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**Management of Pesantren in Improving Nationalism and Addressing Social Problems in Disruption Era**

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**Abstrak**

*Tujuan dari penelitian ini adalah untuk menemukan model pesantren yang bertahan dalam moderasi pendidikan dan nasionalisme serta menganalisis peran pesantren dalam mengatasi krisis kemanusiaan di era disrupsi. Jenis penelitian ini adalah studi kasus dengan pendekatan kualitatif. Hasil penelitian menunjukkan bahwa sebagai pesantren terbesar di kabupaten banyuwangi, Pesantren Darussalam Blokagung menjadi teladan keberhasilannya dalam mengintegrasikan nilai-nilai pendidikan agama dan umum dalam moderasi pendidikan, membangun semangat nasionalisme dengan mengaktualisasikan rasa cinta tanah air, menolak paham radikal, ideologi dan menentang terorisme, serta membantu mewujudkan pluralisme dalam rangka pengamanan. Pesantren Darussalam Blokagung juga berperan penting dalam pendidikan multikultural yang mengajarkan toleransi dan moderasi beragama, saling menghormati dan menghargai dalam kesederhanaan dan kemandirian. Selain itu, ia juga ikut membantu mengatasi krisis kemanusiaan dengan mendirikan Lembaga Sosial Darussalam (LSD) yang memberikan beasiswa kepada santri kurang mampu, Darussalam Counseling Center (DCC), pusat terapi masalah kejiwaan dan penyediaan asrama khusus di pesantren bagi santri yang terkena dampak krisis kemanusiaan dan masalah sosial.*

**Kata Kunci:** Manajemen, Pesantren, nasionalisme, masalah sosial

**Abstract**

The purpose of this study is to find a model of pesantren that survives in moderation of education and nationalism and analyze the role of pesantren in overcoming the humanitarian crisis in the era of disruption. This type of research is a case study with a qualitative approach. The results showed that as the largest

pesantren in Banyuwangi Regency, Pesantren Darussalam Blokagung exemplifies its success in integrating religious and general education values in educational moderation, building a spirit of nationalism by actualizing a sense of love for the country, rejecting radical ideologies and opposing terrorism, and helping to realize pluralism in the context of security. Pesantren Darussalam Blokagung also plays an important role in multicultural education that teaches religious tolerance and moderation, mutual respect and appreciation in simplicity and independence. In addition, it also helps to overcome humanitarian crises by establishing the Darussalam Social Institute (LBD) which provides scholarships to underprivileged students, the Darussalam Counseling Center (DCC), a therapy center for mental problems and the provision of special dormitories in pesantren for students affected by humanitarian crises and social problems.

**Keywords:** *Management, Pesantren, nationalism, social problems*

## INTRODUCTION

Islamic education synonymous with tafaqquh fiddin is now widely taught not only in pesantren as an educational institution known to be the most adaptive to external conditions (Asrohah, 2011), but also taught in madrasas and schools. Nevertheless, pesantren are still recognized as an original Indonesian educational institution that is known to survive in the world. (Khasanah et al., 2017) in teaching high morality education by using an inclusive Islamic model to realize multicultural, moderate and rahmatan lil-alamin education. (Bukhori, 2017) Pesantren is also an institution that continues to increase the spirit of love for the country in the spirit of nationalism (Hamid, 2018) a pluralistic concept that exclusively requires loyalty to the State where life and society are tolerant, so that it becomes the nation's fortress in warding off radicalism as part of the humanitarian crisis (Prayoga & Sulhan, 2019).

Pesantren have also succeeded in reducing Islamophobia in the world, including by actualizing the good values of education in pesantren through the study of Sufism through the recitation of the book of Ihya 'Ulumiddin by Imam al-Ghazali which is part of the success of pesantren education that survives in a focus oriented towards fostering noble morals as happened at Pesantren Darussalam Blokagung Banyuwangi, which based on initial observations found that in the recitation there are good values in santri and alumni so that they can change the perception of anti-Islamic people and be able to combat negative stereotypes of Islam in their community. In addition, there is also an increase in Sufism behavior among santri in pesantren and alumni who have lived in the community from

Sabang to Merauke with a good understanding of spirituality, actualized with good ethics, so that they are trusted to be given the mandate as leaders of government, community and youth organizations. The recitation of the book survives in the midst of the onslaught of unlimited information technology flows and is loved by the millennial generation, which has a huge impact on the emergence of social problems in humanitarian crises at the national and even international levels which tend to violence, bullying, increasing cases of pornography and others (Ahmad Jais, 2023), (Rohaeni et al., 2021). This is where a redefinition of the meaning of religion is needed, the center of which is in pesantren education that moral values that affect individual piety and social piety are important to not only be taught but also modeled as kyai do to their students, so that they become strong characters in maintaining spirituality and high morality to God, humans and the environment (Komariah & Nihayah, 2023), (Anam et al., 2019).

