

The Role of Islamic Boarding Schools in Improving Community Religiosity Values in the Era of Globalization

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Abstract

The birth of Islamic boarding schools always experiences an increase in the number, quality and utilization. Islamic boarding schools or educational institutions that are uniquely Indonesian have a strategy of values in the development of Indonesian society which is quite common in various parts of Indonesia. Islamic boarding schools also have a role in character education in the era of globalization. In the era of globalization, Islamic boarding schools have experienced a metamorphosis in their roles and functions. Globalization also presents a challenge for Islamic boarding schools in producing cadres of scholars, tafaqquh fi al-din, Islamic values, and others. However, Islamic boarding schools view globalization as an era dynamic that cannot be avoided. This research takes the case of an Islamic boarding school in the Pekalongan district, namely the Hidayatul Muhtadi-ien Islamic Boarding School, which was a transition from what used to be a cafe or karaoke shop which was still active, then was bought and converted into a pesantren. However, the problem is how Islamic boarding school Hidayatul Muhtadi-ien is able to have a good influence on the community environment, and how Islamic boarding schools are able to improve the quality of people's religiosity in the era of globalization. The purpose of this study is to see how the role of Islamic boarding school Hidayatul Muhtadi-ien as a battering ram for the religious values of its people in the era of globalization. The method in this study is qualitative research that seeks to describe the role of the Hidayatul Muhtadi-ien Islamic Boarding School in Pekalongan Regency in the era of globalization for society, in addition to revolutions in places that used to be karaoke stalls to become Islamic boarding schools, also equip students with theoretical and practical knowledge, also by inviting the community to learn and carry out religious coaching in the current era of globalization.

Keywords: role, religiosity, globalization

Introduction

Since its inception, Islamic boarding schools have grown and spread in various regions in Indonesia, the existence of Islamic boarding schools as Islamic educational institutions is very strong with Indonesian characteristics and has strategic values in the development of Indonesian society. The existence of Islamic boarding schools as a place to deepen religion as well as a center for the spread of Islam is in line with the first wave of the Islamic process in Java which ended around the 16th century (Sindu Galba, Islamic Boarding School as a forum for communication, (Jakarta, Rinneka Cipta, 2004) h. 2).

Islamic boarding schools are the result of the absorption of Indonesian society's acculturation of Hindu-Buddhist culture and Islamic culture which then transforms into a different, new institution with an Indonesian color that is different from what is found in India and in Arabia. Islamic boarding schools have been transformed into educational institutions and centers for the spread of Islam. As the oldest Islamic educational institution in Indonesia, Islamic boarding schools have proven their ability to produce ulema cadres and improve the welfare of the Indonesian people. Compared to the emerging educational institutions in Indonesia, the pesantren is currently the oldest educational system and is considered a creation of indigenous Indonesian culture.

The birth of Islamic boarding schools always experiences an increase in the number, quality and utilization. Islamic boarding schools or educational institutions with Indonesian characteristics that have a strategy of values in the development of Indonesian society, which is quite common in many parts of Indonesia. The first wave of the process of Islamization in Java which ended around the 16th century was in line with the establishment of the pesantren as a place for deepening religion and a center for the spread of Islam. Islamic boarding schools are an important component of Indonesia's internal organizational system for Islamic education, which has helped make Islam a way of life. Islamic boarding schools that spread religion and function as social institutions as well as educational institutions (tarbawiyyah and ijtimiyah) have made a significant contribution to social reforms that are in line with the dynamics of society.

In the current era of globalization, religious values are often neglected and marginalized by technological developments and modern lifestyles. Therefore, efforts are needed to increase the value of community religiosity so that it is maintained and not eroded by the flow of globalization. One of the institutions that has an important role in increasing the value of community religiosity is Islamic boarding schools. Islamic boarding schools are Islamic educational institutions that have a long tradition and history in Indonesia. Islamic boarding schools do not only act as educational institutions, but also as centers for the development of religious and moral values for the surrounding community.

