

The Role of *Pesantren* in Maintaining National Resilience in the Modern Era

Nurazmi Fauzi Majid

School of Strategic and Global Studies, Universitas Indonesia
Email: nurazmi.fauzi@ui.ac.id

Nurwahidin

School of Strategic and Global Studies, Universitas Indonesia
Email: nurwahidin@ui.ac.id

Received: 22-12-2024 | Revised: 17-2-2025 | Accepted: 13-3-2025

Abstract

This article explores how *pesantren*, as a traditional Indonesian Islamic educational institution, plays a significant role in safeguarding the nation's resilience amidst the challenges brought by modernization and globalization. The study employs a qualitative method, utilizing literature review as the data collection technique, and presents its findings through descriptive analysis. The research reveals that *pesantren* contributes to national resilience by nurturing spiritual values, discipline, and character development in santri, which equips them to address complex modern issues. It emphasizes the relevance of *pesantren* in preserving cultural and social values while adapting to technological advancements. The paper concludes that *pesantren* remains a crucial institution for maintaining national stability by promoting education, societal cooperation, and economic empowerment within local communities. The implications of these findings suggest that *pesantren's* unique educational approach continues to offer valuable strategies for navigating modern societal challenges.

Abstrak

Artikel ini membahas bagaimana pesantren, sebagai lembaga pendidikan Islam tradisional Indonesia, memainkan peran penting dalam menjaga ketahanan nasional di tengah tantangan yang dihadirkan oleh modernisasi dan globalisasi. Penelitian ini menggunakan metode kualitatif dengan teknik pengumpulan data berupa studi pustaka, dan menyajikan hasilnya dalam bentuk analisis deskriptif. Hasil penelitian menunjukkan bahwa pesantren berkontribusi dalam ketahanan nasional dengan membangun nilai-nilai spiritual, kedisiplinan, dan pengembangan karakter santri, yang mempersiapkan mereka untuk menghadapi tantangan kompleks di era modern. Artikel ini menekankan relevansi pesantren dalam menjaga nilai-nilai budaya dan sosial sambil beradaptasi dengan perkembangan teknologi. Kesimpulannya, pesantren tetap menjadi institusi penting dalam menjaga stabilitas nasional dengan mempromosikan pendidikan, kerja sama masyarakat, dan pemberdayaan ekonomi dalam komunitas lokal. Implikasi dari temuan ini menunjukkan bahwa pendekatan pendidikan unik yang diterapkan pesantren terus memberikan strategi berharga dalam menghadapi tantangan sosial modern.

Keywords

Pesantren, local wisdom, modernization, national resilience.

Introduction

Pesantren is an educational institution and a place for spreading Islam, born and developed during the development of Islam in the archipelago. *Pesantren* is an Islamic educational institution with a dormitory or cottage system, where the Kiyai is the central figure, the mosque is the center of animating activities, and the teaching of Islam under the guidance of the Kiyai followed by *santri* as the main activity (Nasution, 2019). Based on data from the Ministry of Religious Affairs, the number of *pesantren* in Indonesia in 2023 was 39,043 with various types (Dirjen Pendidikan Islam, 2023). *Pesantren* has existed since the spread of Islamic teachings by wali songo, and until now, the existence of *pesantren* has increased in number from time to time. In the continuity of learning, students or *santri* who want to study at *pesantren* are required to stay in *Pesantren* and must obey the rules that govern them. The rules made to regulate student activities and habituate students to be busy doing positive things. Habituation in *Pesantren* will be very useful for students when living in the world outside *Pesantren*, where they will encounter new things that lead to negative things that they did not previously encounter in *pesantren*.

In its development, *pesantren* plays a role as an educational institution, a da'wah institution, and a social institution. *Pesantren* plays an active role in empowering the surrounding community. *Pesantren* encourages and invites the community to help and strengthen each other, living in the modern era. However, the changes driven by *pesantren* do not always run smoothly because every individual in the structure of society has their point of view in living life in the current modern era (Rahmatika & Abimanyu, 2021). This research will analyze the role of Islamic boarding schools in maintaining Indonesia's national resilience, which will continue to face disruptions.

Modernization brings human life towards globalization. The concept of globalization is a situation where people in one country can experience the same events that occur in other countries. This situation can occur because cross-country information can be accessed easily and quickly. Thanks to the development of information technology, there is currently no gap between individuals and other individuals to communicate, interact, and even transact. Therefore, changes will be massively felt in the social situation of people in the world (Nasution, 2017). The life changes caused by modernization need to be responded to with full awareness and intelligence. Humans as social beings affected by modernization have an important role to play in managing their lives in today's modern era. Modernization is a new situation, so there needs to be a balance made by humans so that modernization does not hurt their daily lives.