The contribution of pesantren in Indonesia is not only about building a civilization that begins with its consistency in high moral education, strengthening nationalism and actualizing religious moderation, but also its great contribution in fighting for independence and guarding the Unitary State of the Republic of Indonesia in the attack of terrorism, radicalism, and terrorism. (Rusmiati et al., 2022) and so on. Pesantren also participated in building human resources that became the nation's assets by giving birth to heroes, religious leaders, statesmen, entrepreneurs and others. (Huda, 2018). Of course it deserves to be appreciated in the midst of the independence of pesantren as an educational institution, in addition to its simplicity which is very attached to the lives of kyai and their students so that when mingling in the community it is more flexible, easily accepted in helping to build the nation through educational institutions in pesantren that are superior and in demand by the community and ready to compete with non pesantren educational institutions at the national and international levels. (Nur Alim, 2021), (Lafrarchi, 2020).

Today, there is a stigma in society that still calls pesantren a hotbed of terrorists and teaches radical education. (Anggara et al., 2023), (Sulaiman et al., 2022), (Ishomuddin et al., 2021), (Azizah, 2020). Of course, this must be a concern for pesantren leaders and the government as well as the community to deny that the

wave of radicalism also attacks pesantren as a bastion of nationalism, on the other hand terrorism is also a threat to the existence of pesantren.(Noorhayati, 2017) This is where pesantren are required to be present in the midst of society and mingle in realizing Indonesian Islamic culture which is full of good values and responds well to the notion of religious moderation in the midst of a pluralistic nation and combines local wisdom.(Setyazi, 2022) notabene part of the educational values of multicultural pesantren. (Khotimah, 2020).

Kyai as the leader of the pesantren who becomes the figurehead of the pesantren. (Aslamiyah, 2020) and policy makers are required to be able to bring the future of pesantren by ensuring that the pesantren education model is to maintain a religious and tolerant culture and participate in overcoming humanitarian crisis problems at the global level.(Mukhibat, 2016) Among the goals of national education are instilling devotion to God, intelligence, skills, strengthening character and personality in the spirit of nationalism, all of which have been taught for a long time in pesantren until now.(Sabil & Diantoro, 2021)

The sophistication of technology in the era of revolution 4.0 has a major impact on the world of education, including Islamic religious education which should be the moral bastion of the nation, although on the other hand it also provides convenience and positive value.(Nudin, 2020) The ease of internet access, the attractiveness of features and applications supporting online learning on smart phones and the global pandemic conditions that have just passed have further strengthened the desire of the community, especially the millennial generation, which is supported by government policies and managers of educational institutions that include Islamic religious educators, it is recommended to use digital technology as a learning medium and even learning resources as part of a form of modernization and innovation steps. However, there is something that is forgotten from the excitement of their tendency to utilize digital technology in the big plan to improve the quality of education, namely the exemplary which is unique to Islamic religious education cannot be obtained from online learning.(Afiatun Hindun Ulfah et al., 2022) and over-utilization of digital technology.(Rahmawati, 2018)

Radicalism and terrorism are not only national issues and phenomena but also a concern of the State for the erosion of nationalism. (Rahman, 2016), conflicts

arising from the inability to actualize religious tolerance make friction and get stronger when uploaded on social media by utilizing the internet without considering the impact of the information disseminated can affect the thinking of others and trigger divisions in society. Although if utilized properly, information technology which is currently widely used as a popular social media, namely Instagram, can be used to spread positive information about education and friendly Islam as done by the *mubadalah.co.id* account. including by socializing religious moderation and increasing tolerance in maintaining national divisions. (Zulfikar et al., 2023)