For the Central Java region, especially the Pekalongan area is one of the cities that has many educational institutions, including Islamic boarding school education. So it's no wonder this city is often referred to as the city of students. This is supported by the establishment of Madrasa Education Institutions and campuses such as UIN Gusdur, UMPP, UNIKAL, etc. In addition to the higher education level, in Pekalongan there are also many Islamic boarding schools based educational institutions, such as the Salafiyah Syafi'iyah Islamic Boarding School Proto Kedungwuni, Al-masyhad Mambaul falah sampangan, Al-Kutub wonopringgo, Al-ustmani Kajen, and including the Hidayatul Islamic Boarding School. Muftadi-ien who will be the focus of this research.

Hidayatul Muftadi-ien Islamic Boarding School located in the village of Wangandowo, Kec. Bojong Pekalongan Regency is a branch of the Hidayatul Muftadi-ien Islamic boarding school which is located in Sampangan Village, Pekalongan City. Commonly referred to as Pondok branch 2 or MHM Bojong, which has existed since 2019 and is still standing in the midst of modern

society. In its development, these Islamic boarding schools are not large Islamic boarding schools, and cannot be compared with other Islamic boarding schools such as Lirboyo, Al-Falah Ploso, Gontor, Tebuireng, etc. And from its brief history, the cottage is a transition from what used to be a cafe or karaoke shop which is still active, then it was bought by a boarding school caretaker and converted into a boarding school. However, the main problem is how the role of the Hidayatul Mubtadi-ien Islamic boarding school is able to have a good influence on the community environment. And how can the Islamic boarding school Hidayatul Mubtadi-ien be able to improve the quality of religiosity in society in the era of globalization.

This research builds on previous research by Muhammad Yusuf Achada entitled "The History and Development of Daruttauhid Al-Alawiyah Islamic Boarding School Potroyudan, Jepara, Central Java 1980-2016, Syarif Hidayatullah State Islamic University Jakarta 1439 H/2017 M", which gave the result that Daruttauhid Al Alawiyah Islamic Boarding School is a boarding school that has an important role in the world of education and in the life of the wider community, especially Potroyudan Village, Jepara, Central Java, while at the same time successfully demonstrating its existence capable of surviving in the midst of modern society.

Then also from research written by Abdul Muis entitled "The Role of Islamic Boarding Schools in the Development of Morals in the Era of Globalization". This journal discusses the role of Islamic boarding schools in fostering morals in the era of globalization. This journal was published in the journal "Phenomena" in October 2015. This journal also discusses the effectiveness of boarding education at the Taruna Al-Qur'an Islamic boarding school in shaping morals. This journal also discusses the efforts of Islamic boarding schools in maintaining the existence of salaf values in the era of globalization. Provides an understanding of how Islamic boarding schools play a role in fostering morals amidst the challenges of globalization.

Departing from this idea, the author considers that this study is interesting enough to be studied more deeply and needs to be developed into a scientific paper to add to studies in the world of the history of Islamic education, especially in the field of Islamic boarding schools. This study aims to determine the role of Islamic boarding schools in increasing the religiosity value of society in the era of globalization. This research will discuss the activities carried out by Islamic boarding schools to increase the religiosity value of the community, as well as the impact of these activities on the surrounding community. This research is expected to provide a clear picture of the role of Islamic boarding schools in increasing the religiosity of the community, so that it can provide input for the development of Islamic educational institutions in Indonesia. The method used in this study is a qualitative descriptive method with data collection techniques through observation, interviews, and documentation studies. The data obtained will be analyzed qualitatively using content analysis techniques. It is hoped that the results of this research can contribute to the development of Islamic educational institutions in Indonesia, especially Islamic boarding schools, in increasing the value of people's religiosity in the era of globalization.