Indonesia as a sovereign country is certainly affected by the rapid process of modernization in various sectors of life. Change after change occurs in the lives of Indonesian people in various aspects, this is due to the demands of the situation that people need to respond, so that their survival can run well. In Indonesia, which has cultural diversity, diverse ethnicities, and high religiosity, it is necessary to maintain the national identity well so that national resilience is not affected by the negative impact of modernization. National resilience is the resilience of the nation and state in facing multidimensional challenges so that national interest agendas can be maintained (Wiswayana & Pinatih, 2020). The sovereignty of a country will not always run smoothly, to avoid challenges, threats,

and dangers that may interfere. The state will face a challenge or threat that destabilizes the country for various reasons such as the struggle for natural resources, conflicts over territorial control, and others. The challenges that come disrupt various sectors of the nation's life and even these challenges occur in forms that were not imagined before, such as the Covid-19 pandemic in 2020. Therefore, the complexity of these challenges needs to be responded to by strong national resilience while maintaining the national identity that has become the foundation of the state, so the Indonesian nation-state can remain safe, peaceful, and prosperous.

One of the eight elements that support national resilience is the population's ability. The population's ability to respond to modernization is very important. Human capability comes from the extent of education that supplies it, guides it, and leads it. The education sector in Indonesia is currently affected by changes in modernization, so these changes affect the achievement of educational goals and the development of science at large. Modernization should be a bridge of change to the mindset of teachers and students, and it can be used as a means of building national character from the elementary school to the college level (Andriyani et al., 2021).

If you look at the current state of Indonesian education, it seems that negative influences change the personality of students more than the positive side. These negative influences are far different from the noble norms of the Indonesian nation, and the identity of the Indonesian nation will be lost and replaced by the negative impact of modernization. Currently, we can see that the way of dressing, speaking, and ethics of children still in school is different from the national identity of the Indonesian nation. The ease of internet access should be utilized to expand the treasure of knowledge, but is used for things that are not useful (Julianty et al., 2022).

Therefore, there is another way, that education in Indonesia can be a bulwark against the negative impacts that threaten the resilience of the Indonesian nation. Indonesia is a country with a majority Muslim population. The teachings of Islam can be a foundation for the people of Indonesia to face the current flow of modernization. After all, Islam is a timeless religion, so Islamic teachings can be the answer to avoid the negative impact of modernization. Good religion and education can be a resource in facing the various challenges of the modern era. Understanding these two aspects can be obtained through the educational institutions of Pondok *Pesantren*. The education system built in *pesantren* is not only concerned with cognitive aspects, but *pesantren* also teaches affective aspects to its students so that they have good character to become useful humans when they are no longer in *pesantren*. This provision can be held in response to the current flow of modernization.

The role of *pesantren* will continue to be needed in maintaining national resilience. Especially in the current modern era, Indonesia must be faced with new phenomena that disrupt the stability of the country, especially the education sector. Therefore, the author of this study will explain the role of *pesantren* and the challenges faced by *pesantren* in maintaining national resilience in this modern era. This study will emphasize the role of *Pesantren* in maintaining national resilience. Education and religion are two references in facing the negative impacts of modernization and globalization that can disrupt the stability of Indonesia.

Literatur Review

Pondok Pesantren

Azyumardi Azra said there are several main elements in a *pesantren*, namely Kiyai, *santri*, boarding, mosque, and learning books commonly called yellow books (*turats*) (S. Nasution, 2019). First, Kiyai. The term Kiyai in Javanese is used for three different types of titles, namely the central figure who provides teaching, the most essential element as the founder and determinant of the growth and development of *pesantren*, and the nickname or title given by the community (Dhofier, 2019). The existence of Kiyai in *pesantren* is absolute because he is the central figure who provides teaching and is the most dominant in the life of the *pesantren*. (Siswanto & Yulita, 2019)

The second element is the mosque. a place used to perform prayers and other worship services. In addition, the mosque can be understood as a place of religious education and moral formation (Nata, 2021). The third element is *santri*. *Santri* is one of the important components in *pesantren*, because without *santri*, the *pesantren* will not have a perfect function and meaning. *Santri* are generally divided into two, namely *kalong* and *mukim*. *Santri Kalong* are students who do not stay but return to their respective homes after completing their lessons at the *pesantren* and usually come from areas around the *pesantren*. Meanwhile, *Santri Mukim* are *santri* who stay in the boarding for a while and usually come from areas far from the location of the *pesantren* (Mahdi, 2013). The majority of *pesantren* today require their students to live in the boarding.

