



## **ADAPTATION OF *SANTRI* IN THE ISLAMIC RELIGIOUS EDUCATIONAL CULTURE**

**Imam Bukhori**

Universitas Islam Malang

*imambukhari@gmail.com*

**Yaqub Cikusin**

Universitas Islam Malang

*yaqubcikusin@unisma.ac.id*

### **Abstract**

The objectives of the study are to describe, understand and analyze the Islamic religious educational culture at PZH Genggong which includes: the values and customs of Islamic religious educational culture at PZH Genggong; the stages of the adaptation process by new *santri* in the Islamic religious educational culture at PZH Genggong; and the Multicultural Islamic Education model on the adaptation of *santri* in Islamic religious educational culture at PZH Genggong. In this study used a qualitative approach with ethnographic methods. Data collection was carried out through participant observation, in-depth interviews and documentation. Data analysis using interactive Miles-Huberman data analysis model and Spradley ethnographic analysis. The results of the study show that the values in PZH Genggong are accumulated in the *Satlogi Santri* and the *Sembilan Budi Utama Santri* (Nine Main Virtues of *Santri*), all of which include in moral, religious and scientific values. These values are then expressed in structured customs of *yaumiyyah*, *usbu'iyah*, *syahriyyah*, and *sanawiyyah*. And the process of adaptation of *santri* in PZH Genggong culture goes through several stages of the process including physical and psychological preparation before boarding (preparation for change), living in *boarding school* is fun (phase 1 -honeymoon), not feeling at home in *boarding school* (phase 2 - frustation), the learning to be a good *santri* (phase 3 - readjustment), and the last is becoming a *santri* of PZH Genggong (phase 4 -resolution). The multicultural Islamic education model through the process of adaptation of *santri* to the culture of PZH Genggong consists of the main values that exist in PZH Genggong which are accumulated in the *Satlogi Santri* and the Nine Main Virtues of *Santri*, the social structure of PZH Genggong consists of individuals and society, environment and customs, social interaction, the process of adaptation which is the process of adjusting the *santri* to the values and customs of PZH Genggong, occurs and the social function as the output of the process of adaptation of *santri* in the culture of PZH Genggong is the transformation of the values of *Satlogi Santri* and Nine Main Virtues of *Santri* which is then expressed in the customs of the *santri* so that there is social harmony in the life of the *santri* at PZH Genggong.

**Keywords:** *Adaptation, Santri, Islamic, Educational*

## A. Introduction

*Pesantren* (Islamic boarding school) Zainul Hasan Genggong Probolinggo, which is next will be abbreviated as PZH Genggong, located in Karangbong Village, Pajarakan District, Probolinggo Regency, as usual, Islamic boarding schools are a separate entity which is part of the socio-cultural system of Indonesian society. Islamic boarding schools existed even before the Republic was founded. Therefore it is not surprising that boarding school have unique values and customs, which are not the same between boarding school and the surrounding community, or one boarding school with another. In several strategic places that can be seen by *santris*, guardians of *santris*, pilgrims and guests, banners are stuck with the words *Satlogi Santri* PZH Genggong containing S (*Sopan Santun*/Politeness) A (*Ajeg/Istiqomah*/constancy) N (*Nasehat*/Advice) T (*Taqwallah*/Piety to Allah) R (*Ridlallah*/God Blessing) I (*Ikhlas Lillahi Ta'ala*/Sincere Only for Allah), and the Nine Main Virtue of Santri including Piety to Allah, Politeness, Honesty, Disiplin, Trust, Responsibility, Love of Knowledge and Worship, Respect for Teachers and Parents and Visionary, displayed in several corners of the boarding school, in the entrance gate, at Zainul Hasan's PIP office and taped to the walls of the *santri* dormitory. The activities at PZH Genggong started early in the morning at around 03.00 WIB and ended at around 22.00 WIB. All *santris* have an obligation to carry out boarding school activities and are obliged to uphold the values that exist in the boarding school. New *santris* are no exception. New *santris* at PZH Genggong usually come at the end of the second week of Shawwal. But recently, the arrival of new *santris* has adjusted to the educational calendar set by the government, at July, according to the school calendar.

For new *santris*, when they enter the Islamic boarding school they will automatically enter a new environment, a new atmosphere, new customs that they are completely unfamiliar with. The new *santris* will interact with the values and customs that exist at PZH Genggong. When *santris* interact with the values and customs that exist in PZH Genggong, a process called adaptation occurs. In order for *santris* to feel comfortable, they must be able to interact well between themselves and their new environment. The existence of this interaction then causes changes in the *santris*, both in terms of lifestyle, values, *habits* in daily life, it could even be a change in their language and cultural identity. The adaptation of *santris* to the *boarding school* culture is a long-term process of adjusting to and finally feeling comfortable with the *boarding school* environment.

Many individual characteristics of the *santri*, including age, level of readiness, aspirations and expectations, influence how well a *santri* adapts to the boarding school environment. The thing that cannot be avoided when a new *santri* enters a boarding school is pressure due to feelings of not fitting in with the boarding school environment, so the response that usually arises from him is to look for things that can be used as reasons for adjustment. The process of self-adjustment of the *santri* is a description of the psychic disturbance of the attitude and behavior of the *santri*, which is rooted in the culture where he came from before. And usually a *santri* will be able to adjust to the cultural patterns in the boarding school environment at a significant level thanks to group support, official recognition of a new identity and the presence of other parties as substitutes for friends in the area of origin.

Based on the descriptions above, the researcher concludes that new *santris* when they enter the PZH Genggong environment will try to adapt so they can live and study comfortably and safely at PZH Genggong even though it requires effort and will face several obstacles in the adaptation process. *Santri* with various backgrounds will interact with the new environment, with the new culture that exists at PZH Genggong. And this research try to explore the construction of Islamic religious educational culture at PZH Genggong which includes the values of Islamic religious education and customs at PZH

Genggong, and the process of *santri* adaptation in the Islamic religious educational culture at PZH Genggong as well as the Multicultural Islamic Education model on the adaptation of *santri* in the Islamic religious educational culture at PZH Genggong.