The educational crisis that gave birth to the humanitarian crisis stems from the failure of educational institutions to achieve educational goals. Especially if the determination of educational goals is only oriented towards achievement rather than cultivating character, only focusing on the target of graduating on time rather than on quality standards. This is where the revitalization of Islamic religious education, especially in non-preschool educational institutions, needs to be done by reviewing the characteristics of Islamic education and repositioning Islamic educational institutions as the nation's moral fortress. (Ulum, 2012) This is symbolized by the pesantren by continuing to maintain high moral education through *madrassa diniyah* which is referred to as the soul of the pesantren because the majority of its subjects come from *salaf* books taught by the *kyai* to his students in accordance with the educational objectives conveyed by Sheikh Musthafa al-Ghalayain in the book *Idhatun Nasyiin* that education is the cultivation of noble character in the soul of young people. (Ulva Badi' Rohmawati, 2022)

In the current era of disruption, moral education is a solution to the humanitarian crisis marked by the emergence of bullying which is widely discussed but there are more and more perpetrators and victims, without considering the consequences on victims and fear of punishment because they have a "central approach", hedon behavior that becomes a style in social life and flickers in status on social media to become a content arena to go viral, the decline in the spirit of nationalism because it is tempted by certain groups or networks that offer things that are in demand, especially by the unstable millennial generation. Of course, this requires a reinterpretation of pesantren which focuses on high moral education in

order to continue to broadcast Islam rahmatan lil-alamin by utilizing digital technology which is currently controlled by international terrorist networks and radical groups, this is interesting to study. The purpose of this study is to find a model of pesantren that survives in the integration of education and nationalism and analyze the role of pesantren in overcoming social problems in the disruption era society.

## METHODOLOGY

Qualitative was chosen as a research approach with the aim of making the study more in-depth with findings in the form of data not numbers, while case study as a type of research is a way to reveal a more focused case supported by one relevant site. The location in this study, Pesantren Darussalam Blokagung Banyuwangi, is an integrated type of pesantren that collaborates the salaf and modern education systems as an effort to continue to improve its role as an educational institution as well as a da'wah and social institution in order to realize the achievement of national education goals and assist the government in overcoming the social and humanitarian crisis through empowering students and alumni in maintaining their independence and of course the actualization of moral education in the midst of current globalization.

Data sources in this study were obtained from primary data in the form of interviews and direct observations at the research location related to the activities of pesantren leaders and managers in creating an academic climate that upholds spiritual values as well as intellectual enhancement, so as to be able to form individual and social pious santri who are capable of facing global challenges. Meanwhile, the informants in this study consisted of 23 people consisting of pesantren leaders and managers, namely pesantren managers, madrasah managers and ustadz/ustadzah. For more details, it can be seen in the following table:

Table 1 : Research Informants

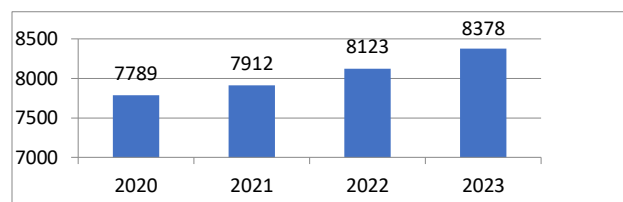
No	Position	Gender		Position Code
		Male	Female	
1	Pesantren Leader	2	3	Pim
2	Pesantren Manager	3	2	PP
3	Madrasah Manager	3	5	PM
4	Ustadz/Ustadzah	3	5	Us

The research paradigm uses post positivistic. The sources of data collection are depth interview, participant observation and documentation. Triangulation was used for data validation and Miles and Huberman's three-model interactive was used as data analysis to answer the research focus/objective.

## RESULTS AND DISCUSSION

### Moderation of Education

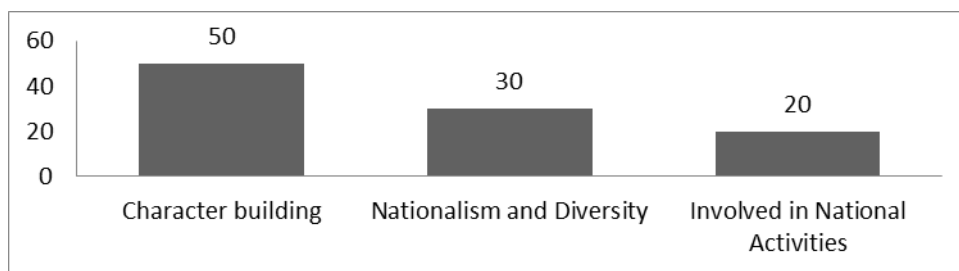
Darussalam Blokagung is a pesantren located in southern Banyuwangi, currently recognized as the largest pesantren and is a pesantren that is categorized as an integrated pesantren by applying the concept of salafusshalih, now the term continuity and change is realized in the management of salaf and modern education. This educational integration is suspected to be the moderation of education in Pesantren Darussalam Blokagung.