The fourth element is the boarding. A boarding or dormitory is a simple place used as a residence for the Kiyai and the students. Apart from being a place for *santri* to live, boarding is a place to train *santri* to develop their skills (Fitri & Ondeng, 2022). The fifth element is *kitab*/ book. *Kitab* or among *pesantren*, called *yellow kitab* is the work of previous scholars on Islamic religious knowledge written in Arabic. In general, the material of classical Islamic books starts from the simplest to the most complex. That way, sometimes a *pesantren* can be recognized by the quality of the material from the classical Islamic books taught (Fitri & Ondeng, 2022).

National Resilience

National resilience can be defined as the resilience of the nation and state in facing multidimensional challenges that interfere with the national interest agenda (Wiswayana & Pinatih, 2020). Another definition explains that national resilience is a dynamic condition of a nation containing tenacity and resilience that can develop national strength in facing all challenges, threats, obstacles, and disturbances that come from within and outside, directly or indirectly endangering the integrity, survival of the nation and state and the struggle to pursue national goals (Amanda et al., 2023).

In general, eight elements help national resilience. The eight elements are called Astagatra. Astagatra is divided into two, namely Tri Gatra and Panca Gatra. Tri Gatra contains aspects of natural resources, geographical areas, and population capabilities. Meanwhile, Panca Gatra contains aspects of ideology, politics, economy, social, culture, and defense and security (Saputra, 2022). The eight elements relate to human nature that require material and spiritual support and the habit of living in groups with the surrounding

environment. These human relationships are as follows: 1) A human's relationship with his God is called religion. 2) A human's relationship with his ideals is called ideology. 3) A human's relationship with power is called politics. 4) A human's relationship with the fulfillment of his needs is called economics. 5) A human's relationship with other humans is called social. 6) A human's relationship with the sense of beauty is called art and culture. 7) humans' relationship with the utilization of nature is called science and technology. 8) A human's relationship with a sense of security is called HanKam (Saputra, 2022). The relationships between humans and their environment are essential to fulfill their needs, namely social welfare and national security.

Method

This research uses a qualitative method. The qualitative method was chosen because the data to be analyzed is not in the form of numbers but written documents so that this method can help the author in answering the research questions that have been formulated. The data found are described descriptively, meaning that the explanation of the research topic is conveyed thoroughly, broadly, and in detail. The data collection technique used is library research. Researchers study, read, and record various kinds of literature related to the role of Islamic boarding schools in maintaining national resilience in the current modern era. The data sources in this study are in the form of books, journals, theses, and other written sources from the internet. Researchers analyze data interactively and continuously until it is completed through three stages, namely reducing data or selecting data based on the topic of explanation. After that, the data is presented in the form of narrative text, charts, and images. Then compile a new conclusion that becomes an answer to this research question.

Results and Discussion

Building the Character of Santri

The role of *Pesantren* as an Islamic education institution in Indonesia is still needed today. Indonesian people have benefited greatly from the existence of *pesantren*. As an Islamic-based educational institution, *pesantren* not only produces *santri* who are experts in the field of religion, but other professions such as entrepreneurs, teachers, writers, doctors, and others are born from the womb of boarding schools. The existence of *pesantren* has three important roles in Indonesia, namely: as a center for the transmission of traditional Islamic sciences, as a guardian and maintainer of the sustainability of traditional Islam, and as a center for the reproduction of useful humans (Mahdi, 2013)

Currently, the Indonesian government encourages educational institutions to develop national character education for their students. Character education is the process of instilling important values in students through learning activities and parental assistance so that students can understand the values instilled in them and can be implemented daily (Fahham, 2013). Initially, character education was taught in the family environment. But as time goes by, not all families pay great attention to their children's character education so these families expect educational institutions in children's character education (Zainuri, 2018). Therefore, academic institutions bear a heavy task in shaping the character of students.