Methods

The method in this research is qualitative research which seeks to describe the role of the Hidayatul Mubtadi-ien Islamic Boarding School in increasing the value of people's religiosity in the era of globalization. The qualitative research method is a research method used to examine natural objects, (as opposed to experiments) where the researcher is a key instrument, data collection techniques are carried out in a triangulation (combined) manner, data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization (Sugiyono, 2016: 9). In qualitative research data is still temporary and will develop or change when the researcher is in the field. This is because the problems in qualitative research can develop according to what is in the field so that it is possible for the data obtained to also change according to what is in the field. Qualitative research has the possibility of problems brought by researchers because the problems brought by researchers to the field are still temporary, so the theory used in preparing qualitative research proposals is also temporary so that they can see the problem more broadly, problems develop and problems will change completely when in the field. By clearly describing the role and history of Islamic boarding schools in increasing the religiosity value of society, it can be seen from the planning, implementation and evaluation in the learning process.

Results

History of the Establishment of Islamic Boarding Schools

Geographically, the Bojong sub-district is in an area that is quite far from the city, because the surrounding environment is still beautiful and there are still many trees and rice fields around it. Bojong sub-district is the southernmost area before the Kajen sub-district of the Pekalongan district.

At first the Hidayatul Mubtadi-ien Bojong Islamic Boarding School came from a boarding school that was already established in the Sampangan sub-district, Pekalongan City, which opened a branch in the Bojong sub-district. Because the majority of the mukim students who are at the Hidayatul Mubtadi-ien Sampangan Islamic Boarding School, Pekalongan City, are students of IAIN Pekalongan who are on campus 1 in Pekalongan city and will then move to Campus 2 of the Kajen Pekalongan Regency. Knowing this, K.H Aby Abdillah as the caretaker of the Hidayatul Mubtadi-ien Islamic Boarding School began to think of various solutions so that the students could find proper places not far from the location of UIN Kajen, and could still be in the boarding school environment. because most of the students have taken the Al-Quran Tahfidz program which is very unfortunate if the students will later get a place that is not in accordance with the environment for memorizing the Al-Quran, so that they can complete their Al-Quran memorization properly and are not disturbed by the existence of a place to live which did not meet their expectations.

During the search for the right place to become the Hidayatul Mubtadi-ien Islamic Boarding School. Finally, K.H Aby Abdillah as the caretaker of the Hidayatul Mubtadi-ien Islamic Boarding School, coincidentally there is a Karaoke Shop which is still active in Wangandowo Village, Kec.

Bojong Kab. Pekalongan, according to residents, has been disbanded many times in the past but does not want to disband, aka it is still operating from time to time, and at that time they received information that the place was going to be sold. They also advised the caregiver to meet the owner only.

Hidayatul Muftadi-ien Bojong Islamic Boarding School has directly or indirectly changed the lives of the surrounding community. Now the condition of the community is relatively better than before the Hidayatul Muftadi-ien Islamic Boarding School was established. Disobedient behavior tends to decrease, especially since the background of the building which is now an Islamic boarding school, used to be a cafe and karaoke place filled with prostitutes. Now the place has changed hands and officially belongs to an educational institution, namely Madrasah Diniyah & Pondok Pesantren Hidayatul Muftadi-Ien since March 15 2018, which is used as a place to recite and seek religious knowledge, as well as the Tahfidz House. Since then the Hidayatul Muftadi-ien Islamic Boarding School has grown rapidly. along with these developments, the Hidayatul Muftadi-ien Islamic Boarding School is trying to improve the education system implemented at the Hidayatul Muftadi-ien Islamic Boarding School, with a classical system to create a quality teaching and learning process.

Vision, Mission, and Objectives of the Hidayatul Muftadi-ien Bojong Islamic Boarding School

a. Vision: "The realization of people who are pious and have good morals"

b. Mission:

- 1) Instill Aqidah and the soul of monotheism, Manhaj and Morals Assalaf Assholihin
- 2) Educate and train self-sufficient and multi-skill students
- 3) Apply Islamic principles in daily life.
- 4) Familiarize sincere charity.
- 5) Increase religious knowledge and appropriate technology.
- 6) Instill an Islamic culture with the community

c. Objective

1) General Purpose

Preparing Santri who are able to apply the knowledge gained while at the Islamic Boarding School with the perspective of ahlusunah wal jamaah and have the foundation of akhlakul karimah and equip them with skills for daily life provisions or life skills.

