

Review

The revitalization of pesantren: Philosophical thinking to direction universalization of Islamic values

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Abstract

Pesantren as one of the religious education system in Indonesia that are hundreds of years still showed its existence until now. Although pesantren faces various problems when they have to come into contact with the issues of globalization and some people still suspect a pesantren education system is considered conservative, rejected democracy until the issue of religious terrorism. Interestingly, all negative image from the outside of community to the pesantren, responded peacefully by the pesantren community. Even, pesantren in this globalization era, was trying to explore again philosophically all of its values to be aligned with the needs of evolving society, in addition also reformulate the system of its education which is considered less humane. Movements that brought pesantren instead turned towards such a discourse by many parties, by carrying themes linked to the life of modern society such as pluralism, humanism, gender and human rights.

Keywords : Revitalization, pesantren, globalization, universal values

BACKGROUND

Globalization with a marked development of communication technology, transportation, and information until now, is both facilitate and ease the lives of everyday people who are busy with various problems are getting more serious. The emergence of a number of acute humanitarian problems and difficult to overcome such as prolonged stress, drug abuse and suicide trends of modern society. Not to mention the added with arrogance and conceit of modern humans in managing natural, causing some damage to the environment and threaten the existence of all living things on earth as well as the relationship between human beings are often colored by conflict and violence. On this side of the actual pesantren and institutions of religious education should be able to play its role and have active role so can be used as a basic reference in dealing with all the "crisis" that occurred.

Of course, for this purpose, in addition to pesantren should strengthen the scientific base into each specialization should also be able to modernize and adapt to the demands of globalization, without having to be hostile to it. The step of pesantren like this, of course,

should be coupled with the increasing openness of the system are considered to support the pesantren change without losing its identity (*thinks globally act locally*), to borrow a phrase Bruner (2004). That is, pesantren need to respond creatively to any changes that occur amid symptoms of modernization and globalization in all aspects of life, but pesantren must remain grounded/underlies the character and nature of its behavior on its own traditions of indigenous values.

Relevant to the issue, pesantren should immediately undertake reconstruction and revitalization efforts in order to be able to realize every goal and addressing the needs of the global. Of course, the religion of Islam as a source of knowledge (epistemology) at the pesantren, must be approached critically and rationally. All of this with interest, that the science of Islamic education in pesantren can be used as a tool to conduct research on issues of Islam and religious education are needed to address global needs. With the ability to research and scientific reasoning based on philosophic reflection, in which the science of Islamic education in pesantren with borrowing the term of Muhadjir Noeng, needs to be based

social philosophy and social ethic (Muhadjir, 2004: 21). With a goal of keeping religion taught at the pesantren will always fresh and up to date as well as to avoid his death bells, because "religion" is taught at the school will always be able to give proper reasons for future generations by giving attention to the challenges of morality and ethics which inevitably arise in connection with social change.

With so science at the pesantren can no longer simply claimed by the expressions "rhetoric" as the science which is based on the final and perfect religion. But pesantren have been required to be able to prove it through the elaboration of the basic concepts that can provide a strong foundation for the development of a more humane life, peaceful and prosperous. For pesantren revitalization of science education in the perspective of reconstruction means rebuilding an Islamic form of science education at the pesantren as a whole and detail. In addition, pesantren need to be re-developed roles and functions, not limited to "schooling", but became a seeding throughout the talents and interests of the students, so they can become independent human figure, intelligent and dignified. Because the flow of reconstruction as described by Gerald Lee Gutek (1974 : 174) is more informal education and demonstrate the process of inculturation of the total. While pesantren be viewed as a social agent assigned to bring the students in the group life through planting for certain skills, knowledge and values of society.

The Shift of Paradigm and Scientific in Pesantren

Pesantren in Indonesia as an Islamic educational system certainly has a number of goals, environment, media and infrastructure, students and teachers, teaching methods and curriculum that is distinctive and unique, and usually distinguish with any Islamic education system. Abdurrahman Wahid (2001: 2) termed this phenomenon that pesantren as a subculture, because it is considered as an institution that deviate from the pattern of life in general. Character scholarly tradition that developed in pesantren oriented *tasawwuf* and deepening science of jurisprudence through the mastery of the tools help him (Wahid, 2001: 169) .