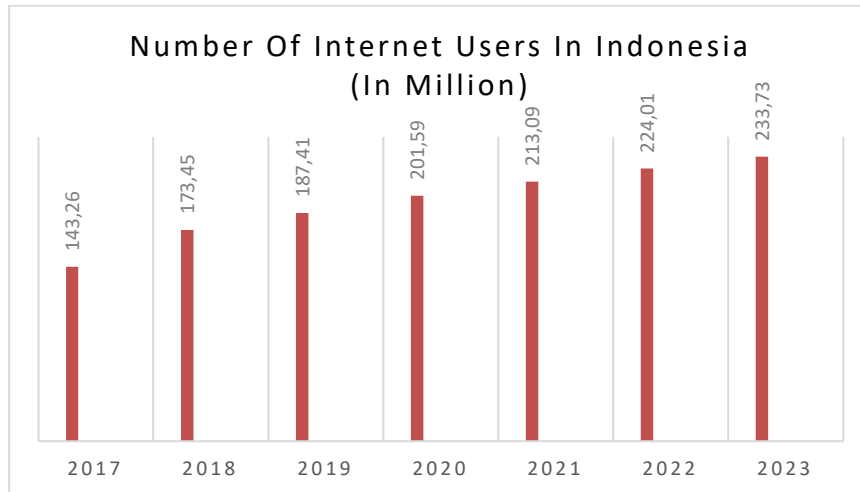


Figure 1. Number of Internet Users in Indonesia
Source: (Wolff, 2023)

The data shows that Internet users in Indonesia increased from 2014 to 2024. In 2024, there will be 185 million internet users in Indonesia and 35% of the 185 million users are Generation Z (born 1997-2012) (Annur, 2024). Gen Z is the majority of internet users in Indonesia, and they are still in junior high school, high school, and college. The use of the internet in everyday life has many positive impacts, especially providing convenience for its users to communicate and transact. However, on the other hand, internet use also has a significant negative impact on users who cannot be wise in its use. For students, the use of the internet greatly impacts their character, which causes social gaps, damages students' mentality due to internet addiction, creates an instant tradition that does not respect the process of their learning development, and others (Andriyani et al., 2021). The negative impacts of the internet will destroy individual students and disrupt the development of Indonesia into a developed country.

The values that underlie the behavior of *santri* life in *pesantren* can be divided into two values, namely essential values and instrumental values. Essential values are values built by *pesantren* leaders, Kiyai, ustadz, which become an integral part of the personality of *santri*. While instrumental values are values that are built from the development of various concepts, thoughts, and mottos of the founders of *pesantren* (Rojak et al., 2021). The essential values built by *pesantren* for their *santri* are simplicity, sincerity, ability to help themselves and others, free spirit and mind, and knowledge. Simplicity is an atmosphere that exists in *pesantren* life, this simple lifestyle will give birth to an egalitarian attitude that does not show behavior that accentuates the material it has. This simple education is taught by organizing *santri* clothes, tidying up *santri* sign pieces, eating with the same side dishes, and others.

Another essential value is discipline. Discipline is the spirit of *pesantren* and also the most effective means in the education process in *pesantren*. In *pesantren*, all aspects must be carried out with full discipline, starting from worshipping, dressing, behaving, and even speaking, there are rules. One of the aspects that causes the deterioration of the character of students in Indonesia today is the excessive use of smartphones, and not according to their needs. One of the rules in *pesantren* in general is that *Santri* are prohibited from bringing

electronic devices (smartphones) or laptops while living in *pesantren*. Therefore, one problem of modernization that destroys the character of students in Indonesia can be overcome through regulations in *pesantren* institutions.

Several elements need to be considered in developing a strategy for implementing character education for students, including the education system, the curriculum used, and the activities carried out. We need to know, in Indonesia, there are three types of *pesantren*, namely traditional/ salafi *pesantren*, modern *pesantren*, and modern traditional mixed *pesantren*. The education system in traditional *pesantren* still uses a classical system, where *santri* are focused on learning religious sciences only, and the learning method is based on the kitab turats (yellow books). Whereas in modern *pesantren*, *santri* learn using a modern class-based system. The learning methods used are delivered using English or Arabic. Whereas in modern traditional *pesantren*, the education system used is mixed. *Santri* will be taught religious sciences through the sorogan method or ngalogat kitab turats. And not only religious sciences, *santri* will also be directed to study general sciences in public schools, not far from the *pesantren* environment. *Pesantren* and schools are not in the same institution, but both will work together so that the rules that apply in *pesantren* are still implemented in schools.