2) Specific Purpose

- a) Preparing students to master the books being taught.
- b) Guiding students to be able to understand and practice the teachings of Islam.
- c) Develop and familiarize wise and cultured behavior.
- d) Get used to good language in every field of life

3. Santri Activities

Schedule of Activities and recite for Boys and Girls
Hidayatul Mubtadi-ien Bojong Islamic Boarding School, Pekalongan Regency

Day	Time	Activity	
		Female students	Male students
Saturday	04.30-05.00	Read the qur'an together	
	05.00-06.30	Study the book Minhajul Muta'allim	
	08.00-09.00	Reciting Al-Qur'an	Reciting Al-Qur'an
	16.00-17.00	Reciting Al-Qur'an	
	18.30-19.30	Read the qur'an together	Read the qur'an together
	20.00-22.00	Study the book of Khosoisunnabi	Study the book of Khosoisunnabi
Sunday	04.30-05.00	Read the qur'an together	
	05.00-06.30	Study the book Minhajul Muta'allim	
	06.30-08.00	cleaning up the environment	
	08.00-9.00	Study the book Qosidah Burdah	
	16.00-17.00	Reciting Al-Qur'an	
	18.30-19.00	Read the qur'an together	Reciting Al-Qur'an
	20.00-21.00	Study the book Mukhtarul Hadits	Reciting Al-Qur'an
Monday	04.30-05.00	Read the qur'an together	
	05.00-06.30	Study the book Bidayatul Hidayah	
	08.00-09.00	Reciting Al-Qur'an	
	16.00-17.00	Study the book Bidayatul Hidayah	
	18.30-19.00	Read the qur'an together	Reciting Al-Qur'an
	20.00-21.00	Study the book Fathul Mu'in	
Tuesday	04.30-05.00	Read the qur'an together	
	05.00-06.30	Study the book Tafsir Jalalain	
	08.00-09.00	Reciting Al-Qur'an	
	16.00-17.00	Reciting Al-Qur'an	Reciting Al-Qur'an

	18.30-19.00	Read the qur'an together	Reciting Al-Qur'an
	20.00-21.00	Study the book Risalatul Qura' wal Hufadz	Study the book Ahlusunnah Wal Jama'ah, Amsilattu tashrifiyah, Mukhtasor Jiddan, Sarah Jurumiyah, I'lal&Shorof.
Wednesday	04.30-05.00	Read the qur'an together	
	05.00-06.30	Study the book Tafsir Jalalain	
	08.00-09.00	Reciting Al-Qur'an	
	16.00-17.00	Reciting Al-Qur'an	
	18.30-19.00	Read the qur'an together	Reciting Al-Qur'an
	20.00-21.00	Study the book Ma'na Maulid	Study the book Awamil Jurjani
Thursday	04.30-05.00	Read the qur'an together	
	05.00-06.30	Study the book Tafsir Jalalain	Reciting Al-Qur'an
	08.00-09.00	Reciting Al-Qur'an	
	18.30-19.30	Reading of surah Yasin, Kahfi, dan Tahlil	Maulid Nabi Muhammad SAW
	20.30-21.30	Istighotsah	
Friday	05.00-05.30	Reading of surah Al-Waqi'ah dan Al-Mulk	Reading of surah Yasin dan Tahlil
	06.00-08.00	Sema'an Qur'an	cleaning up the environment
	16.00-17.00	Khataman dan Sima'an Qur'an	
	18.30-19.30	Reading of book Maulid Nabi Muhammad SAW	

Monthly Activities:

1. Friday Kliwon Morning: Reading Manaqib Nurul Burhan at the Al-Istiqomah Wangandowo Bojong Mosque with the community
2. Thursday morning Wage: Reading Manaqib Nurul Burhan in Wonoyoso with the community
3. First Sunday of the Month: Reading Manaqib Nurul Burhan at the Pondok Mosque

Annual Activities:

1. Ziaroh Waliyullah

2. Lailatul Muwaddah
3. Graduation & Khotmil Qur'an
4. Koran market in the month of Ramadan
5. Haul & Imtihan
6. Commemoration of Islamic Holidays & Santri Days

(Source: Documentation of the schedule of recitation activities at Hidayatul Mubtadi-ien Bojong Islamic Boarding School).