Graph 1: Number of Santri of Pesantren Darussalam Blokagung  
Source: Documentation of Pesantren Darussalam Blokagung, 2023

In the figure, it can be seen that the number of students of Pesantren Darussalam from year to year the trend continues to increase, which then becomes the basis for the recognition of Pesantren Darussalam Blokagung as a pesantren born on January 15, 1951 as the largest pesantren in Banyuwangi Regency, until the results of the census of students at the end of 2023 the number of students reached 8378. From this number, based on the findings of the profile of the santri of this pesantren, in simple terms, they have a good understanding of nationalism reflected in patriotism (santri really appreciate and respect the symbols of the state, including installing the red and white flag, pictures of the Indonesian Garuda, the president and vice president and singing the Indonesia Raya song) and upholding

diversity in daily activities. In addition, santri are also active in participating in national activities, including the Indonesian independence ceremony organized by the pesantren and by the sub-district government where they become flag-raising troops after passing the selection. Santri also play a direct role in commemorating national days including the youth oath, national education day and the birthday of Pancasila by staging theater and poetry. This is also reinforced by character education for santri who are trained to be ethical and trained to be leaders in society. The following is a picture of the percentage.



Graph 2: Percentage of Santri Nationalism

The integration of education led by KH. Ahad Hisyam Syafa'at, modern education is actualized in the implementation of basic to higher education, while salaf education is realized in the management of Madrasah Diniyah Takmiliah, Madrasah Diniyah Muadalah and Ma'had Aly (Higher Education) with a concentration of tasawuf wa thariqatuhu in accordance with the tendency of the founder and first leader of this moderate pesantren, KH. Mukhtar Syafa'at. The purpose of this concentration is the development of spiritual attitudes and behavior of Sufism, the actualization of which is that santri and alumni continue to learn to practice Sufism to improve their spiritual relationship with God through tarekat, zuhud, riyadhah and continue to study the holy books and kutubutturats. In addition, with higher Islamic religious education through Ma'had Aly, santri and alumni are prepared to become Islamic leadership cadres. With the deepening of Sufism and Islamic leadership education, both santri and alumni can finally have a humanistic nature, involved in community social activities, especially in the propagation of religion that loves peace and high tolerance, so that from an early age they are accustomed to maintaining peace and preventing conflict.

The integration of education in Pesantren Darussalam Blokagung tends to be balanced and well managed, including the time allocation and education system

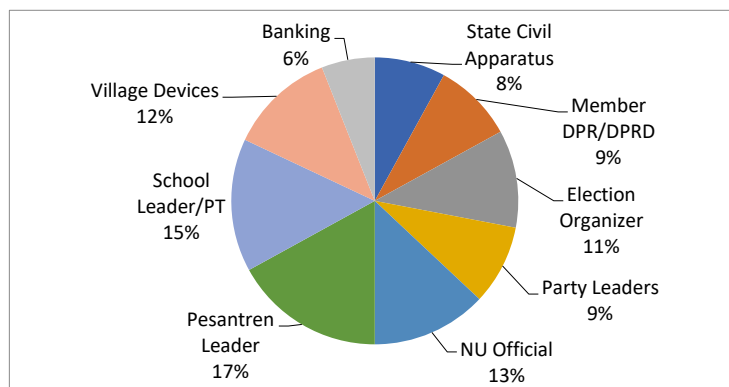


which is fully supported by the pesantren leadership to improve its quality, as evidenced by the existence of SPM as a formalization of diniyah education and innovation in diniyah education with the existence of ma'had aly. Meanwhile, the general education units organized are also very varied, ranging from those under the auspices of the Ministry of Religious Affairs to the Ministry of Education and Culture, and even have vocational education at the secondary education level (SMK Darussalam) and higher education (Darussalam Community Academy/AKD). The difference between this pesantren and other pesantren in the variety of education implementation is humanist, tolerant, upholding humanitarian and national values in the frame of the spirit of nationalism to realize the improvement of the quality of education in Indonesia by maintaining the tradition of high moral education.