Figure 2. *Santri* are learning by computer

Source: (Jumalik, 2024)

Pesantren are not anti-the development of technology in this modern era, technological developments are utilized by *pesantren* according to the needs of *pesantren* to adapt to the situation of the times and to maintain the continuity of education in *pesantren*. The use of communication tools such as computers and laptops to develop the potential of *santri* in editing, writing, photography, and others. Technological developments are also used by *pesantren* in carrying out their administrative systems, such as new *santri* admission activities published through social media, *santri* activities published through YouTube media, and others. Therefore, the use of technology in this modern era must be based on a wise attitude and following our needs in using it, this is exemplified by *pesantren* today.

The integration of modern science with religious sciences is one of the *pesantren* strategies in adapting to the demands of the times. The curriculum is adjusted to the needs

of *santri* and the demands of the times so that this adjustment can be a *pesantren* strategy in maintaining national resilience. As stated above, *pesantren* do not only direct their *santri* to study religious sciences such as fiqh, Aqidah, nahwu, and so on, but *santri* are also directed to study general sciences such as mathematics, physics, chemistry, economics, and so on in public schools that have been provided by *pesantren* or in schools outside the *pesantren* environment. Like schools in general, *santri* will study at school from 7 a.m. to 2 p.m., and after that *santri* will return to the dormitory to continue learning religious sciences.

Therefore, many *pesantren* graduates have successfully implemented the knowledge gained in *pesantren* in maintaining Indonesia's national resilience. The learning taught and good habits trained in Islamic Boarding Schools certainly aim to produce students who are beneficial to the country and nation. In this case, *pesantren* plays a role in maintaining Indonesian ideological values through the curriculum mechanism and activities taught. The state ideology as a fundamental foundation for the lives of citizens must face challenges due to the rapid modernization of the current. However, Islamic boarding schools will remain important actors in maintaining current and future ideological values.

Developing the Social Environment

Modernization is a new term in a long process of social change, in which less developed societies obtain less good standards than more developed societies (Kariyanto, 2020). Modernization is a state of change in the values, institutions, and perceptions of traditional societies toward industrial and urban societies (Andriyani et al., 2021). Astagatra or the eight elements that help maintain national resilience rest on the social conditions of society and the ability of society to face the current modern era. These eight elements relate to human nature, which requires material and spiritual support and the habit of living in groups with the surrounding environment.

The modern world, which produces many extraordinary stories about progress, material success, development of science and technology, does not seem to provide strong provisions for life, so modern society is lost in its progress and modernity. Behind the glorified modernization, there is a symptom called "The Agony of Modernization". This symptom is reflected in the increasing number of crimes and is accompanied by widespread acts of violence in social life (Yuliawati et al., 2023). Syahrin Harahap explains the negative impact of modernity on social civilization, namely 1) Poverty of spiritual values, 2) Humans change their status from spiritual beings to material beings because lust controls them, 3) the role of religion is shifted only for the hereafter and private affairs, 4) the emergence of individualistic attitudes, 5) the occurrence of existential frustration (Hendri, 2020).

Historically, *pesantren* was built to be a place for studying Islam and also for developing the social life of the surrounding community. During the colonial era, *pesantren*, *santri* and the community around the *pesantren* were involved in fighting the invaders as we know in the November 10 incident in Surabaya. The role played by *pesantren* in maintaining the community environment is still needed until this modern era. The development of the times has led to the development of challenges faced by society. During the colonial era, Indonesian people had to be able to face challenges such as the cruel behavior of the colonizers, forcing

people to work without pay, and worshipping the God worshipped by the colonizers. In the modern era, Indonesian society is faced with different and more complex challenges.

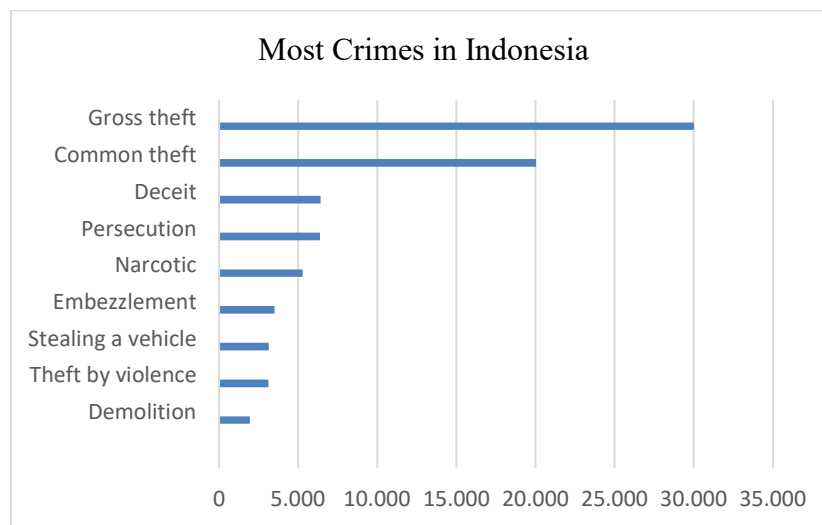


Figure 3. Most prominent crime in Indonesia
Source: (Annur, 2023)

