

The Role of Social Capital of Islamic Students (Santri) in Facing the Impacts of Globalization: A Case Study at Buntet Islamic Boarding School

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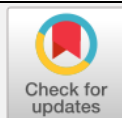
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ABSTRACT

Islamic boarding schools in Indonesia face major challenges due to the Industrial Revolution 4.0 and globalization, which include adaptation to digital technology, expansion of social networks, and integration of Islamic boarding school values in technology-based curricula. This research focuses on the role of social capital in maintaining the relevance of Islamic boarding schools, with Buntet Islamic Boarding School as a case study. Using a qualitative approach with in-depth interviews and participant observation, data was analyzed to identify the daily application of social capital. Findings show that strong social networks, mutual trust, internalized social norms, and cooperation play key roles in the transformation of Islamic boarding schools. The uniqueness of the Buntet Islamic Boarding School can be seen in its ability to build a strong alumni network, facilitate access to new resources, and maintain the identity and values of the Islamic boarding school through a technology-based curriculum. The results of this research have practical implications in the context of education in Indonesia, guiding Islamic boarding schools and other traditional institutions to integrate social capital in their adaptation strategies to face the impacts of the Industrial Revolution 4.0 and globalization, maintain sustainability, and increase competitiveness.

Keywords: Adaptation; Globalization; Industrial Revolution 4.0; Islamic Boarding Schools; Social Capital

1. Introduction

In the era of Industrial Revolution 4.0, technological developments have had a significant impact on global dynamics, including in Indonesia. The global dynamics in question involve a comprehensive transformation in various aspects of life beyond mere technological aspects (Parmentola et al., 2022). This transformation includes paradigm changes in ways of working, communicative interactions, and access to information (Yusuf & Abdu, 2023). Even though it provides significant opportunities for progress, the Industrial Revolution 4.0 also brings complex challenges, especially related to social change and the transformation of societal values. The transformation of societal values in this context includes restructuring views on work, social interactions, and the fundamental values that form the social framework. These changes are reflected in adaptation to new technologies, shifts in work paradigms, and the evolution of cultural values that may change the way society interprets and evaluates various aspects of daily life.

In this context of rapid change, social capital emerges as a key component that has a major influence. Social capital, which includes social networks, norms, and beliefs, plays a central role in maintaining harmony and stability in society. However, in the midst of increasingly even globalization, especially in the Industrial Revolution 4.0 era, there appears to be a shift in social capital and the values inherent in it (Caruso, 2018; Morrar et al., 2017; Schiele et al., 2022).

One aspect that attracts attention is how the younger generation responds to these changes. They grow and develop in an era full of rapid change, where excessive use of digital technology, especially social media, has shown negative impacts such as impaired concentration and decreased empathy. This phenomenon reflects that, even though technology is developing rapidly, the development of social and ethical values is not always in line with technological developments.

It is important to strike a balance between technological advances and their potential negative impacts. This becomes increasingly important when we look at the direction of Society 5.0, where the role of technology shapes not only human life but also societal values (Benjamin, 2023; Sadovnichy et al., 2023). An imbalance in this aspect has the potential to trigger intergenerational conflict, shift local cultural values, and threaten overall social stability.

In this complex context, Islamic boarding schools, as educational institutions with an Islamic identity, play a strategic role in shaping the social capital and character of the younger generation. The responsibility of Islamic boarding schools is not only limited to teaching traditional values but also to integrating these values with modern technological developments. The readiness of Islamic boarding schools to form students as innovative and competitive agents of change will be the key to facing a future full of challenges.

However, in order to formulate an effective approach, previous research can provide valuable insights. For example, Rahayu (2013) investigated cyberbullying in teenagers, finding that around 28% of the 363 students who were research subjects had experienced this act. In addition, the views of Nicholas Carr, a culture and technology writer, regarding the impact of the Industrial Revolution 4.0 and globalization on human behavior highlight changes in behavior due to excessive exposure to the digital world (Schwab, 2019).

Schwab (2019) explains that the Industrial Revolution 4.0 brings positive impacts as well as challenges. Continuous adaptability is key in this era, resulting in polarization between those who remain consistent with the status quo and those who are actively facing change.