Moderation of education among its forms is the division of time duration that is balanced and according to the needs of diniyah education and general education supported by human resources who have dual competencies, namely capable and professional as well as having strong morals and spiritual obedience to realize double graduates. This is done by Pesantren Darussalam Blokagung by preserving diniyah education as the soul of the pesantren and continuing to innovate in the implementation of general education (Kirana, 2017) to meet the needs of the community through the educational units it manages is part of an effort to stem the imbalance of knowledge that has an impact on fanaticism towards one particular understanding, because the balance of religious education and general knowledge is the key and solution to the emergence of various problems of humanitarian crises in people's lives. Understanding religious knowledge alone is not enough without being enhanced by mastery of general knowledge and proficiency in utilizing technology as has been done by activists of religious moderation using the mubadalah.id account (Zulfikar et al., 2023) in sharing knowledge that is competitive in the era of disruption and this is exemplified by pesantren leaders who play a dual role as academics and kyai at the same time.(Ahmad Jais, 2023)

Pesantren Darussalam Blokagung shows to the international community that even as an independent educational institution, it is able to survive and improve its quality in accordance with the expectations of service users and graduate users

(Aimah, 2021) by providing modern educational facilities without leaving its identity which focuses on fostering high morals and producing ulama cadres through tafaqquh fid-din education.(Bukhori, 2017). The following graph shows data on alumni and service users.



Graph 3: Percentage and Absorption of Alumni

This is where Islamic education, especially those centered on pesantren, is openly recognized by the government through the birth of Law no. 20 of 2003, which among other things emphasizes the objectives of national education are to increase piety and instill noble morals and educate the nation's life.(Soebahar, 2021)

### Strengthening Nationalism

The spirit of patriotism at Darussalam Blokagung Islamic Boarding School was exemplified by KH. Mukhtar Syafa'at (the first leader) together with the kyai and students and the community when expelling Japanese soldiers in Banyuwangi before independence. At present, the spirit of love for the country is not only singing the Indonesia Raya song and the syubbanul wathan march (by KH. Wahab Hasbullah, an Indonesian freedom fighter who captured Surabaya from the colonizers) which are echoed during official pesantren activities, but also implemented, including with the full support of kyai and santri in rejecting radical ideas and opposing acts of terror by anyone.

This commitment is proven by the actualization of the principle of hubbul wathan min al-iman and the motto khairun naasi anfu'uhum lin-naasi. Nationalism is also built by familiarizing the pesantren's participation in the commemoration of national days, especially Indonesian independence through ceremonies and dramas

of the struggle for Indonesian independence, competitions that foster a spirit of love for Indonesia including reading poetry and writing articles with the theme of love for the country and the spirit of nationalism as well as performances of songs and dances from regions in Indonesia. Unlike other pesantren, this pesantren conducts these activities consistently, continuously and involves government officials as invited guests and TNI / Polri officers to become trainers of flag-raising troops and also collaborate in the prevention of radicalism and drug trafficking.



Figure 1. Independence Day Ceremony at Pesantren Darussalam Blokagung

The raising of the red and white flag in the picture above is part of a ceremony that routinely commemorates independence held by Pesantren Darussalam Blokagung which is attended by all students with invited guests from all pesantren leaders, ustadz (teachers) of all educational units managed. Even the Flag Raising Troops (Paskibra) are special students who are selected and trained by the Indonesian National Army for at least one month. Some of these special students were also selected as Paskibra for the Indonesian Independence Day ceremony at the Tegalsari sub-district and Banyuwangi regency levels.

Strengthening Nationalism, the attitude of the Kyai who became an example of students at Pesantren Darussalam Blokagung, namely participation in fighting for independence against the Japanese who occupied Banyuwangi at that time and also filling independence with positive activities as well as the implementation of flag ceremonies on Indonesian independence day, as well as commemorating national days, became the basis that in this pesantren the spirit of nationalism. (Hamid, 2018) and proof of love for the Indonesian homeland.