The negative impacts of modernization have been mentioned above. People in the modern era are experiencing a poverty of spiritual values and are turning into material beings. Indonesia is a country that is considered to have high spiritual values in its social order. Local cultures born from spiritual values have existed since the time of our ancestors. One example is the culture of *gotong royong*. *Gotong royong* is a communal community activity carried out to solve a problem such as cooperation to clean the home environment, cooperation to maintain village security, and others. Various benefits can be felt from this cooperation culture, but currently, this culture is only implemented in some areas and even the scale is getting smaller. The loss of local cultures such as *gotong royong* is also caused by individualistic attitudes born as a result of modernization.

Changes that occur in society due to modernization can affect social values, social norms, patterns of social behavior, social structure, social interactions, and others (Hatuwe et al., 2021). *Pesantren* in its journey has several social goals, one of which is to help improve the social welfare of the environmental community in the context of nation-building efforts (Fakhrudin et al., 2020). This goal is still a guide for *pesantren* in playing a role in nurturing the surrounding communities in particular and Indonesian society in general. In its implementation, *pesantren* should cooperate with community leaders (RT, RW, and Lurah) to build a harmonious community together.

However, in facing the challenges of today's modern era, people need spiritual awareness and intellectual intelligence. These two things can be obtained from *pesantren* leaders, Kiyai, Ustadz, and even *Santri*. Kiyai in social life is seen as an intelligent, wise, patient, and visionary figure. This view of the community makes them respect the figure of a Kiyai. This is where the Kiyai plays a role in guiding the community to be able to uphold spiritual values, and local cultural values so that people are not negatively affected by

modernization. When good values have been held firmly by the community, there will be a reciprocal relationship (Symbiosis Mutualism) between the *pesantren* and the community.

For example, the *pesantren* is building a new building facility for the new residence of the students, this construction requires many workers so that the results can be felt more quickly. If the community's awareness has grown, then, without being ordered or invited, the community will volunteer to help with the construction, both physical, moral, and material assistance. Another bad symptom of modernization is the increase in crime rates and widespread violence in social life. These conditions will occur in areas where the level of public awareness is low. Violent criminal acts are the result of a life that is not to the liking of the criminals. Not only educational, cultural, and social aspects are considered by *pesantren*. *Pesantren* are also involved in advancing the community's economy.

The role of *pesantren* in advancing the economy can be seen in the activities carried out by *santri* daily. In their daily lives, *santri* needs to eat, wash clothes, buy snacks, and so on. These activities become opportunities that can be utilized by the community to fulfill their economic aspects. The *pesantren* will collaborate with the surrounding community in supplying the needs of these students. In providing food, the *pesantren* will recruit the community to provide food for the students. Likewise, in the laundry facility, students who do not wash their clothes can use the laundry services provided by the *pesantren* from its cooperation with the surrounding communities.

And finally in terms of selling snacks, snacks. In addition to the *pesantren* having its own private cooperative, the *pesantren* will also provide maximum opportunities for people who want to sell various kinds of snacks, and snacks that can be purchased by the students. Many people depend on the students in the boarding school for their economy. This can be proven during the pandemic in 2020. In one of the studies on "The Role of *Pesantren* in Economic Empowerment during the Pandemic", the researcher interviewed a pedicab driver at *Pesantren* Bahrul Ulum Tambakberas Jombang, the pedicab driver said, "*When the students of the pesantren are quiet, go home, then there is no income at all. This pandemic makes it difficult to earn money, even money for daily meals is very difficult to get*" (Rahmatika & Abimanyu, 2021). The interview is proof that many people depend on the economic life of the *santri* who live in *pesantren*.