On the other hand, Susanto (2017) identified a number of challenges that arise due to the incomplete implementation of Pancasila values in various aspects of life, resulting in a loss of mutual trust and the emergence of social problems. In this case, research by Ostrom, as

explained in Field (2016) shows the importance of utilizing social capital in community development.

The transition to the Society 5.0 era reflects fundamental changes in society, with pillars such as the use of technology, human mobility, and sustainable lifestyles. However, amidst these developments, a decline in social awareness, especially among the younger generation, indicates the need to develop social capital through education to overcome the negative impacts of globalization.

The importance of social capital, especially in the aspects of trust, social norms, and community participation, has become a focus of attention in recent decades, especially in the context of education, participation, and institution building. The definition of social capital by Putnam and Coleman highlights the role of networks, norms, and trust in advancing society.

With the transition to the Society 5.0 era, the preparation of the younger generation is increasingly important. Research by Shahroom & Hussin (2018) highlights the strategies of educational institutions in exploiting the positive impacts of the Industrial Revolution 4.0, while research by Nurohmah et al. (2021) regarding the role of social capital in Islamic boarding school education in the Society 5.0 era shows the potential for social involvement in creating economic value.

All these notes underline the importance of social capital, especially in the aspects of trust, social norms, and community participation, in facing rapid global change. This research will explore the application of social capital in education at the Buntet Islamic Boarding School, Cirebon Regency, to respond to the negative impacts of globalization in the Industrial Revolution 4.0 era and prepare the younger generation to face the Society 5.0 era with strong social provisions.

2. Literature Review

2.1. Social Capital Concept

The concept of social capital by Robert Putnam, a sociologist and professor at Harvard University, was proposed in 2000 as a theoretical framework that emphasizes the importance of social interaction and community participation in shaping the quality of life and well-being. In this concept, Putnam describes that the welfare of a society is not only determined by economic or political factors but also by the level of social interaction, social networks, beliefs, and norms that exist in that society (Putnam, 2000).

Social life cannot be separated from the welfare of society. Putnam emphasized the importance of social networks as a means for individuals to interact with each other and participate in community life. This social network includes various forms, such as community groups, social organizations, and relationships between individuals.

Trust and social norms are also a focus of the concept of Social Capital. Putnam emphasized that a high level of trust between individuals in a society can create an environment conducive to cooperation and collaboration. In addition, social norms internalized by members of society become the moral foundation that guides behavior and social interactions.

The importance of social interaction, active participation in community activities, the existence of strong social networks, trust, and internalized norms are key elements in Putnam's concept of social capital.

2.2. Elements of Social Capital

The key elements of Social Capital (Putnam, 1994), namely trust, norms, and social ties, form an integral basis in this conceptual framework. Trust, in the context of Social Capital,

refers to the level of confidence and mutual trust between individuals in a community. At a high level, trust creates a strong foundation for healthy and productive social relationships, creating an environment where people feel safe to interact and collaborate.

Not only does trust influence daily interactions, but trust also provides positive incentives for participation in social activities and joint projects. In an atmosphere of trust, individuals feel supported and valued, encouraging them to engage fully in community initiatives (Baliamoune-Lutz, 2011; Baycan & Öner, 2023). Therefore, trust not only creates a sense of security but is also the main driver for strong collaboration and positive development in the context of society.

Social norms, as the second element, refer to the unwritten rules and values recognized by members of society. These norms guide individual and group behavior in the context of social interaction, ensuring mutual agreement regarding acceptable and expected behavior. Social norms form the moral framework that binds society together.

Furthermore, according to Satne (2014) and Perrucci & Perrucci (2014), social norms form a moral framework that binds society together. These social norms function as unwritten but collectively recognized guidelines, guiding individual and group behavior in the context of social interaction. With internalized social norms, society develops a consensus on accepted and expected behavior. Therefore, social norms create the moral foundation upon which everyday actions are based, help maintain social cohesion, and strengthen collective identity.

The importance of social norms in forming a moral framework is also reflected in its ability to resolve conflicts and differences in society. When these norms are respected and followed by community members, a sense of unity is established based on shared values. Thus, the contribution of social norms is not only limited to the individual level but also has a wider impact on building solidarity and unity in the social structure.