The Role of Islamic Boarding Schools & Community Religiosity Values in the Era of Globalization

A person's religiosity is manifested in various aspects of his life. Religious activity does not only occur when someone performs religious rituals but also when carrying out other activities. It is very important to instill religious values in the community so that each individual in an environment is able to carry out their duties as God's creatures properly and responsibly.

A person's religiosity is not only shown by an attitude that is visible, but also an attitude that is not visible that occurs in one's heart. Several factors influence a person's religion, factors that have been recognized can produce religious attitudes, these factors consist of four main groups, namely social influences, various experiences, needs and thought processes.

Several factors that may exist in the development of religious attitudes will be discussed in more detail, namely:

- a. The influence of education or teaching and various social pressures (social factors). Social factors in religion consist of various influences on religious beliefs and behavior, from the education we receive in childhood, the various opinions and attitudes of the people around us, and the various traditions we receive from the past to the era of globalization.

“Since the existence of the Islamic boarding school here, changing all bad habits to be good because of the influence of the students and Islamic boarding schools. In the past, I was not familiar with religious activities such as manaqib, and so on. closer to religious activities.” (Musthofa: 40th)

- b. Factors wholly or partly arise from needs unmet needs, especially the needs for: life, economy, security, love, self-esteem and the threat of death. In this factor, to support the four unmet needs that have been mentioned, one will use spiritual power to support. For example in the teachings of Islam by praying asking for salvation from Allah SWT.

“The Islamic boarding school has changed the life of the Wangandowo people, especially around the place where previously the karaoke stall was filled with all kinds of disobedience, converted into an Islamic boarding school where there are all kinds of kindness. It also has a good impact on the community's economy. I, who used to be a caretaker at a karaoke shop, am now entrusted with being able to make cathering meals

for students. And that has become a field of halal sustenance for me and my family.”
(Siti:50th)

- c. Various experiences that help religious attitudes, especially experiences regarding:
- 1) Beauty, harmony and goodness in the other world (natural factors). In this experience what is meant by natural factors is that someone is able to realize that everything in this world is because of Allah SWT, for example someone is admiring the beauty of the sea, forest and so on.
 - 2) Moral conflict (moral factor), in this experience a person will tend to develop feelings of guilt when he behaves that is considered wrong by the social education he receives, for example when someone has stolen he will continue to blame himself for the act of stealing because it is clear that stealing is a prohibited act.

“In the past, I rarely carried out religious activities, including my obligation, namely prayer; sometimes I still missed it. Since there was a small prayer room and the enthusiasm of the students to pray became my inspiration and enthusiasm to participate in congregational prayers at the small mosque.” (Imam: 48th)

The increase in the religious value of a society can be seen in terms of educational institutions and the environment around the community. Islamic boarding schools are educational institutions that have a positive impact in every activity, directly or indirectly, in social life.

Implementation of the Role of the Hidayatul Mubtadi-ien Islamic Boarding School in Increasing Community Religious Values in the Globalization Era

Islamic Boarding School Activities in Supporting Increasing Community Religious Values

Some of the routine activities initiated by the pesantren involve the community around the pesantren in particular and the general public. This activity was formed with the aim of bringing positive changes in the religious aspect of society in the midst of the current changing times, seen from the background of the pesantren environment which was known to be vulnerable and the high level of community willingness to learn about religion. Some of the cottage activities that involve the community are:

a. Muwada'ah (Graduation and Khotmil Qur'an)