In this modern era, job competition is getting tighter, individual abilities must be better than others so that the level of difficulty in finding work is getting higher. One of these challenges can be overcome by *pesantren* in collaborating to employ the surrounding community to provide the needs of their students. This policy is proof that *pesantren* play an important role in maintaining the social, cultural, and economic aspects of the community, which are part of national resilience.

Conclusion

Education and religion are two references that can be used in facing the negative impacts of modernization and globalization. These two references can be obtained from *pesantren*. The role of *pesantren* in maintaining national resilience in the educational, social, cultural, and economic fields is still felt today. Smartphone addiction, and mental health issues due to negative content due to technological developments are examples of two

negative impacts of modernization that can be anticipated by *pesantren* by fostering a sense of simplicity, sincerity, and discipline in students. Social changes that occur due to modernization are also felt by the community, causing individualistic attitudes and making humans material creatures. The increase in crime and violence is also a challenge in today's modern era. Through their policies, *pesantren* nurture the community to stick to social values based on spirituality. Not only that, but the *pesantren* also employs the surrounding community to help *pesantren* supply the needs of *santri*, and *pesantren* also invites people who want to sell goods, food, drinks, and other needs of the students so that the community can feel the positive impact in the economic field from the existence of the *pesantren*. These roles make *pesantren* an institution that is actively involved in maintaining national resilience in today's modern era.

Acknowledgements

Thanks to the colleagues for sharing, discussing and providing very useful comments to improve the manuscript.

Conflict of Interests

There are no disclosed conflicts of interest for the authors. We certify that the submission is unique and has not been considered by another publisher.

Ethical Considerations

Sources of this research (articles, books, research papers, and scientific forum proceedings) are all copyright-free.

Disclaimer

The views and assumptions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

REFERENCES

- Amanda, M. D., Metalin, A., Puspita, I., Imanda, F. A., Maulana, R., & Santoso, G. (2023). Kontribusi Masyarakat dalam Perspektif Ketahanan Nasional Indonesia di Era Digital. *Jurnal Pendidikan ...*, 02(03), 45–63. <https://jupetra.org/index.php/jpt/article/view/1049%0Ahttps://jupetra.org/index.php/jpt/article/download/1049/360>
- Andriyani, Y., Husein Arifin, M., & Wahyuningsih, Y. (2021). Pengaruh Modernisasi Terhadap Perilaku Siswa Sekolah Dasar. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 7(02), 268–278. <https://doi.org/10.36989/didaktik.v7i01.232>
- Annur, C. M. (2023). *Pencurian, Kejahatan Paling Banyak di Indonesia Sampai April 2023*. Databoks. <https://databoks.katadata.co.id/demografi/statistik/2ee8ddaddfcb062>
- Annur, C. M. (2024). *Ada 185 Juta Pengguna Internet di Indonesia pada Januari 2024*. Databoks.