Van den Berg, as shown by Martin van Bruinessen, never regretted the loss of the classical intellectual traditions in pesantren, because many pesantren studying *fiqih* while *ushul fiqh* books instead rarely found even philosophy and metaphysics has disappeared in pesantren (Bruinessen, 1995: 29-30) . Curriculum which tend to be oriented afterlife, is also poorly supported by the media or learning methods that hone critical thinking for the students. As a result of the education system at the pesantren such as this, its not wrong if the outside community of pesantren often identify pesantren as a conservative institution, closed and unchanged.

Narrow paradigm, exclusive, plus a number of science is taught at the pesantren as describe above really has brought a number of underdevelopment, poverty and stupidity for pesantren community. Nurcholish Madjid, when launching a book called " bilik-bilik pesantren sebuah potret perjalanan" (the chambers of pesantren a traveling portrait), has given warning to the pesantren that stodgy and conservative attitude is a serious obstacle to the pesantren qualifications in addressing the challenges of modern life (Majid , 1997: 88). Even the description of this paradigm can also cause the wrong perspective, specially from one outside person when looking at pesantren /Islamic education in general, as JM Halstead for example, that consider Islamic education more emphasis on strengthening the faith, the exclusion of rationality, and does not encourage students to think critically (JM Halstead. 519 2004, Rayan, 2012). Therefore, this paradigm has led to the pesantren less able to accelerate with the development is going on and not able to take part in the revival of human civilization in the post-industrial era. Even the most miserable, they become a burden to the rise of human civilization and has always been the object of historical development (Wahid , 2007: 13). Though the actual paradigm of Islamic education is very open and in the historical reality, as shown by Sobhi (2004: 150), Islamic education is very much encourage critical thinking as a method to develop science research as has been done by the thinkers and Muslim scholars.

Nevertheless, there is an interesting and exciting phenomenon in the history of the dynamic development of pesantren when should align and respond to developments and according to experts, the pesantren in this context, usually taking strategies/ways to modernize the education system. This phenomenon occurs according Azyumardi Azra first time in the second half of the 19th century, which was introduced by the Dutch colonial government to establish *volkschoolen*, folk school, or school villages (*nagari*) and in turn can affect the system of Islamic education. Only in the early 20th century, there is awareness of the Muslim community itself through Muslim reformist movement calling for reform of Islamic education system in responding to any form of challenge (Madjid, 1997). The reform movements, it has inspired the later Muslim generations, even in recent decades, due in Indonesian pesantren (especially the mainstream of pesantren and have Aswaja ideology) has shown his identity as an open educational institutions and the approach used it is sufficient for responds to the times and sociological implications of industrial society as well as the scientific approaches in pesantren already are cultural acceptance (Haedari, et al, 2005: 77). The scientific paradigm that developed by pesantren is more *shalihun likulli zaman* and more explore the universality of the teachings of Islam and trying to answer their relevance to contemporary developments.

Islam as a religion that is taught at the pesantren in this perspective, has seen have a number of teaching that

should be translated in the context of space and time that concrete and universal truth of Islam that it should always be able to answer, respond and in language Nurcholish Madjid, need to be harmonized and discussed with relevant and particular situation (1997: 39). Jurisprudence which has seen something normative-dogmatic, for example, should be dialogue and respond to real life of people, or as initiated by Kiai Sahal with Social Fiqh concept by referring to the five basic principles, namely: 1) the interpretation of texts contextually jurisprudence; 2) changes in patterns of *mazhab* (the school perspective) from *qauly* (textual) to *manhaji* (methodological); 3) verification where the fundamental teachings of *ushul* and the branches (*furu'*); 4) jurisprudence presented as social ethics, not a state of positive law; and 5) the introduction of philosophical thought, especially in the social and cultural issues (Asmani, 2007: xii). The paradigm like this enable the birth of generation of intelligent, critical and able to perform any form of innovation that is new and fresh to remain aware of and understand where something should be changed and which ones should not be developed. Of course the change in question is limited to developing the thinking at the pesantren that contribute to human values such as human rights, pluralism, social justice, and democracy.

Universalization Values of Islam in Pesantren

There are research results that indicate there is a shift in the pattern of pesantren in the present era by using the approach of normativity and historicity as well. With both of these approaches, many pesantren have realized the importance of showing the sides of humanity (*al-insaniyyah*) at the instigation of the principle teachings of Islam itself once the character of openness civilization Muslims who are able to adopt and adapt all kinds of cultural manifestations and scientific insights that come from other civilizations (Wahid, 2007).