Social ties, as the third element, include social networks or interpersonal relationships between individuals or groups in a society. These close relationships can be formed through various means, such as family ties, friendship, or membership in a social group. High levels of social ties contribute to the ability for collaboration and solidarity in facing common challenges.

Entwistle et al. (2007) emphasize that social ties not only create individual networks but also expand presence and participation in communities. Through social ties, a person can feel connected to broader social resources, such as information, emotional support, and collaborative opportunities. Therefore, social ties are not only the foundation for local cooperation but also an important element in building connectivity that involves individuals in larger networks.

The close relationship between trust, social norms, and social ties creates a positive social dynamic. High trust strengthens social norms, while social ties strengthen interactions between individuals. Together, these elements form a strong foundation for collaborative capabilities that are vital in addressing challenges and building shared prosperity in a society.

2.3. Negative Impact of Decreasing Social Capital

Putnam (1993) emphasized the negative impacts that may arise due to a decrease in Social Capital in a society. Analysis of the consequences of this decline includes a number of aspects that can influence social dynamics and the welfare of society as a whole. First of all, a decrease in Social Capital can result in increased conflict between individuals and groups due to lower levels of trust and participation. This condition can create an environment that lacks solidarity in facing common problems.

Furthermore, negative impacts also include a decrease in social and political activities in society. Low trust and participation can cause people's interest and involvement in social and political activities to decline. This impacts not only the level of activity but also the community's ability to contribute to solving common problems and participate in community development.

In addition, social stability can be threatened due to a decrease in Social Capital. Low Social Capital can undermine cooperation in overcoming challenges and change, increasing the risk of instability in society. Losing strong social ties can make a society more vulnerable to uncertainty and internal conflict.

2.4. Louis Hanifan: Architect of 20th Century Social Capital

Louis Hanifan, an education expert, played a key role in the development of the concept of Social Capital through his significant contributions in the early 20th century. Hanifan not only identified but also detailed the main elements, forming the basis of the modern understanding of Social Capital.

Hanifan identifies Social Capital as the collection of goodwill, partnership, mutual sympathy, and social relationships among individuals and groups. This concept states that involvement in groups has a positive impact on individuals and society as a whole, shapes people's character, and improves the quality of life.

Acceptance of the concept of Social Capital is not only limited to the field of education. This concept is widely accepted in various scientific disciplines, reflecting an important foundation in understanding social interaction and community participation in various contexts (Aldrich & Meyer, 2015). In its application, Social Capital has a striking positive impact on individuals and society as a whole. Being involved in groups enhances social networks, strengthens social norms, and builds trust among community members. Louis Hanifan's contribution brings the concept of Social Capital to center stage, paving the way for a deeper understanding of how social interactions can form the basis of societal well-being.

2.5. The Concept of Social Capital and Its Role in Society

Social Capital, in essence, includes trust between individuals, norms that guide behavior, and involvement in community organizations. In this context, three types of Social Capital are relevant: bonding, bridging, and linking. Bonding social capital strengthens ties within familiar groups (Putnam, 1993), while bridging social capital connects diverse groups (Putnam, 1993). Meanwhile, linking social capital connects ordinary individuals with authorities or those in power (Woolcock, 1998).

Strong social capital is able to create an environment that supports cooperation in the economic and political realms. However, it should also be remembered that a decrease in Social Capital has the potential to cause increased conflict and a decrease in social and political activity (Putnam, 1993).

In principle, Social Capital refers to the social resources possessed by a group or society. The existence of strong Social Capital strengthens solidarity, facilitates cooperation, and helps overcome social and economic problems. Therefore, society needs to maintain and increase Social Capital to ensure prosperity and a better quality of life.

This research will explore the concept of Social Capital, the vital role of santri as young citizens, and its relationship to the era of Industrial Revolution 4.0 and Society 5.0. As a concrete illustration, we will discuss the Buntet Islamic Boarding School and its integral role in forming character and preparing the younger generation to face modern challenges.

2.6. The Role of Santri as Part of Young Citizens

Santri, as the younger generation, has a central role in building the nation's future. With the potential to become leaders and active citizens, santri are able to advance society (Faisal et al., 2022; Zaki et al., 2022). A strong understanding of moral and religious values allows them to form an inclusive and tolerant society. Social solidarity is strengthened, and social problems are resolved through cooperation and tolerance.