The concept of culture, is understood as something much more diverse and applicable, relatively until recently, in its basic, sustainable form. Although culture is a familiar term, which includes tradition and is carried out as a whole to find out one's way of life, beliefs, rituals and habits, it is not something that is common to understand culture. Social scientists, according to Jenks (2004), are then more inclined to understand culture as a 'set of behaviors' that denotes more specific concepts such as value systems, belief structures, value orientations, or even more sensitive issues such as ideology.

With regard to Islamic Religious Education in Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education Chapter I Article 1 paragraph 2 and paragraph 4, Regulation of the Minister of Religion of the Republic of Indonesia Number 13 of 2014 concerning Islamic Religious Education in article 3, and Ministerial Regulation Religion of the Republic of Indonesia Number 13 of 2014 Concerning Islamic Religious Education Chapter I Article 1, it can be concluded that religious education institutions are education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and/or become experts in religious knowledge and practice their religious teachings, and specifically mentions that Islamic religious education consists of *boarding school* and *Dayah* (Islamic Boarding Schools). And furthermore in the Law of the Republic of Indonesia Number 18 of 2019 Concerning Islamic Boarding Schools Chapter I Article 1 it is also explained that "*Boarding school, Dayah, Surau, Meunasah*, or other designations hereinafter referred to as Islamic Boarding Schools are community-based institutions established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety to Allah SWT, cultivate noble character and uphold the Islamic teachings of *rahmatan lil'alam* which is reflected in the attitude humble, tolerant, balanced, moderate, and other noble values of the Indonesian nation through education, Islamic da'wah, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia.

In simple terms, Wahid (2010) says that *boarding school* is a place where *santri* live. This shows that the *boarding school* is a totality of educational environment in its overall meaning, as a laboratory of life, a place where *santris* learn to live and socialize in its various aspects, and also teaches Islamic religious knowledge through the study of *kitab kuning* and other sciences, where the *santris* live in dormitories in the boarding school complex. And according to Geertz (2014), the culture of the *boarding school* can be described as a pattern of values, rituals, myths and habits formed through the process of the long journey of the *boarding school*, or it can also be interpreted as a behavior, values, attitude of life and way of life to make adjustments to the environment as well as a way of looking at a problem and solving the problem. And the *boarding school* culture basically includes values, behavior, customs that are deliberately created in *boarding school* with the aim of coaching, education so that the goals set by the *boarding school* can be achieved. *Boarding school* culture, therefore, has functions including: a) as an identity, an image of an institution that distinguishes it from other *boarding school* which is formed by various factors such as history, conditions, value systems and social systems that exist in the *boarding school*; b) as a source of inspiration, pride and resources in determining the direction of the *boarding school's* policies; c) as a pattern of behavior that determines the boundaries of behavior that have been determined and mutually agreed upon by all *boarding school* members; d) as a mechanism for adapting to changes that occur in the environment in order to comply with various demands of the times and increase effectiveness and flexibility as well as continue to innovate so as to be able to keep pace

with developments; and e) as values in self-actualization based on belief and giving meaning to behavior, work and service to others and to God.

In addition, based on an evolutionary approach to culture, there is also the view that culture is an adaptive system. Which assumes that social transformation in society must involve derivative components, namely the concept of adjustment and adaptation. Cultural adaptation, as expressed by Kim (2001), is a dynamic process when a person moves to a new, unfamiliar environment, or a changing cultural environment, in order to determine and maintain a balance in a relative, two-way, and functional relationship between oneself and the environment - the environment.

According to Kim (Ruben and Stewart, 2013) in cultural adaptation an individual will go through a cultural adaptation process which includes: a) preparation for change, the phase when a person is still in his original condition and prepares everything, from physical to mental endurance, including the communication skills possessed to be prepared, which will be used in his new life; b) phase-1 honeymoon, is the phase when a person is in a new environment and feels that he can adapt to a new culture that is fun because it is full of new people, as well as new environments and situations; c) phase-2 frustration, is a phase of fascination for new things from a person slowly starting to turn into frustration, even hostility due to unfamiliar circumstances becomes 27 times more visible; d) phase-3 readjustment, is a phase marked by a person's readjustment process to start looking for ways to overcome their frustration; and e) phase-4 resolution, is the last resort a person takes as a way out of the discomfort he feels. In the resolution phase, there are several things that individuals can choose from. First, many people regain a level of balance and comfort, developing meaningful relationships and an appreciation for the new culture (full participation). Second, there are people who cannot fully accept the new culture, but they can find good ways to solve problems in order to achieve their goals adequately (accommodation). Third, is trying to deal with everything that makes newcomers feel uncomfortable (fight). Fourth, is when an entrant fails in the continuation of the readjustment level, thus withdrawing from the situation (flight). And the output of the adaptation process allows two responses, namely adaptive and/or mal-adaptive responses. Adaptive response is a behavior, response or reaction that is seen in the attitudes and movements of a person's self and social maturity in carrying out general daily activities according to age and related to the culture of the group in which he lives. On the other hand, a mal-adaptive response is a response or reaction of someone who cannot adapt and proceeds to carry out goals related to self-sustainability and development as well as excellence according to culture and environment.

## **B. Research Methods**

This research uses a qualitative type based on two reasons. First, the problem studied in this research is the adaptation of *santris* in the Islamic religious educational culture at PZH Genggong which requires some actual field data. Second, because it is based on the interrelationship of the problem being studied with a number of primary data from the research subject which cannot be separated from the daily life of the *santri* at PZH Genggong. The research approach uses ethnography to describe and analyze various cultural groups with the aim of interpreting various patterns of behavior, beliefs and language that have developed over time which involve long observations of a group, in which the researcher is involved in the daily life of the respondents. or through one-on-one interviews with members of the group. And in this study the presence of researchers acted as instruments as well as data collectors who went to research locations to seek information through observation, interviews and documentation studies. In this study, the

researcher used a person-to-person approach, meaning that during the research process there would be more contact with people around the research location, at PZH Genggong.