Although there is still a stigma in the community that pesantren are terrorist hotbeds and teach radicalism (Aslamiyah, 2020), Of course, this stigma needs to be refuted with realistic actions and publication of pesantren activities to the community through community involvement in pesantren activities and also

utilizing digital technology in sharing Islamic education in a variety of pesantren activities ranging from recitation to competitions organized as evaluations and creative content needed and favored by today's society, for example ngaji Iha' Ulumiddin online <https://www.youtube.com/watch?v=L8h852T-rlk>, muamalah fiqh seminar <https://www.youtube.com/watch?v=YWdNiTvIqk8>, commemoration of Indonesian independence <https://www.youtube.com/watch?v=bG5-NfavZ-k>, etc. Islamic education in pesantren that also instills the values of pluralism (Setiawan, 2019) It is also necessary to convey to the public that living in Indonesia in the midst of religious diversity must respect each other that the existence of these religions by their followers is something that should be respected and they have the freedom to worship, just as we believe in Islam and have the freedom to worship solemnly and peacefully in the midst of diversity and in order to maintain nationalism.

### Multicultural Education

The values of multicultural education implemented at Pesantren Darussalam Blokagung through an attitude of equality of santri in fulfilling obligations and obtaining the right to learn and develop competencies, habituation of mutual respect, appreciation, help, tolerance and togetherness in simplicity and independence become a phenomenon in pesantren whose santri from Merauke-Papua to Sabang-Aceh are organized in regional organizations (orda) with cultural, linguistic, economic and social differences. (Aimah & Nabella, 2023).



Figure 2. Discharge Schedule of Santri of Pesantren Darussalam Blokagung

The schedule for returning students during the pesantren holiday to their origin regions is also a special concern of the pesantren leadership in instilling an attitude of togetherness and mutual assistance through homecoming together, which is coordinated by the leaders of the santri's origin regional organizations with

supervision from the pesantren leadership in the field of humasy. Shown in the picture are several terms that are abbreviations of the santri's area of origin, including: Bali Darussalam Santri Association, West Java Santri Association, Jember Darussalam Santri Association, Sumatra Santri Association, Yogyakarta, Temanggung and Magelang Santri Association, Papua Darussalam Santri Association, Sulawesi Santri Family, Kalimantan Santri Association, Maluku Darussalam Santri Association, etc. The essence of this activity is to establish friendship and strengthen the multicultural education of students and alumni with the community in their respective regions.

Multicultural education has also been carried out by Pesantren Darussalam Blokagung, including by instilling an attitude of mutual help, mutual respect and respect for different backgrounds among students who come from the Merauke-Papua to Sabang-Aceh areas, of course bringing different cultures and languages, but Indonesian, which is the language of instruction in pesantren, unites them who even have different economic abilities and social strata, they live in a strong brotherhood, together seeking knowledge and are equal in rights and obligations, they are both students who are educated to be tolerant of life and moderate in diversity.(Huda, 2018). The students are also taught to live together in self-learning and learning to live simply.

### **Involved in Overcoming Social Problems**

Pesantren Darussalam Blokagung, as the function of pesantren, is also involved in overcoming social problems in the community, including providing Pesantren Darussalam Puncak as a pesantren prepared for students who have experienced and are experiencing social problems with therapy and example. Led by KH Abdul Malik Syafa'at, Pesantren Darussalam Puncak also provides entrepreneurship training to students who need this attention through vocational education at the Real Work School (SKN) in collaboration with the social service office, the industry and MSME office and the guidance of the Ministry of Manpower (Kemnaker). The results of the training have an impact on the santri until they become alumni and take part in their respective regions by becoming similar training tutors for their communities. This is where the vision of this

pesantren is realized, which makes students able to provide benefits to the community.



Figure 3. Graphic Design Training Visited by the Ministry of Manpower at BLK Pesantren Darussalam Blokagung

Not only do they accommodate students who have social problems due to broken homes, juvenile delinquency, victims of bullying and promiscuity, but students who are constrained from getting an education due to poverty are also prioritized by students who receive graphic design training at the Work Training Center (BLK) of Pesantren Darussalam Blokagung for free. These students also receive guidance to manage rice fields and gardens owned by the pesantren around Pesantren Darussalam Puncak and even managed to produce Darussalam coffee, located at the foot of Mount Bayur which is 3 KM from Pesantren Darussalam Blokagung. Darussalam Social Institution (LSD) is an institution formed by this pesantren to provide scholarships to underprivileged students while Darussalam Counselling Center (DCC) is an institution formed as a place for mental health therapy. The existence of the DCC has reduced the number of students who are sick due to several problems by 43%, including stress with a lot of schoolwork and need reinforcement when experiencing financial problems, as well as anxiety about the impact of puberty and bullying. Meanwhile, the existence of LSD helps many underprivileged students to continue their studies both in school and college so that they can graduate as expected up to 23% of the number of students.