Santri has access to better religious and moral education, forming high-quality character (Fajrul, 2022). With broad insight, they play a role in overcoming global crises such as the environment and the economy. Awareness of your rights and obligations as a citizen, understanding democracy, being responsible for the environment, and actively participating in elections is important for students.

In the era of globalization, students have an important role in facing challenges and opportunities. They must improve themselves in the fields of religion, science, and technology. Through active participation in social and cultural activities, santri strengthens the unity and richness of Indonesian culture. Collaboration with citizens of other countries and a critical-creative attitude enrich global experience and understanding.

Santri can contribute significantly to the era of globalization by considering religious, ethical, and cultural values (Al Idrus, 2016). By maintaining compliance with religious rules and cultural values, santri are able to become agents of positive change in building the nation's future amidst global challenges.

2.7. Era of Industrial Revolution 4.0 and Society 5.0

The Industrial Revolution experienced an interesting evolution from Industry 1.0 in the 18th century to Industrial Revolution 4.0, which is taking place today. In the industrial era 1.0, machines replace human and animal power, aiming to increase efficiency in the industrial sector. Then, industry 2.0 brought a technological revolution with the use of machines on a large scale and standardized production control, speeding up mass production. Industry 3.0 is making a breakthrough with the adoption of the internet and digital technology, changing the way communication, trade, and global connectivity work. Now, industry 4.0 has arrived, combining digital and information technology, creating deeper integration across sectors and industries, and enabling greater collaboration and innovation. However, along with its potential benefits, the industrial revolution 4.0 also raises new challenges, especially in the aspect of cyber security and its complex social impacts (Schwab, 2019).

In facing the era of Industrial Revolution 4.0, character education is a crucial element (Stek, 2022). The ability to adapt to rapid change, as well as social skills such as collaboration and empathy, are the main keys to facing these dynamic challenges. The government, educational institutions, and society need to work together to overcome challenges and exploit the potential of the Industrial Revolution 4.0. Preparation through improving technological skills, increasing awareness of global issues, and developing strong character values will help society face the future more prepared and successful, ushering in a new era amidst the continuing dynamics of the Industrial Revolution.

Society 5.0 is a new society development concept promoted by the Japanese government, aiming to integrate digital technology with human needs to create a more sustainable and inclusive society. Through Society 5.0, information technology, artificial intelligence, robotics, and big data are used to improve human welfare in various aspects of life, such as transportation, health, and education. With a focus on humans, this concept seeks to overcome social and environmental problems with technological innovation that has a positive impact.

Society 5.0 was realized as Japan's effort to achieve sustainable development goals by 2030 by bridging the gap between technology and humans and encouraging cross-sector collaboration (Holroyd, 2022).

However, Society 5.0 also brings challenges, including issues of privacy, cybersecurity, and the digital divide (Agarwal et al., 2022; Tyagi et al., 2023). Therefore, in implementing this concept, it is necessary to pay attention to the social and ethical impacts of the technology used. Society 5.0 demands the development of skilled human resources in the field of technology, as well as cooperation between the public, private, and academic sectors. Digital citizenship education is also considered important in welcoming this era so that people can understand and follow technological developments wisely. With good understanding and the right policies, Society 5.0 has the potential to create a more humane, inclusive, and sustainable society.

2.8. Buntet Islamic Boarding School: Heritage and Role in Society

Islamic educational institutions, especially Islamic boarding schools, have an important role in integrating religious education with cultural processes. Pesantren, as the oldest institution in Islamic education, functions as a stronghold, center for da'wah, and development of Muslim society in Indonesia. The main focus of Islamic boarding schools is *tafaquh fiddin* (understanding religion) and forming noble morals through education (Shafwan, 2019). Islamic boarding schools have strong historical roots and instill cultural values and traditions that create people with good morals. The main characteristics of Islamic boarding schools are sincerity, independence, humility, and courage, which are exemplified by the *kiai* to their students.