As for research subjects, are people who were interviewed, observed in research as targets and understand the problem. The research subjects in this study were six new *santri* at PZH Genggong. While the determination of informants in this study used a purposive sampling technique, so that the size of the sample was determined by the consideration of obtaining information. Sampling is considered adequate when it reaches the saturation point. So that the collection of data from respondents is based on the provisions or saturation of the data and information provided. As for the informants, the research included caregivers, administrators and several alumni and *santri* guardians.

The data analysis technique used in this study is the data analysis technique of the Spradley model, those are domain analysis, taxonomic analysis, component analysis and cultural theme analysis (Spradley 2007). In addition, the data analysis technique used in this study is an interactive analysis model consisting of three activity flows that occur simultaneously, namely through the process of data collection, data reduction, data presentation and drawing conclusions (Miles and Huberman, 1992). And to test the validity of the data in the results of this study using various techniques including triangulation, member checks and expert opinions.

## **C. Discussion**

### **1. The Islamic Religious Educational Culture at PZH Genggong**

#### **a. Satlogi Santri and The Nine Main Virtues of Santri as Main Values of Islamic Religious Educational Culture Based on Moral, Religious and Scientific Values at PZH Genggong**

*Satlogi Santri* is the main value in PZH Genggong. *Satlogi* comes from two words, namely *sat* and *logos*. *Sat* is a word from Sanskrit which means 6 (six)) and *logos* which means words or thoughts expressed in words, reasoning or meaning and can also mean knowledge. Based on this meaning, it can be interpreted that the *Satlogi Santri* PZH Genggong is the six main ideas, an acronym for the word "*santri*" which consists of six letters, those are S (*Sopan Santun*/Politeness) A (*Ajeg/Istiqomah*/constancy) N (*Nasehat*/Advice) T (*Taqwallah*/Piety to Allah) R (*Ridlallah*/God Blessing) I (*Ikhlas Lillahi Ta'ala*/Sincere Only for Allah). And the construction of these values is formulated as the characteristics of *santri* and alumnus of PZH Genggong, and is believed to be a force capable of building and forming extraordinary character, integrity and exemplary in the life of society, nation and state which was initiated by KH. Hasan Saifouridzall and codified since 1989. And the Nine Main Virtue of *Santri* is an affirmation of the *Satlogi Santri*. The Nine Main Virtues of *Santri* include *Taqwallah*, Politeness, Honesty, Trust, Discipline, Responsibility, Love of Knowledge and Worship, Respect for Teachers and Parents, and Visionary, which was

formulated by KH. Moh. Hasan Mutawakkil Alallah, on 10 Muharrom 1341 H coinciding with 27 December 2009

As it is understood that the culture of Islamic boarding schools will never be separated from the founders and caretakers. Therefore, the founders and caretakers of Islamic boarding schools must have a vision, mission and goals in implementing Islamic boarding schools. Every *boarding school* founder views and responds to the environment around him in accordance with the values that exist in his life, the social background of the environment in which he develops, and the educational background he has been involved in.

The dominant values contained in the *Satlogi Santri* and the Nine Main Virtues of *Santri* PZH Genggong can be categorized into 3 main values. And if analyzed further, the values of the *Satlogi Santri* and the Nine Main Virtues of the *Santri* will fall into the category of moral values, religious values and scientific values. Moral values are values that refer to and are related to good and bad, right and wrong actions which form the basis of teachings or descriptions of the behavior of human life and society. This moral value is intended so that in behaving, *santris* always adhere to the ethical norms that apply in society. The moral values contained in the *Santri Satlogi* are S (*Sopan Santun*) A (*Ajeg/Istiqomah*) N (*Nasihat*), and those contained in the Nine Main Virtues of *Santri* include Politeness, Trustworthiness, Discipline, Honesty, Responsibility Respect for Teachers and Parents. Religious values are values that originate from belief in God that is in a person and are expressed in attitudes, behavior in carrying out religious orders as a whole in everyday life on the basis of faith and personal responsibility later in the last day. This religious value aims to educate *santris* to always remember Allah in accordance with Islamic religious guidance. Religious values reflected in the *Satlogi Santri* include T (*Taqwallah*) R (*Ridhallah*) I (*Ikhlash Lillahi Ta'ala*). While in the Nine Main Virtues of *Santri* it is reflected in Taqwallah, and Love of Worship. And the scientific values which are reflected in the Nine Main Virtues of *Santri* are Love of Knowledge and Visionary. The scientific value is shown by being curious, being objective, critical, creative, open-minded and sensitive to the environment. And this value is intended so that *santris* are always not reckless, willing to analyze and be creative, innovative, open to new and better things, while still relying on the good values that have been set by their predecessors. Apart from that, in the scientific field, especially Islamic sciences, PZH Genggong upholds genealogies or scientific sanad and terekat sanad.

The values of *Satlogi Santri* and the nine main values of the *santri* are a form of culture at PZH Genggong, which according to Jenks (2004), are value systems, belief structures, value orientations, or even more sensitive issues such as ideology. This is also in accordance with the opinion of Pelly (1994) which states that value is something abstract, which is used as a guideline and general principles in acting and behaving. Also in accordance with the opinion of Koentjaraningrat (1990) who argued that cultural values are the conceptions that exist in the minds of most people regarding things that are considered very noble, used as orientation and reference in action.

**b. *Yaumiyyah, Usbu'iyah, Syahriyyah and Sanawiyyah* Activities: Structure of Islamic Religious Educational Customs at PZH Genggong**

Customs in the world of education are activities and behaviors that are done repeatedly and continuously. In educational activities at PZH Genggong educational customs are carried out as a conscious and planned effort to create a learning atmosphere and learning process so that *santris* actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills. needed by himself, society, nation and state. The customs that exist in PZH Genggong are summarized in four activities, those are *yaumiyyah, usbu'iyah, syahriyyah* and *sanawiyyah*.