The annual routine event held by PPHM to mark the graduation of students in gaining knowledge and devoting themselves to Islamic boarding schools, by completing several levels of studying the yellow book or Al-Qur'an Binnadzri and bil ghoib. This event is an event for all students and the surrounding community to bring together various cultures through performing arts performed by students. At the Khataman event at PPHM, the community around the boarding school is invited to attend the event which can provide encouragement or motivation to the surrounding community to be interested in Islamic boarding school education. boarding school.

b. Khaul and Khotmil Qur'an

This event also includes an annual agenda held at PPHM to introduce students and the community around the boarding school regarding figures or founders of Islamic boarding schools who have died and is devoted to a series of khaul and khataman qur'an events whose rewards are

shown to the founders of Islamic boarding schools and Islamic scholars. clerics, village elders around the village of Wangandowo Bojong Pekalongan. This activity can provoke the public to think that Islamic boarding schools also sympathize with sending prayers to the families or elders of the Wangandowo village community. So that it can easily attract the interest of the community to continue to follow and contribute to the activities of Islamic boarding schools.

c. Manaqib Sheikh Abdul Qadir Jaelani

In this monthly routine activity which is carried out every Friday morning after the morning prayer at the Al Istiqomah Wangandowo mosque which is located in front of the pondok road with students and the surrounding community. This activity introduces the community to the glory of God's saints, draws closer to God by contemplating Sheikh Abdul Qodir Jaelani. And in this activity one of the things that can add to our love for the saints is by reading the manaqib. By reading his manaqib, we can know his piety and goodness, and it is hoped that we can emulate him. From this we can understand that reading Sheikh Abdul Qadir al-Jilani's manaqib is very good. Moreover, he also holds the title of sultan al-awliya or leader of the trustees.

d. Clean Friday

Islamic boarding schools' efforts to increase the religious values of the community not only in the fields of morality and worship, mutual respect, assistance and cooperation between communities are also of particular concern to Islamic boarding schools. Clean Friday is a weekly agenda that involves students and the community to work together to clean up the environment around the hut and around the community.

Several activities such as recitations in commemoration of Islamic holidays and hospitality or halal bihalal also involve layers of society and even the guardians of the students. Islamic boarding schools as da'wah institutions, cadre of scholars, development of science and community development, in this case pesantren are required to be able to transform religious values as values that are grounded and can be practiced by the community so as to give birth to the spirit of society to make changes to a better direction.

2) The role of Islamic boarding schools in facing challenges in increasing the value of the religiosity of society in the era of globalization.

In the business of Islamic boarding schools in broadcasting, spreading religious education, of course there are many challenges in it. Especially in responding to the challenges of the times in the current era of globalization. Some of the challenges faced include:

a. Impact of Globalization

Globalization brings the dynamics of the times that cannot be avoided. This has an impact on the goals of Islamic boarding schools in producing cadres of scholars, tafaqquh fi al-din (religious understanding), and Islamic values. In responding to this, the existence of Islamic boarding schools has become a fence or brake for the students, including the people who live in the Islamic boarding school environment, to continue to learn about religious knowledge. So that the students will be molded into cadres of Islamic fighters who master the knowledge of religion and norms.

b. Changes in Religious Values

Advances in knowledge in modern society can have an impact on shifting religious, cultural and moral values. Islamic boarding schools need to face this change and still maintain their Islamic values.

c. Character Building

In the era of globalization, character education is very important in shaping one's character. Islamic boarding schools have a significant role in shaping *akhlakul karimah* (good morals). By providing strong character education, Islamic boarding schools can help increase the religious value of society.

d. Quick Change

Globalization often brings fast and difficult changes for ordinary people who do not understand. Islamic boarding schools can play a role in helping people deal with this change by providing good understanding of religion and providing solutions to problems that arise.

In facing this challenge, Islamic boarding schools need to continue to adapt to changing times and strengthen character education and Islamic values. Thus, Islamic boarding schools can play an important role in increasing the value of the religiosity of society in the era of globalization.