Borrow Asghar Ali Engineer language (2004 : 11), pesantren have been aware of the failure of the "fundamentalisme" movement during which the image of Islam is tarnished because of difficult realized progressivity commands of the Qur'an and Islam eventually stagnated and stagnation. So, many pesantren now have been to revitalize the change in philosophy, a dynamic curriculum improvements and create a new culture with the movement of universalization of Islamic values by displaying the universal principles of Islam with creative approaches that always fight for justice, equal rights regardless of color, race and ethnicity, gender equality, against any form of violence, fighting for democracy and so forth.

Ronald L. Bull research results which uses ethnographic approach on three boarding schools in East Java that is Pesantren Tebuireng, Pesantren An-Nur and Pesantren Al - Hikam and then recorded with the title

Teaching Morality : Javanese Islamic Education In A Globalizing Era (2000), have demonstrated the truth of universalization of Islamic values in the pesantren. For the pesantren as an institution has played the role of social and cultural development as well. Although as a traditional institution, the pesantren was Able synergism with the demands of modernity and establish its identity as part of the Indonesian Muslim community and a nation of Indonesia itself. In line with the research results of John Bull is Slamet Purwadi and Muhammad Ferry Siregar titled Socio-Cultural Functions of pesantren in Dealing With Modernity (2010). By looking at the case of Pesantren Tebuireng, he is highlighting the role of pesantren as a means of social transformation.

The research findings of Bull, Purwadi, and Siregar on the modernity of socio-cultural functions of the pesantren is not surprising, if you look at previous studies such as Zamakhsari Dhofier through his research titled "Pesantren Tradition: Studies on Kiyai Worldview" (*Tradisi Pesantren: Studi tentang Pandangan Hidup Kiyai*) (1994). Through the epistemic standpoint, Dhofier successfully demonstrated creativity in responds to the change while relying on classical scientific tradition.

Even Mastuhu also reinforce Zamakhsari Dhofier research findings with the title "The Dynamics of Pesantren Education System Review About Elements and Values Education System of pesantren" (*Dinamika Sistem Pendidikan Pesantren Suatu Kajian Tentang Unsur dan Nilai Sistem Pendidikan Pesantren*, 1994). Among several pesantren studied, Mastuhu shows that Pesantren Tebuireng is still retain identity in fending off boarding the impact of modernization. Have the courage to make contact at the same time open to other systems outside of itself and the impact on joints laying renewal of thought in Islam.

It's nothing wrong recently, Marzuki, et.al. (2010) with the study on titled the Changes Typology and Multicultural Education Model of Salaf Pesantren (*Tipologi Perubahan dan Model Pendidikan Multikultural Pesantren Salaf*), categorizes that Pesantren Tebuireng in Jombang, Al-Qadir Cangkringan, Dar al-Tauhid in Cirebon, Raudlatuth Thalibin Rembang Apex as boarding an inclusive and multicultural sound. This study describes the problems does more to change the model of the four pesantren Salaf pesantren models towards a mix of traditional and modern. But the shift of the pattern, they are at once highlights the multicultural values developed in it. Meanwhile the reasearch about pesantren and it result is strengthen the role of pesantren as the researcher has been described above, both written in the form of a journal article or the results of a study are writings by Ronald Lukens-Bull's "The Traditions of Pluralism, Accomodation, and Anti-Radicalism in the pesantren Community"(2008). Mun'im Sirri writes under the title "The Public Expression of Traditional Islam: the Islamic School and Civil Society in Post-Suharto Indonesia (2010).

While studies have shown the opposite result and shows tendencies of pesantren radicalism is a research paper by Farish, entitled "Ngruki Revisited: Modernity and its discontents at the pondok pesantren al-Mukmin of Ngruki, Surakarta", and Martin van Bruinessen (2004) in a paper entitled Traditionalist and Islamist pesantren in contemporary Indonesia, and many more. But it can be said, this kind of pesantren are very little and most pesantren in Indonesia have tried to do in response to the globalization with different capacities and are always trying to align the values/character of Islam in accordance with the joint needs to be able to coexist with diversity social, cultural and religious in the midst of a global society.