*Yaumiyyah* activities are daily activities carried out at PZH Genggong. Santri start activities early in the morning starting with congregational tahajjud and witr activities, which are *sunnah muakkad* for *santris* PZH Genggong. After that, the morning prayer together is an obligation for the santri and is led by the caretaker alternately. After the dawn congregation, continued with the recitation of the salafiyah book and the Duha prayer in congregation. For *santri* of SMP/MTs or SMA/MA equivalent then carry out learning at their respective madrasas or schools from 07.00 to 13.00 WIB. Meanwhile, those studying at the Hafshawati Zainul Hasan and MA Superior High Schools. Hafshawati Zainul Hasan's model, *santri* will study in these educational units from 07.00 to 13.00WIB and resume at 14.00 to 15.00 WIB. For *santri* who are pursuing higher education, both at UNZAH, STIH, and Ma'had Aly, they adjust to the lecture schedule at their respective campuses. Dzuhur prayers in congregation are carried out in accordance with the prayer time schedule that applies at PZH Genggong. For *santri* who are still in madrasas or schools, between 13.00 and 14.00 hours, *santri* are required to perform midday prayers in congregation with small groups by *santri*. For

Asr prayer, carried out according to the schedule of applicable prayer times and for *santris* who still have activities at the madrasa or school until 16.00 WIB, they carry out the Asr prayer in congregation between 16.00 to 16.30 WIB, and are carried out in small groups. After completing the Asr prayer, continued the recitation of the Salafiyah book until just before maghrib time. The Maghrib prayer, like the dawn prayer, is a prayer that must be performed in congregation by *santris* without exception, followed by guidance on reciting the Qur'an and Isha prayers in congregation. After Isya' *santris* who attend junior high school, high school, vocational school have a little time to rest until 20.00 WIB. Santri will continue studying and attending Madrasah Diniyah until 21.00 WIB. As for the *santris* studying at MTs or MA they will follow the tutoring of the salafiyah book. The activities of the *santris* at PZH Genggong end at 22.00 WIB and then the *santris* carry out independent activities, either doing school assignments or just sitting around chatting and continuing to rest.

*Usbu'iyah* activities are activities that are carried out once a week, including every Monday night and Tuesday, after the Isya prayer, *santris* are required to attend the sunnah tasbih prayer in congregation, followed by wiridan and read the mujiyat letters, namely Surah Al-Sajdah, Surah Yaa Siin , Surah Al-Dukhaan, Surah Al-Mulk, and closes with prayer. Before reading the munjiyat letters, it must first begin with tawassul or fatihatul munjiyat. After the activities at the mosque, the *santris* return to their respective areas to carry out the next activity, namely the practice of khitbah. Deliberations on salafiyah book material are held for *santris* studying at MTs and MA. While the thematic discussions were carried out by *santris* who study at SMP, SMA, and SMK. And Thursday night, Friday night, the *santris* of PZH Genggong, after the maghrib prayer, recited Istighatsah and tahlil in congregation, which was also led by shohibul bait. After the istighatsah it is continued with the Isha prayer in congregation, wiridan, prayer and reading the munjiyat letters. The mujiyat letters that are read include Surah Al-Sajdah, Surah Yaa Siin, Surah Al-Dukhaan, Surah Al-Rahmaan, Surah Al-Waqi'ah, Surah Al-Hadid, and Surah Al-Mulk and also begins with tawassul. And every Friday morning after the morning prayers in congregation, the *santris* recite *Sholawat Burdah* together or are called *Burdahan*.

*Syahriyyah* activities, namely activities that are carried out once a month, namely on every Tuesday night of *Wage*, after the Isya prayer, there are prayer and dhikr activities that must be followed by *santris*. This activity is usually done by reading the book Maulid Al-Diba'i and or the book Mawlid Simtud Dhurur. On the Friday night of



the 3rd (three) week of the Qomariyah month, after reading the munjiyat letters, the *santris* take part in the Akbar sermon activity. This activity was held at the mosque and was attended by all *santris* from the region. And on the night of the 4th (fourth) Friday of the month of Qomariyah a collective bahtsul masail activity is held which is attended by *santris* who are representatives of each madrasah. This activity is also a continuation of the salafiyah book discussion activities and thematic discussions which are held every Wednesday night in each region.

And finally, there are the *sanawiyyah* activities, namely activities that are carried out routinely every year, such as the salafiyah pole khotmil on the 1st-15th of Ramadhan, haul. Hj. Himam Hafawaty and lailatu qiro'ah on the 10th of Ramadan, haul KH. Moh. Hasan on the 11th of Shawwal, haul KH. Hasan Saiofourridzall on the 1st of Dzulhijjah, commemoration of Islamic and National holidays, and sunnah fasting in the month of Rajab and Muharram which is obligatory for *santris*.

In addition, there is the habit of *tawassul* to the Prophet, friends, saints of Allah which is carried out after every Maktubah prayer or sunnah prayer by specializing in reading the Fatihah letter, before starting learning or at certain events. As well as the habit of *tabarrukan*, namely hoping for blessings or seeking additional goodness and honor by visiting God's beloved guardians. Tabarrukan is carried out in the way that has been taught by the scholars by applying commendable values in everyday life, istiqomah in worship, reading more prayers and emulating the attitudes and behavior of the Prophet, loving the saints and pious scholars and being devoted to teachers and both parent. And like boarding school in general, the culture of penance always exists and is indeed encouraged by boarding school. The tirakat recommended by Ashabul Bait and carried out by PZH Genggong *santris* are congregational prayers (both fardhu prayers and sunnah prayers, especially tahajjud and tasbih), and istiqamah tawassul and tabarruk to the muassis and community members of PZH Genggong, as well as carry out all obligations set by PZH Genggong.

The customs at PZH Genggong mentioned above are a form of culture which are expressions of the religious values of the santri and the nine main virtues of the santru. This is in accordance with the opinion of Jenks (2004) that culture is a 'set of behavior' that shows more specific concepts such as value systems, belief structures, value orientations, or even more sensitive issues such as ideology. Customs at PZH Genggong as a culture are in the form of complex activities and self-patterned actions of humans in society that are interrelated from time to time, and follow certain

patterns and are concrete in nature so that they can be observed, photographed and documented.