Discussion

Islamic boarding schools are actually institutions that produce prospective intellectual generations of scholars because of their strengths. The ultimate goal of all activities at Islamic boarding schools is the independence of the students to fight at their level when they return to their respective villages. Of course, careful analysis is needed to establish the steps in forming the activities that will be carried out by students so that they don't take wrong steps.

Institutionally, Islamic boarding schools have provided concrete examples by actualizing the spirit of *indzar* or appeals in the way of religion by holding events that involve the local community in particular and the general public. In general, the development of these various activities is intended to strengthen the function of the *pesantren*, to train the leadership spirit of the *santri*. *Santri* are educated in Islamic boarding schools to become debtors who are independent and have a leadership spirit. As stated in the previous discussion, Islamic boarding schools have played a role in increasing the religious values of the surrounding community in the era of globalization, including:

1. The Islamic boarding school holds several religious activities that involve the community such as: *Muwadda'ah*, *khaul* and *khotmil qur'an*, reading of *Manaqib Sheikh Abdul Qadir Al Jaelani*, clean Friday, and other religious activities. *Ustadz*, students, alumni, and the local community are all involved in carrying out activities to provide the resources needed by students, both in theory and practice, to carry out the vision and mission of the *da'wah* institution in their community afterwards. they pass.

2. The role of the second Hidayatul Mubtadi-ien Islamic boarding school in increasing the religious values of the community can be seen from the enthusiasm of the people who take part in religious activities held by the pesantren.
3. Hidayatul Mubtadi-ien Islamic Boarding School has partnered with several activities that already exist in the community, the involvement of this pesantren provides an opportunity for the community to gain the widest possible religious insight and for the pesantren itself as a da'wah field in spreading Islam.
4. This study shows that Islamic boarding schools have succeeded in building charisma and great influence in the realm of religiosity. This shows that Islamic boarding schools have an important role in increasing the religiosity value of society in the era of globalization.
5. This study aims to determine the role of Islamic boarding schools and what activities are carried out in increasing the religiosity value of the community. The results of the study show that Islamic boarding schools have an important role in shaping the character and morals of society.
6. This study emphasizes that the role of Islamic boarding schools in character education is as guardians and preservers of religious values. This shows that pesantren have an important role in shaping the character and morals of society.

The existence of Islamic boarding schools with programs, strengthening and developing religious activities, can become institutions that have a significant impact in producing intellectual scholars who can bring change to local communities and society at large. As a social institution, Islamic boarding schools are responsible for maintaining or enhancing existing values.

Conclusion

Based on the results of the research that has been put forward in the previous discussion, it can be concluded that the Hidayatul Mubtadi-ien Islamic Boarding School has a role in increasing the religious values of society in the era of globalization. Especially the Wangandowo Bojong community in the neighborhood near the hut and the wider community. Hidayatul Mubtadi-ien Islamic Boarding School has an important role in providing religious education to students. Through intensive religious teaching, pesantren can help improve the understanding and practice of religious values. And also has a role in shaping the identity of the younger generation of Muslims. Through the values and lifestyle taught in Islamic boarding schools, the younger generation can build a strong Islamic identity and maintain it in the era of globalization.

The role of the Hidayatul Mubtadi-ien Islamic Boarding School in increasing the religious values of society in the era of globalization apart from the revolution in places that were formerly karaoke stalls became Islamic boarding schools, also gives the role that Islamic boarding schools, apart from equipping students with theoretical and practical knowledge, also invites the public to study and carry out religious guidance. As for some of the activities initiated by the Hidayatul Mubtadi-ien Islamic Boarding School in order to increase the religious values of the community, namely muwadda'ah, Khaul and khataman qur'an, the reading of Manaqib Sheikh Abdul Qodir Aljaelani, clean Friday, as well as other activities such as recitations in commemoration of Islamic holidays, have a great influence in increasing the religious values of people who were previously

indifferent and lay people towards religious activities, became closer to religious activities through the presence of Islamic boarding schools.

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