Involved in Overcoming Social Problems, Pesantren Darussalam Puncak is part of Pesantren Darussalam Blokagung which focuses on pesantren as educational institutions that help realize the achievement of national education goals with the most famous function, namely the moral workshop (Kartiko & Kurniwan, 2018). In this pesantren, the students are students who need to be extra directed because of the social problems experienced, including poverty, bullying,

violence, promiscuity and broken homes. This is strong evidence of the pesantren's involvement in participating in overcoming humanitarian crises, including due to social problems in society that are not handled properly. Moreover, entrepreneurship education is also provided as a strengthening of santri skills through training in graphic design, computer applications, multi-media and broad casting conducted at the Vocational Training Center and in collaboration with related ministries and agencies. The most interesting thing about entrepreneurship training by Kyai for santri in pesantren is the integration of economic improvement activities and worship with the example of the kyai to prosper the pesantren as a field of da'wah. (Chotimah, 2015).

Pesantren, whose existence is in the midst of society, is present to provide a solution that Islamic education, especially in pesantren, does not turn a blind eye to the humanitarian crisis faced by society. Lembaga Sosial Darussalam (LSD) is an institution formed by Darussalam Blokagung Islamic Boarding School to help underprivileged people access decent and equal education. The current juvenile delinquency that is heavily influenced by promiscuity and easy access to digital technology on social media that cannot be separated from adolescents is also a concern of pesantren by limiting the use of the internet only for learning media and supporting learning resources, while the main learning resources remain the Qur'an, hadith and kutubutturats as well as the exemplary example of the kyai as the central figure. (Tabroni et al., 2022) Kyai as teachers in pesantren, just like teachers in schools or madrasas, play a very important role in achieving educational goals. (Karim et al., 2021)

Darussalam Counseling Center (DCC) is a counseling institution at Pesantren Darussalam Blokagung which is a solution for mental health therapy for students due to the pressure of social problems faced, including bullying and violence. Thus, pesantren as an Islamic educational institution has a transformative existence from time to time in order to meet the needs of society (Soebahar, 2023), Therefore, it should be appreciated because of its complex and contributive activities in participating in achieving the goals of national education, namely increasing faith and piety, intelligence and fostering strong character and personality in students with noble morals, which in the management of education tends to be independent

in financing education and fulfilling its facilities, but it is proven that the quality of output is (Maskuri, 2019) ready to compete with non pesantren educational institutions that are not independent. Of course, pesantrens with their distinctions are still in demand by the public in the midst of the start of many educational institutions that do not prepare their distinctiveness in their marketing management packaging. (Wahab et al., 2022) Good academic services are also part of the success of pesantren as an educational institution in the rampant competition to win prospective students.(Azkiyah et al., 2020)

## CONCLUSION

The results showed that Pesantren Darussalam Blokagung is the largest pesantren in Banyuwangi regency and has become a model for its success in integrating the values of religious and general education to meet the quality standards of this pesantren education, namely students who are double graduates, strong in religious studies and professional in general knowledge according to their interests, so that they are able to realize educational moderation and build a spirit of nationalism with the actualization of love for the homeland, reject radicalism and oppose terrorism and participate in realizing pluralism in order to maintain the Unitary State of the Republic of Indonesia.

Pesantren Darussalam Blokagung also plays an important role in multicultural education that teaches religious tolerance and moderation, mutual respect and appreciation in simplicity and independence. In addition, it also participates in overcoming humanitarian crises by establishing the Darussalam Social Institute (LBD) which provides scholarships to underprivileged students, the Darussalam Counseling Center (DCC) as a therapy center for mental problems and provides special dormitories in pesantren for students affected by humanitarian crises and social problems. Of course, this strongly supports the commitment to the quality standards set by this pesantren internally and the recognition of continuous quality improvement in the external view.

The limitation of this research is in its local object even though the issues brought are national and international. In addition, the lack of studies on the reinterpretation of pesantren figures who focus on tafaquh fid-din is less renewable



with the ideas of millennial pesantren according to the current era whose generation is the millennial generation and knows more about pesantren through information on social media and tends to be less interested in pesantren, the majority of which are full of rules and less adaptive.

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