## **2. Adaptation of Santri in the Islamic Religious Educational Culture at PZH Genggong**

In dealing with the new environment, atmosphere and culture in Islamic boarding schools, *santris* need to carry out a process of adaptation or adjustment. This is done so that in the learning process that is carried out in the future, *santris* feel safe and comfortable while at the boarding school. However, the process of adaptation to *santris* is not easy. There are stages to go through before really feeling comfortable living in a boarding school and actually becoming a *santri*.

### **a. Physical and Psychological Preparation (Preparation For Change)**

This adaptation process begins with the preparation of *santris* (preparation for change) by bringing supplies that are placed in backpacks, cardboard bags and large plastic bags containing daily necessities needed such as daily clothes, prayer equipment, sleeping equipment (pillows and blankets), toiletries (dipper, soap, towels, toothpaste, toothbrush), washing equipment (detergent, wash brush, bucket), and eating and drinking equipment (plates, glasses and spoons). On average all the equipment is still in new condition. This is the response of the *santri* to external stimuli, where he will depart for a new cultural and life environment at PZH Genggong. This means that *santris* are physiologically ready to adapt to the PZH Genggong culture. Physiological adaptation is the body's response to stressors to maintain life functions, which are stimulated by external and internal factors and are in the alarm phase (Selye, 1946). The phase where the *santri* involves deploying defense mechanisms from the body and mind to move from the cultural environment where he lives towards a new culture, namely the PZH Genggong culture.

In addition to the physical readiness of new *santris* in facing the culture at PZH Genggong, the psychological readiness of new *santris* is also important. Psychologically this cannot be separated from the background of each *santri*, such as motivation. Motivation both internal and external to study at PZH is an important factor. Internal motivation, namely the desire to study, is an encouragement from within the *santris* to study, and the presence of friends who have been at PZH Genggong beforehand, can be seen as expressed by the research subjects. Besides that, external motivation, in the form of encouragement from parents to study at a boarding school, is also a factor that

cannot be ignored. In addition, the initial information obtained by the *santris* is also one of the important factors that are considered by the *santris* in preparing themselves for boarding school. This initial information was obtained by prospective students through parents, friends, and/or the media such as brochures when they registered to become PZH Genggong students. And when they were accepted and entered PZH Genggong they also received information from the good manual from *Munjiyat al Mubarakoh, Qonun Asasi* Boarding school Zainul Hasan Genggong.

In this phase, students are still in their original condition and prepare everything, from physical to mental endurance, including their communication skills to be prepared, which will be used in their new life, namely at PZH Genggong. What happens to these students is in accordance with Kim's opinion (2013), in the planning phase (preparation for change), the phase when a person is still in his original condition and prepares everything, from physical to mental endurance, including communication skills possessed to be prepared, which will be used in his new life..

#### **b. Living in Boarding school is Fun (Phase 1 –Honeymoon)**

After completing the administrative process of registering new *santris*, they were escorted by one of the administrators to their rooms. They began to get acquainted with other *santris* who were more senior. Accompanied by their respective fathers, they began to organize the things they brought into the cupboards they bought in the area around the Islamic boarding school. After finishing arranging their belongings in the wardrobe, the new *santris* returned to the hall where the other families were waiting. A moment later, a boarding school administrator came who reminded parents to immediately say goodbye to their sons. The new *santris* then headed to their respective rooms. During the first days, their great curiosity about the new atmosphere and fresh enthusiasm was seen in them at PZH Genggong. They show this by being active in getting to know their roommates, participating in Islamic boarding school activities on time and learning what they haven't. The new *santris* try to build togetherness and feel valued among roommates, and try to build togetherness. This is shown by opening food and lunch together with senior *santris* in the room. After eating they were a bit confused looking for drinking water. Senior *santris* then invite they drink from the tap water for ablution in the area of the Al-Barokah mosque, even though an installation for ARSINUM (Water Ready to Drink) is already available. They watched the senior santri closely and followed his drinking method. On the first day, new *santris* usually do not get food from their boarding house.

In addition, in their behavior they imitate other *santris* which they show by bowing their heads not daring to look up when the Kyai passes by and carefully imitating reading the intention of i'tikaf, then reading tawassul to the teachers. They also showed enthusiasm in taking part in the tutoring activities to read salafiyah books, even though they did not bring the book they were studying that day. The guidance activity for reciting the salafiyah book is carried out in the foyer of each area, the book studied is Aqidatul Layman, a basic monotheistic text for children.

They still show enthusiasm when they wake up in the morning. Still looks excited on their faces. The midnight prayer is carried out with six greetings, then followed by prostration and wiridan and continued with the witr prayer for 3 cycles with two greetings. At the time of the tahajjud and witr prayers the main lights of the mosque are not turned on, only the lights in the outside jerembah are lit. What the *santris* did in imitating the senior *santris* showed that the new *santris* used a coping mechanism. The coping mechanism is where new *santris* overcome obstacles in adapting at PZH Genggong by imitating senior *santris*, administrators, ustadz and kyai both in terms of behavior, lifestyle, appearance, norms, values, knowledge, and so on that Adi at PZH Genggong. Coping mechanisms are task-oriented mechanisms, which include the use of problem-solving techniques directly to deal with threats whose purpose is to regulate emotional distress, thereby providing individual protection against anxiety and stress (Stuart, 2014).

In addition, in this phase the new *santris* still have high enthusiasm and curiosity to understand the new religious education culture that they live in Zainul Hasan Genggong Islamic Boarding School. New *santris* may still feel foreign to the existing culture of religious education, but they are lulled by the friendliness of the *santris* at PZH Genggong. This phase only lasts between 3-5 days. This phase is the honeymoon for new *santris*. This is in accordance with what was revealed by Kim (2001) the honeymoon phase is the phase of a person when he is in a new environment and feels that he can adapt to a new culture that is fun because it is full of new people, as well as the environment and situations. new. And when someone enters a new culture, the new environment will be faced with mental situations and habits that invite curiosity, and they have to suspend the cultural patterns that describe who and where they are from to follow the culture they came from.