Pesantren and Social Transformation: A Historical Facts

Addressed the need for pesantren displays cosmopolitan character as it is actually not a new case. Because if scrutinized, pesantren have a very close relationship and not contrary to the values of modernization. Even as a result of research, there is a relationship between pesantren and the modernization of social in Indonesia. Despite as the traditional pesantren, pesantren in Indonesia recognized as local wisdom derived from religious faith and embraced these values are taught/practiced directly by the founders of it. Where is the dialectical relationship between the two, i.e. between religion on one side and the values that grow out of pesantren, and does not appear as confrontational, but a harmonious and accommodating. Pattern of such relationships, proven successful this pesantren bring success until now and create a special identity and contribute to the development of modernity—teach the values are aligned with the needs of modernization, such as love, respect from differences realities and democratic values. An interesting pattern of relationships and distinguish a pattern that tends to radical Islamic movement and proved to have an impact for the poor imaging of the Islamic world in particular and Islam in general face.

In the portrait of Indonesian pesantren history, pesantren has given inspiration to other institutions in Indonesia and to contribute to national development. Particularly in terms of its success in being inclusive pesantren, when having to make contact with globalization. Where Tebuireng, as has been shown by Zamakhsari Dhofier through his research (1994: 122), has brought a message of change and new ideas. The changes have made Tebuireng so critically and do not let it go with the flow of change and the changes have made it is still base on the long-established tradition and firmly rooted in the community/traditional Islam.

Based on reality above, so the discourse/research of local wisdom of pesantren recently has become a serious problem and *conditio sin qua non* should immediately

look for the right formula in its early stages of implementation to address a number of issues "humanity" of Indonesia. Especially since the first of this country has been rich with various cultures containing morality, values, teachings/adage that can be used as a "rest" in every face of life issues, as well as a code of conduct in the character of its people. Even more than that, a nation known as the emerald equator also have a variety of social capital that has no doubt become adhesive and cohesion at grassroots level and proved capable of forming its citizens to be harmonious society, act wisely and wise.

Pesantren have functioned as a missionary and community agencies. Pesantren over the years, according to Robert Cambers convinced by some people have local resources, local social capital once located in the effort to build the community "from the back". Some pesantren, kiai (the leader of pesantren), and rural communities have three exchange relationships connected to each other, a relationship that is very strategic, intensive, and runs from time to time (Solomon in Oepen & Karcher, 2010: 8-9). Even the existence of boarding, as entry Nashihin M. Hasan, has for centuries followed coloring society, especially in the countryside and the character as an institution that is always surrounded by a culture of religious and cultural transformation serves as a comprehensive tool in the life of society (Oepen & Karcher, 1988: 109-110). Because of the important role of pesantren through kiai, able to teach religious knowledge and as a role model (*uswahhasanah*) for the *santri* (student) and society as well as a search for information is growing in the middle of society. In this case, the pesantren can play a role as a catalyst for community development and dynamist; not only in the religious field but also in the social, economic and cultural.

Concurs with Hasan, Soetjipto Wirosardjono excuse that pesantren viewed as cultural transformation, namely: pesantren was be looked as a institution that can be bring the community into the sphere of influence of the resources and the moral norms of infinite (Oepen & Karcher, 1988:82). Pesantren culture that is very unique and well-known medium with patterns of life and survival, able to provide the patterns and forms of life in the ever-growing community. Even pesantren culture that organizes behavior and layout of a relationship between one society to another despite different religion, culture, and ethnicity.

In Indonesia, pesantren also known as moral guardians and defenders of ideology Pancasila tough? Through a socio-religious organization of NU, where the pesantren kiai assembly and association, according to Abdurrahman Wahid, who became known as Gus Dur when giving the foreword book by a pastor named Einar Martahan Sitompul (1989: 11)-in Banjarmasin conference in 1936, NU (through the presence of KHA Wahid Hasyim, KH Masykur, and Zainul Arifin) never determine

a firm stance related to Indonesia's status as the nation's land and the homeland, which must be maintained from outside attacks.

In 1945, NU also accept and formulate Pancasila and UUD 1945 (the 1945 Constitution) the principle of Pancasila relation to this, although NU as traditional Islamic organization emerged as the first religious organization to accept (Mufid, 2006: 61). This means that the scholars of pesantren could not agree with the establishment of Pancasila state, a state which had received sympathetic view Fazlur Rahman because it is considered as the interpretation of Islam to Indonesia, which fits with the culture and people of Indonesia. Because the Pancasila state of religious tolerance that enable to develop the idea of religious (Bruinessen 2011: 3).

