boarding school but also educates the students; 2) The typical curriculum of the boarding school is different from other educational institutions and 3) Religious facilities or facilities that include worship and education, such as mosques, and boarding houses, as well as

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<sup>35</sup> M. Yusuf Agung Subekti, Moh. Mansur Fauzi. *Peran Pondok Pesantren dalam Pemberdayaan Masyarakat Sekitar*, Al-Pitbar : Jurnal Pendidikan Islam, Vol. 5, No. 2 2018. Vol. 5, No. 2 2018. p: 91-92. <https://doi.org/10.30599/jpia.v5i2.554>

<sup>36</sup> Sutrisno. *Islamic Spiritual E-Leadership Integration Model For Education Quality Improvement in The Digital Era*. Didaktika Religia: Journal of Islamic Education Volume 12, Number 1, June, 2024. p: 45. <https://doi.org/10.30762/didaktika.v12i1.3477>



madrasas and skill houses. Its activities can be seen in the "Tri Dharma Pondok Pesantren", namely: 1) devotion and faith in Allah SWT 2) Useful knowledge which is also developed and practiced and 3) Devotion to the Ummah, the people, religion, society, and the state.<sup>37</sup> Like other Islamic educational institutions in Indonesia, Islamic boarding schools have the opportunity to produce quality human resources if they are able to adapt to the modern world while maintaining the characteristics of their pesantren.<sup>38</sup> So if seen from the factor of social relations of pesantren in general with the Javanese community who already recognize something powerful outside themselves, even before the arrival of religions that are developing today. When the concept of something that has power comes in the form of religion, Javanese people accept it well. Islamic values are believed by both Muslim and non-Muslim communities to create social stability.<sup>39</sup> They consider that all religions are good as well as the presence of pesantren.

## Conclusion

Pondok Pesantren is an educational system and one of the oldest today and some people consider it an indigenous Indonesian cultural product. Humans are creatures that actually cannot live individually and always need help or help from other humans. Humans have life needs that must be met and many of these needs can only be met if through the help of their surroundings. Therefore, humans cannot live alone and there must be something around them that helps them to continue living. Humans are social beings who interact and communicate with each other in a cooperative and supportive manner. Pondok Pesantren Bahrul Ulum Tambakberas Jombang is one of the largest and oldest boarding schools in East Java. Today the boarding school still survives in the community, although there is a tendency for a formal education system, with twenty (20) formal education and fifty (50) dormitories. Independent culture with populist or close to the community there is no skat, simple, and adaptive. at Pondok Pesantren Tambakberas Jombang which is located very mingled with the surrounding community.

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<sup>37</sup> Imam Syafe'i. *Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter*. AlTadzkiyyah: Jurnal Pendidikan Islam, Volume 8, No I 2017. p: 75. <https://doi.org/10.55120/sirajuddin.v1i1.387>

<sup>38</sup> Saifuddin Zuhri. *Departing from Pesantren*. (Yogyakarta: LKiS, 2013). p: 155.

<sup>39</sup> Rudi Suherman, Moch. Bakhtiar, Bambang Hariyanto. *Construction Of Tasamubconcept Into Islamic Education Curriculum At Islamic College Of Melbourne Australia*. Didaktika Religia: Journal of Islamic Education Volume 12, Number 1, June, 2024. p: 121. <https://doi.org/10.30762/didaktika.v12i1.3482>

The role of the Islamic Boarding School in this case can be kiai or santri who become teachers and students, this model is called cooperative or collaborative dialogue. The community seeks behavioral understanding or instructions from the tutor, how much their role and social relations are towards the surrounding community by internalizing information and using it to formulate their behavior. The principle of pesantren is *al muhafadzah ala al qadim al shalih, wa al akhdzu bi al jadid al ashlah*, which is to keep holding positive traditions, and compensate by taking positive new things. Islamic boarding school is a place to do *Transfer of Knowledge* and *Transfer of Value*, therefore the values of the Islamic boarding school and the culture that surrounds it. Bahrul ulum Islamic boarding school can be a social agent for society in general, especially for the local community, namely in the village, Tambakberas, Jombang, East Java.

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