### **c. Not feeling at home in Pondok (Phase 2 -Frustration)**

On the third day,. at night the subjects seemed to be quieter. When they were reminded that it was time for guidance on the salafiyah book, they got up and went to the area's jerambah to recite the Koran. The book that was studied on Saturday night was the book of Mabadiul Fiqhiyyah volume 1. Silence was also shown when they did not go together, but they sat close to each other. no small talk like the previous two days. When finished they returned together to the room, and they ate together and were silent to one another.

Silence is a psychological withdrawal behavior as a direct problem-solving technique to deal with problems as a self-defense mechanism in responding to situations. According to Stuart (2014) this mechanism can be task-oriented, which includes the use of problem-solving techniques directly to deal with threats or it can also be ego defense mechanisms, the purpose of which is to regulate emotional distress, thereby providing individual protection against anxiety and stress.

Other behaviors were also shown by them when they were in Islamic boarding schools. They were seen shedding tears, crying but not making a sound. When other *santris* see it, they dip their heads into the school water and look behind each other and often rub their eyes. When asked why they were crying earlier, they tried to avoid it. And when there are senior *santris* who remind "if you want to cry, just cry, don't hold back. Really. Can you cry?" Finally they cried together. The other *santris* in the room just smiled. When asked, they smiled and whispered the answer "I've experienced it before"

Crying is a form of behavior that provides psychological protection against psychiatric disorders. According to Stuart (2014), this is called an ego dependent mechanism, which is an unconscious behavior that provides psychological protection against stressful events by short-term stressors and usually does not result in psychiatric disorders. Short-term stressors that cause psychiatric disorders felt by *santris* are the feeling that life in the boarding school is not good, tired, lack of sleep at night, the food is not good, cannot play cellphones, misses home, misses family.

On average, new *santris* experience discomfort because the new atmosphere and new habits at the boarding school that they feel are very different from their atmosphere and habits at home. They experience periods like this on the 4th to 10th day at the boarding school Zainul Hasan. In situations like this, *santris* experience psychological pressures mainly due to discomfort in the physical environment and the

hectic activities at PZH Genggong, which are different from the environment and activities they are used to in their places of origin.

In this phase, *santris* experience cultural shock. The many differences can be frustrating when you've just been in a new environment so you feel culture shock. According to Samovar, Porter, and McDaniel in Ridwan (2016), any differences experienced will have an impact on each individual's psychological feelings towards the new environment. If the bad influence of culture shock is not resolved quickly, then it will continue to experience difficulties in the adaptation process. The feeling of culture shock that was felt by the *santri* was a feeling of stress due to a feeling of longing that had begun to be felt with their place of origin.

In this phase, high enthusiasm and curiosity turn into irritation and inability to do anything. This phase affects the physical and mental condition of new *santris*. Mentally, a feeling of discomfort and discomfort arises in the *santris*. A feeling of intense longing for the people at home and the home situation they had been experiencing all this time began to emerge. They expressed all these feelings by crying. Physically, in this phase, new *santris* experience weight loss. They look dull and look like they don't take care of themselves. This is in accordance with Kim's (2001) statement that because basically human character is homeostatic (likes to be at home), individuals who try to maintain themselves, they will remember their old cultural habits as a form of psychological maneuvering, they try to ignore, and fight back with cynical behavior.

#### **d. Learning to Be a Good *Santri* (Phase 3 -Readjustment)**

At this stage the *santris* are entering the readjustment stage, where they have started to develop various ways to be able to adapt to the existing situation, by going astah, being busy, not being alone, going to a stall for breakfast and meeting other friends at the school Madrasah.

At this stage, *santris* carry out a mechanism called displacement, namely transferring emotional feelings from the actual object to a substitute object (Stuart, 2014). And this is done by *santris* to overcome the discomfort they feel when they are at PZH Genggong. Apart from that, in this phase, the shy attitude to show feelings of longing or longing also doesn't need to be covered up without the shame of crying and going to sleep immediately if there are no cottage activities. They do this to reduce stress. This

psychological mechanism is called symbolization, namely using objects to represent ideas or emotions that are painful to express (Stewart, 2014).

As new *santris*, the first thing they feel is longing. Missing parents, missing family, missing home. However, in their minds, while participating in OSBA, it was ingrained that the longing should not disappoint parents who want their children to be successful through education at Islamic boarding schools. With the belief that someday they will feel the pleasure of this longing cry, it will become a smile of happiness. From here they were then advised to re-arrange their intention to stay at PZH Genggong. They also remembered the advice that suggested to new *santris* to feel at home in the boarding school to get along with other *santris*, make more friends, don't like to be alone, take care of their health, use free time with useful activities, and reaffirm their determination and intention to study at boarding school, and pray often.

In addition, they also remember the caregiver's message that reveals that our parents are not only the people who give birth, raise, care for and support us, but also people who have educated, taught, and given knowledge to us. Never let your parents down. Your parents who are at home especially, and your parents who are here, we are teachers, ustadz. Allah will be pleased with you, if your parents are pleased with you. Be proud to be part of the Zainul Hasan extended family, whose ancestors were great people, famous for their sainthood. Don't forget to always seek blessings from our parents, our teachers, especially God's guardians in Genggong. Tomorrow your parents will go to Genggong from home. Sungkem and ask for prayer, ask for their blessing so that you will be made easy on the way to feel at home, feel at home in Genggong seeking knowledge to reach Allah's blessing. In this case, *santris* have a coping mechanism called introjection, which is taking over all the traits of people which means they are part of their personality now (Stuart, 2014). Santri begin to identify as part of the big PZH Genggong family who uphold the values of Santri Satlogy and Santri's Nine Main Virtues as the foundation for behaving in everyday life. This is the response of the *santris* due to the stimulus, internalization and indoctrination that existed during the OSBA period for the new *santris*.