Even in the middle of the public debate over the issue of pesantren as a hotbed of terrorists, precisely Mun'im Sirry through his article titled "The Public Expression of Traditional Islam: The Pesantren and Civil Society in Post-Suharto Indonesia, have demonstrated the contribution boarding schools in shaping civil society and democratization Indonesian society, through their roles in amplifying the themes of freedom and equality. Although the type and character trademark as traditional institutions, pesantren not mean that conflict with the values of modernity. Modern does not mean only Western values only, but is compatible with the ideals of pesantren (Sirri, 2010: 60). About these issues, then illustrates pesantren should be as the result of research Robert N. Bellah (1992 : xiii) of the Tokugawa Religion. According to him, the cultural roots of the Tokugawa Religion has prepared the Japanese people to be able to live the demands of modernism. Pesantren worth juxtaposed with the Tokugawa Religion, as pesantren in Indonesia seem to have the values and teachings are very relevant to globalization. Because pesantren in addition to advocating uniformity of culture and belief in equality (egalitarianism), also prepare the community with an emphasis on group loyalty (*Ukhuwwah Islamiyah*) and the achievement of individual and collective.

But it is ironic, considering the advantages of pesantren with its diverse functions, either as religious institutions, social institutions, political, and cultural-pesantren existence until now could not be appreciated in proportion by the government and society. Precisely the opposite happens, pesantren was always placed in a marginal position, always misconstrued as discriminatory and backward institutions, slums and refuse progress/modernity. Minor tone to pesantren like this once described by M. Dawam Rahardjo (1974 : 6) with the phrase that, "we describe the pesantren institutions are like we saw the building a fossil of the past".

Regardless of the minor tones are always addressed to pesantren during this time, there is a sincere recognition of an American anthropologist named Ronald A. Lukens-Bull which stated that, although the pesantren as a traditional Islamic education in Java actually has a

strategic role to be the moral guardians. In particular, the pesantren "bastion" robust in the face of the enormity of the waves of culture and civilization are incompatible with Islamic values (Bull, 2000: 26). Even in other writings, Ronald Lukens-Bull (2008 : 1) strongly reject statements that pesantren associate with terrorism. Because according to traditional Islamic radicalism in Indonesia is not a source but otherwise boarding is as a source of anti-radicalism and become part of the effort to build peace and harmony in the world.

The Building Tolerance Character to Santri

Building a generation with a character based on inclusive openness and humanism, is not easy, especially concerning a conviction and principle (*Aqidah*). The main thing that should be studied for this purpose by Franz Magnis Suseno is being to be tolerant of other people. Tolerance to sincerely accept the existence of others as a distinct community. Can see the others in a positive and cooperative contact/silatourrahmi with religious leaders (Wasim, 2004: 17). After building interreligious dialogue, according to Faisal Ismail (2003: 154), as an initial step further foster inclusive attitudes need to be developed and empowered through cooperation in the social movements of religious inter-agency can provide benefits for the good and prosperity of the nation's life.

Furthermore, all these steps must be bound by a sense of belief that spirituality can always generate and realize the importance of valuing diversity and open minded. That is, with a sense of spirituality, as a discourse of Asghar Ali Engineer (2004), which is sensed in the form of actions that can lead to human kindness. Spirituality which is actually located in the human service and service to all His creation, such as protecting the environment from any damage, sensitive to the suffering of others and against any form of injustice. Not in the form of spirituality which is often indicated by the fundamentalism that seem dogmatic, and fanatical sectarianism, which could endanger their own religion. A person can be called truly like religion is when the person is always respected the beliefs of others, will never incite hatred or disrespect towards other people's beliefs.

While Abdurrahman Wahid have been offering a variety of strategies that can be used for this purpose are: (1) socio-political strategy; (2) through a cultural strategy; and (3) socio-cultural. Socio-political strategies, with more emphasis on social needs to explain grain formalization of Islamic education in state institutions through formal legal businesses and the Muslim community educate themselves with Islamic morals and make Islam as a way of life. Cultural strategies designed to maturity of the personality of the students/the Muslims to expand their horizons, expand the scope of their commitment, deepen their awareness of the complexity of the human environment and strengthen solidarity with

fellow human beings regardless of background political ideology, ethnicity, culture, and religion. While the culture of social strategy, trying to give birth to an institution that is not exclusive, but a public institution accepted by the entire community (Siradj, *et al.* 1999).