- <https://databoks.katadata.co.id/datapublish/2024/02/27/>
- Dhofier, Z. (2019). *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*. LP3ES.
- Dirjen Pendidikan Islam. (2023). *Jumlah Pondok Pesantren Menurut Tipe*. Kemenag RI. <https://satudata.kemenag.go.id/dataset/detail/jumlah-pondok-pesantren-menurut-tipe>
- Fahham, M. A. (2013). Pendidikan Karakter Di *Pesantren*. *Edupedia*, 29–45. <https://doi.org/10.35316/edupedia.v2i2.325>
- Fakhrudin, B., Mareta, D. N., Puspita, T. A., Hamer, W., Sosial, P., Menyimpang, P., & *Pesantren*, P. P. (2020). Peranan Pondok *Pesantren* Sebagai Lembaga Pengendalian Sosial Masyarakat Kota Metro. *Social Pedagogy: Journal of Social Science Education*, 1(1). <https://e-journal.metrouniv.ac.id/index.php/social-pedagogy>
- Fitri, R., & Ondeng, S. (2022). *Pesantren Di Indonesia: Lembaga Pembentukan Karakter*. *Al Urwatul Wutsqa: Kajian Pendidikan Islam*, 2(1), 42–54. <https://journal.unismuh.ac.id/index.php/alurwatul>
- Hatuwe, R. S. M., Tuasalamony, K., Susiati, Masniati, A., & Yusuf, S. (2021). Modernisasi Terhadap Perubahan Sosial Masyarakat Desa Namlea Kabupaten Buru. *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 8(1), 84–96. <https://doi.org/10.31604/jips.v8i1.2021.84-9>
- Hendri, N. (2020). *Modernisme Kaum Milenial: Studi Pemikiran Mahasiswa di Ranah Minang* (Edisi Pert). Kencana.
- Julianty, A. A., Dewi, D. A., & Furnamasari, Y. F. (2022). Pengaruh Globalisasi Terhadap Eksistensi Identitas Nasional Bangsa Indonesia Saat ini. *Edumaspul: Jurnal Pendidikan*, 6(1), 964–968. <https://doi.org/10.33487/edumaspul.v6i1.2442>
- Jumalik, M. (2024). *Santri, Literasi Digital, dan Pendidikan Karakter*. Ponpes Daar El-Qalam 3. <https://www.daarelqolam3.sch.id/santri-literasi-digital-dan-pendidikan-karakter/>
- Kariyanto, H. (2020). Peran Pondok *Pesantren* dalam Masyarakat Modern. *Jurnal Pendidikan "Edukasia Multikultura"*, 2(2), 22–23. <https://ejournal.iainbengkulu.ac.id/index.php/multikultura/article/view/4646>
- Mahdi, A. (2013). Sejarah Dan Peran *Pesantren* Dalam Pendidikan Di Indonesia. *Jurnal Islamic Review*, II(1), 1–20.
- Nasution, R. D. (2017). Pengaruh Modernisasi dan Globalisasi terhadap Perubahan Sosial Budaya di Indonesia. *Jurnal Penelitian Komunikasi Dan Opini Publik*, 21(1), 30–42.
- Nasution, S. (2019). *Pesantren: Karakteristik dan Unsur-Unsur Kelembagaan*. *Tazkiya: Jurnal Pendidikan Islam*, VIII(2), 126–127. <https://doi.org/http://dx.doi.org/10.30829/taz.v8i2.575>
- Nata, A. (2021). Peran dan fungsi masjid di Indonesia dalam perspektif pendidikan Islam. *Ta'dibuna: Jurnal Pendidikan Islam*, 10(3), 414. <https://doi.org/10.32832/tadibuna.v10i3.5203>
- Rahmatika, A. N., & Abimanyu, B. (2021). Peran Pondok *Pesantren* dalam Pemberdayaan Sosial Ekonomi. *At-Tauzi: Jurnal Ekonomi Islam*, 22(2), 1–12.
- Rojak, M. A., Solihin, I., & Naufal, A. H. (2021). Fungsi Dan Peran Kepemimpinan Kiai Dalam Pengembangan Pondok *Pesantren* Di Pondok *Pesantren* Sukamiskin Dan

- Miftahul Falah Bandung. *Manazhim : Jurnal Manajemen Dan Ilmu Pendidikan*, 3(1), 83–109.
- Saputra, I. (2022). Dampak Masyarakat 5.0 Terhadap Ketahanan Nasional. *At-Tarwasul*, 1(2), 93–100. <https://doi.org/10.51192/ja.v1i2.211>
- Siswanto, I., & Yulita, E. (2019). Eksistensi *Pesantren* Dengan Budaya Patronase (Hubungan Kiai Dan *Santri*). *MITRA ASH-SHIBYAN: Jurnal Pendidikan Dan Konseling*, 2(1), 87–107. <https://doi.org/10.46963/mash.v2i1.27>
- Sulistiyani, Y. A. (2018). Strategi Implementasi Bela Negara Dalam Upaya Meningkatkan Ketahanan Ideologi Bangsa. *WIRA: Media Informasi Kementerian Pertahanan*, 71(55).
- Wiswayana, W. M., & Pinatih, N. K. D. A. (2020). Pandemi Dan Tantangan Ketahanan Nasional Indonesia: Sebuah Tinjauan Kritis. *Jurnal Kajian Lemhannas RI*, 8(2), 104–112.
- Wolff, H. N. (2023). *Number of Internet Users in Indonesia*. Statista. <https://www.statista.com/statistics/254456/number-of-internet-users-in-indonesia/>
- Yuliawati, Asnamawati, L., Herawati, I. E., Resti, S. N. E., & Nurmalia, A. (2023). Kajian Teori Modernisasi: Komunikasi Pendidikan Untuk Pembelajaran Mandiri di Era Revolusi Industri. *Jote*, 5(2), 309–320. <http://journal.universitaspahlawan.ac.id>
- Zainuri, A. (2018). Pendidikan Karakter Di Keluarga. *Tadrib: Jurnal Pendidikan Agama Islam*, 4(2), 260–279. <https://doi.org/10.19109/tadrib.v4i2.2524>