At this stage the new *santris* have entered the readjustment stage, where they have started to develop various ways to be able to adapt to the existing situation, by going astah, being busy, not being alone, going to a stall for breakfast and meeting friends. others in Madrasas. And this stage occurs during the OSBA period, which lasts approximately 7 days. This is in accordance with Kim's (2001) statement that newcomers

then respond to the stress they experience by recalling the stressful experiences they have gone through, and then converting them into adaptive energy to help them recognize themselves and step forward. Every change must require sacrifice. These processes will definitely occur as long as there are challenges that arise from the new environment. There is no stable and permanent structure of life. The effort to want to move forward, join with others, and do something confirms that there is a direct psychological change in cultural transformation towards a process of adaptation and adjustment.

**e. Becoming a PZH Genggong Santri (Phase 4 -Resolution)**

After OSBA which lasted for 7 days, *santris* have started to understand the values and customs that exist in PZH Genggong. This is shown by the activities that they carry out as usual, praying in congregation, wiridan, reciting the book, reciting the Qur'an and other activities both at Islamic boarding schools and at madrasas. They have started to get used to the habits and activities that exist in PZH Genggong. They began to feel comfortable with the daily activities at the Zainul Hasan Islamic Boarding School. Activities in the cottage area they carry out in the afternoon around 13.30 WIB until 06.30 WIB. And the rest from 06.30 WIB to 15.30 they are usually at the madrasa to attend formal education at MTs. Zainul Hasan. And they enjoy these activities, because during these hours they are allowed to do activities according to what they like. And when they are visited, they ask to be visited once a month.

Likewise, when there is a *lailatus surur* on August 9, 2021, participate in the *istighosah* readings and year-end and early-year prayer readings and without clumsiness follow the *polo'an* held by the Islamic boarding school. On August 17 2021 the Islamic boarding school held a flag ceremony, commemorating the Independence Day of the Republic of Indonesia, all *santris* took part in the ceremony from 07.30 to 09.30 WIB on Page P5. On the 9th and 10th of Muharram there is *sunnah* fasting which is obligatory for PZH Genggong *santris*, namely the *sunnah* fasting of *Tasu'a* and *'Ashura*. Apart from the certain dates above, the activities of the *santris* at PZH Genggong are running as usual. And in the month of *maulud* in 2021, there are no holidays, and *maulud* celebrations are held at Islamic boarding schools. The same thing happened when there was a National Santri Day Celebration on October 22, 2021.



And based on the observations of researchers, they can quickly adapt because of a sense of togetherness, a sense of shared destiny, a sense of concern from roommates and the existence of the concept of equality with one another in Islamic boarding schools. In this case the *santris* are able to fully accept the values and customs that exist in PZH Genggong. Full participation: he will reach a comfortable point and succeed in building relationships and accepting the new culture. This is in accordance with the opinion of Kim (2001) who revealed that in the process of psychological development, newcomers experience ups and downs achieve increased internal integration which includes a sense of togetherness and self-confidence. And at the same time, the cultural elements they live in develop in line with their self-concept. In this process, the identity of the migrants becomes more flexible, no longer rigid and fixated on their origins or the cultural identity they currently live in. Their cultural identity becomes more intercultural (inter-cultural), including a vital emotional component, namely self-identification that reaches a level of not being bound to a particular group (beyond a particular group).

### **C. The Model of Multicultural Islamic Education Through the Process of Adapting Santri to the Islamic Religious Educational Culture of PZH Genggong**

The phenomenon of Islamic religious educational culture at PZH Genggong is actualized in the values of Santri's Satlogy and Nine Main Virtues of Santri, which should be used as a basis for developing a Multicultural Islamic Education model. Besides that, the process of adapting new *santris* to the Islamic religious educational culture at PZH Genggong can also be a model in the process of interaction in Multicultural Islamic Education. In Islamic education, after the Qur'an and al-Hadith, the next basis for Islamic education is social values that do not conflict with the Qur'an and al-Hadith and bring benefits and keep harm away from humans (Azra, 2002). From this it is clear that the values of the Santri Satlogy and the Nine Main Virtues of the Santri are in accordance with the values of the Qur'an and al-Hadith.

Furthermore Hasan (2006), argues that sociologically the foundation of Islamic education is an environmental frame in which value systems, community culture, traditions, technology and so on, which are the supports for the reality of people's lives are built. In this case PZH Genggong is an environmental frame that has a system of values and traditions that exist and develop in Islamic religious education in Indonesian society, especially Probolinggo, East Java.

In Law no. 20 of 2003, it is said that education is a conscious and planned effort to create a learning atmosphere and learning process so that *santris* actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and have the skills needed by them. society, nation and state. And in practice PZH Genggong is an educational institution that carries out these efforts, by instilling values and customs implemented at PZH Genggong. These educational goals will never be achieved if there is no interaction in the process. Interaction in the educational process is the interaction between *santris* and educators, with fellow *santris*, with their environment which contains norms that must be followed together. This interaction is then called social interaction. One form of social interaction is adaptation, which is a process of adjusting one's self to the new values, habits, norms and/or environment one faces. The adaptation process is an individual social process to adjust to the norms or conditions created (Sokanto, 2007).

The social processes that occur in social reality where members of society lead to a state of harmony and lead to patterns of togetherness are associative social processes (Setiadi and Kolip, 2011). This social harmony forms an orderly social condition (social order). In this reality, there is a set of rules that govern the behavior of the members of the community in it. If community members comply with these rules, then patterns of social harmony that lead to cooperation between community members will be created. Furthermore, what will emerge as a result of social harmony is social integration, in which the social patterns that are intertwined among members of the community are in a unified state and unite within the framework of a sense of cooperation.

The pattern of interaction that occurs between *santris* and the values of PZH Genggong is one-way with the mechanisms of imitation, stimuli, exemplary, internalization, and indoctrination, where *santris* must follow the values that already exist. And the existing values are patent, static and cannot be changed by anyone. Meanwhile, the interaction of *santris* with the customs of PZH Genggong, starting from the customs of *yaumiyyah*, *usbu'iyah*, *syahriyyah* and *sanawiyyah*, involves kyai, administrators and even alumni, on the one hand. On the other hand, these *yaumiyyah*, *usbu'iyah*, *syahriyyah* and *sanawiyyah* customs are patent, but their implementation is flexible. It is said to be a patent because these habits are an expression of the values that exist in PZH Genggong, and are said to be flexible because their implementation sometimes adapts to situations and conditions.