In addition to some of the things mentioned above, to give birth to the young people who are moderate and open depending on how far a person's depth of knowledge about his religion and history, and contexts that shape the environment. Because it is there are some people who tend to be taken for religious granted against religious teachings tend to use strategies and socio-political religious preaching, and this is due to no other because of the ideology that he believed. There is even a group of people who deliberately transmit the rigid religious teachings, dogmatic and exclusive, so the character will find, are usually reluctant to encounter, interaction and dialogue with non-faith groups (the other). Attitudes exclusive and intolerant religious attitudes and gracefully like these, which often leads to conflicts and disputes between fellow human beings on earth-including in our country.

Noting the various necessary prerequisite in the generation produces inclusive, it seems pesantren has been prepared with various values and its culture, because pesantren had been standing upright on the full value of the culture of peace and non-violence. Religious expression of pesantren community, of course, very different from the handful of narrow-minded Muslims and like a violent. Therefore, in addition to historical factors mentioned above-pesantren in general is associated with the Sunni and Shafi'i schools. A stream of very moderate in the Islamic tradition. If there are pesantren that tend to be radical and desirous of establishing an Islamic state in the Republic, it can be said that boarding schools in the category of what is called Martin with " fringe movement " (Bruinessen, 1992: 19), in the pesantren community. For pesantren with ideology of *ahlussunah wa al-jama'ah* and the most is *nahdliyin*, believes that the government is seen as a necessity to obey the same by other obligations, during the government does not advocate the paganisme. Therefore , in this type of pesantren thinking is affected due to al-Mawardi, do not know the word "treason". According to Sunni scholars who lived during the Abbasid dynasty, that 60 years of living under a despotic government is better than anarchy one day (Muhtadi, 2004: 131). Moreover, in the perspective of the leading schools, maintain soil water law is mandatory. Naturally, if the colonial period, the famous kiai of pesantren to be endorser of Diponegorowar (1825-1830) (Mas'ud , 2004: 70). Many kiai indoctrinate the students to join the fight against the invaders. Therefore, for those who are familiar with the concept of some Shafi'i scholars such as al-Ghazali, who according to William Montgomery Watt (2002 : 142), lived from 1058-1111 AD and al-Bajuri (scholars of the 18th century jurist) (Mas ' ud , 2004: 72), the same legal repel invaders with

commanding the good and forbidding the evil. So the attitude of their resistance against the invaders is based a very logical reasons, not necessarily because of other reasons such as religious differences.

In addition, there are various kinds of seeds of democracy as the core of the humanist concept in pesantren, such as; tradition that emphasizes deliberation attitude recognizes the diversity of opinions (*ta'addudiyah*) and many *kitab kuning* in pesantren that advocates a pluralist attitude like *Fathul Mu'in*. Moreover, at many pesantren that have been introduced and reviewing a particular books of al-Fiqhbased on al-Mazahib Arba'ah perspective and al-Wahid al-Jaziri 's work (1986) which shows much diversity of opinion on the issue in the Sunni school of worship and *muamalah*. Even in the course of internal Shafi, according Aqiel Siradj (1999: 198), some scholars of Syafi'i schoolsreally demonstrated creativity, because they do not have to textually exactly like Imam Shafi'i. Even the scholars like Imam An-Nawawi, al- Rafii ,IbnHajar al- Haytami, Ar-Ramli, Zakariya al-Ansari, and others, have a variety of different opinions in addressing and answering every issue.

CONCLUSION

Massive changes in all aspects of life as a result of modernization with all the positive and negative impacts now, automatically has dragged pesantren institutions. Pesantren as one of the oldest Islamic education system in Indonesia, consciously or unconsciously, together with the institutions/other educational institutions, has entered the large current called the globalization era. An era that demands new way to remain anchored in the characteristics and identity of each. All forms of innovation, creativity and intelligence are indispensable in this highly competitive era, that still exist and are not left with the others. But digging and rediscover the values /culture that became his identity should always be done in order to remain strong from any "temptation".

Of course, the spirit of reconstruction and revitalization as it should always be discussed with the reality of the changes taking place. In short, an important step that needs to be pesantren in doing reconstruction is universalization of Islamic values as a whole and systemic, it is amovement of paradigm shift, science, and pesantren learning methods so that students remain in harmony and can contribute to the wider community. Relevant to this, pesantren and the community/other institutions must be able to educate the younger generation, can maintain/build a values for unity, justice and prosperity for the sake of a dignified life and better in the present or the future.

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