In this case, the mechanism used is stimulus and response, which then creates a motorized impression where new *santris* take part in PZH Genggong activities. In this case the new *santris* interact with the customs that exist in PZH Genggong with several stages including understanding the situation, interpreting the situation and responding, which ultimately results in an associative social process where the new *santris* lead to a state of harmony and lead to patterns of togetherness.

Based on Azra's theory (2002) that the values of *Satlogi Santri* and Nine Main Virtues of Santri are social values that do not conflict with the Qur'an and al-Hadith and bring benefits and keep harm to humans and nothing that contradicts the values of the Koran and al-Hadith. In addition, according to Hasan's theory (2006), sociologically PZH Genggong is an environmental frame that has an existing and developing system of values and traditions which is a support for the reality of people's lives, especially in Probolinggo, East Java.

Based on the identification of the values that exist in PZH Genggong which are accumulated in the *Satlogi* of Santri (Politeness, *Ajag* (Istiqomah), Advice, Taqwallah, Ridhallah, Ikhlas Lillahi Ta'ala) and the Nine Main Virtues of Santri (Taqwallah, Politeness, Honesty, Trustworthiness, Discipline, Responsibility, Love of Knowledge and Worship, Visionary) contains the values of Multicultural Islamic Education. So it is very relevant that these values are used as the main values in Multicultural Islamic Education which are all sourced from moral, religious and scientific values. Apart from that, in the implementation of education at PZH Genggong it also adheres to the principles of Multicultural Islamic Education, including Inclusionism (*Al-Musytamilaat*), Egalitarianism (*Al-Musawat*), Justice (*Al-Adalat*), Tolerance (*Tasamuh*), Competition in Goodness (*Fastabiqul Khairat*), Cooperation (*Ta'awun*), Friendship (*Ukhuwwah*), Peaceful Co-existence and Wise-Constructive Dialogue (*Mujadalat Bi Al-Ahsan*).

And the social structure of PZH Genggong consists of individuals and society, the environment and customs. *Santris* are individuals who study and live at PZH Genggong with different backgrounds, both regional and ethnic origins. Learning is facilitated by administrators, teachers, ustadz, clerics, all of whom are in the social structure called actors, in this case are actors in the educational process at PZH Genggong. Where in the PZH Genggong environment there are customs that apply themselves and are different from habits outside the boarding school environment. Apart from that, the so-called *santri* in PZH Genggong are not only those who study and live at PZH Genggong, but are also alumni and those who study under PZH institutions but do not live at PZH Genggong.

In social interaction, the adaptation process, which is the process of adjusting *santris* to the values and customs of PZH Genggong, occurs through several stages (preparation, phase 1-honeymoon, phase 2-frustration, phase 3-readjustment, phase 4 - resolution) which in the process occurs through social interaction. Based on the existing identification, the interaction pattern used is a one-way interaction pattern (in the process of adapting *santris* to values) with coping mechanisms, stimuli, internalization, indoctrination.

And tracing the social function as an output from the adaptation process of the *santris* in the culture of PZH Genggong is the transformation of the values of the *Satlogi Santri* and the Nine Main Virtues of the Santri which are then expressed in the customs of the *santris* so that there is social harmony in the life of the *santri* at PZH Genggong.

#### **D. Conclusion**

The form of Islamic religious educational culture at PZH Genggong is the values of *Satlogi Santri* which are the main values that exist in PZH Genggong and the Nine Main Virtues of Santri are an affirmation of the *Satlogi Santri*. And the construction of these values is formulated as the characteristics of PZH Genggong *santri* and alumni, and is believed to be a force that is able to build and shape character, integrity and exemplary in the life of society, nation and state based on moral, religious and scientific values. aside from that in the form of educational customs at PZH Genggong carried out as a conscious and planned effort to create a learning atmosphere and learning process so that *santris* actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by them, society, nation and state structured in *yaumiyyah*, *usbu'iyah*, *syahriyyah* and *sanawiyah* activities.

The process of adaptation of students to the Islamic religious educational culture at PZH Genggong goes through several stages of the process, where over time, *santri* will then reach a comfortable point and succeed in building relationships and accepting the new culture. And at the same time, the cultural elements they live in develop in line with their self-concept. In this process, the identity of the *santri* becomes more flexible, no longer rigid and fixated on their origins or the cultural identity they currently live in. Their cultural identity becomes more intercultural, including a vital emotional component, namely self-identification that reaches a level of not being bound to a particular group (beyond a particular group).

The Multicultural Islamic Education Model through the process of adaptation of students to the culture of PZH Genggong consists of the values that exist in PZH Genggong which are accumulated in the *Satlogi Santri* and the Nine Main Virtue of Santri, the social structure of PZH Genggong consists of individuals and society, environment and customs, social interaction namely the process of adaptation which is the process of adjusting the students to the values and customs of PZH Genggong, occurs and the social function as an output of the process of adaptation of *santri* in the culture of PZH Genggong is the transformation of the values of Satlogi Santri and the Nine Main Virtues of Santri which then expressed in the practices of the *santri* so that there is social harmony in the life of the *santri* at PZH Genggong.

Theoretically, this research is expected to contribute to developing insights and knowledge in the field of multicultural Islamic education in the field of culture-based Islamic religious education and local wisdom in Islamic boarding schools which are loaded with values, teachings and behaviors that are typical of Islamic boarding schools. Practically this research is expected to be useful as input, information, and reference for education policy makers in developing values, activities, habits to create Islamic culture in order to facilitate the process of growth and development of students who have inclusive, moderate character based on multicultural Islamic education to respect local wisdom and culture as the next generation of the nation. to create social harmony. And the research culture will always develop along with the times. What is constructed in research on adaptation theory and cultural theory in Islamic religious education institutions, especially Islamic boarding schools, is not eternal, is always dynamic and open to study, and further research is carried out.

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