Islamic boarding schools play a complex role in everyday life and have a strong appeal, especially in the field of 24-hour, everyday education. Islamic boarding schools are able to attract the interest of various levels of society because the education provided covers all aspects of life. Even though it focuses on religious education, Islamic boarding schools must also be able to produce students who are competitive in the outside world by providing world economic teaching. Islamic boarding schools overcome the moral crisis in the modern era and have an important role in forming the nation's next generation who have perfect personalities and can compete in various fields.

Conceptually, Islamic boarding schools are Islamic educational institutions that teach religious knowledge to students under the guidance of *kiai*. Santri lives and studies together, following a strict schedule that includes religious activities and other learning. Islamic boarding schools play an important role in maintaining and preserving traditional Islamic practices and culture while teaching noble moral values to future generations (Shafwan, 2019).

Buntet Islamic Boarding School, founded around 1770 AD by Kiai Haji Muqoyyim bin Abdul Hadi, is one of the oldest Islamic boarding school educational institutions in Indonesia. Initially located in Bulak Village, this Islamic boarding school then moved to Blok Manis, Depok, Mertapada Kulon Village, Astanajapura District, Cirebon Regency, which is the location for the education and development of Muslims. Mbah Muqoyyim, as the founder, had a firm attitude towards Dutch colonialism, which colonized Indonesia. He relinquished his position as the grand mufti of the Cirebon Sultanate and founded an Islamic boarding school in Kedung Malang (Bulak Kulon), Buntet Village (Hasan, 2014).

Buntet Islamic Boarding School has the characteristics of a mixture of traditional and modern. Even though it is more than two centuries old, this lodge still studies Salafussholeh books which discuss various aspects of the Koran, Hadith, Tafsir, and Balaghoh, as well as Arabic language, morals, Sufism and fiqh from previous scholars. This boarding school adapts

the formal education system, starting from Madrasah Ibtidaiyah to universities, which gives it a modern approach to implementing learning.

The establishment of the Buntet Islamic Boarding School was triggered by *Kiai* Muqoyyim's disappointment with the attitude of the Cirebon palace, which was obedient to the Dutch colonialists. The decision to establish this Islamic boarding school created the foundation for the existence of this educational institution to this day. Thus, the Buntet Islamic Boarding School is a traditional Islamic boarding school educational institution located in Mertapada Kulon Village, Astanajapura District, Cirebon Regency, and stands as proof of resistance and dedication to Islamic education and culture (Hasan, 2014).

Buntet Islamic Boarding School has a unique presence in relation to its community, where it is difficult to differentiate between santri (boarding school residents) and indigenous residents. This gives the impression that this Islamic boarding school graduate is close to religious knowledge and worship. It cannot be denied that daily life here is closely related to the activity of *nyantri* (reciting the Quran) at Islamic boarding schools.

Three types of people inhabit this Islamic boarding school. First, the descendants of *kiai* are related to Syarif Hidayatullah, a member of Walisongo. Second, ordinary people who were originally students or friends of the *kiai* then settled in Islamic boarding schools. Close and mutually beneficial relationships developed between them and the *kiai* and Islamic boarding schools. Third, the Islamic boarding school community has raised the good name of the Buntet Islamic Boarding School. Their daily lives are filled with formal learning during the day and religious learning at night (Hasan, 2014).

The Buntet Islamic Boarding School has another unique feature, namely that no wall or fence separates the Islamic boarding school building from the surrounding environment. The interaction between the students, the community, and the *kiai* went well. This allows students to interact with the surrounding community and participate in social life. Santri and the surrounding community live side by side and mingle, creating an atmosphere of familiarity. The majority of people around the Islamic boarding school wear traditional Islamic clothing, such as sarongs and caps, which further strengthens ties.

Thus, social interactions between Islamic boarding school residents and the surrounding community have a significant impact on people's views of Islamic boarding schools and the style of life within them. On the other hand, this interaction also influences the way societal institutions develop various aspects of life. The Buntet Islamic Boarding School has an important role in shaping the existence of the surrounding community and creating an atmosphere of harmony and closeness between the students and the local community.

Education has an important role in social life and is considered a stage in forming a complete human being by understanding the values of action, practice, direction, and purpose of life. Islamic education in Indonesia is not only limited to religious teachings but also interacts with other systems and sub-systems in society. The Buntet Islamic Boarding School, as a religious education institution, has an important role in shaping Muslim personality and character in accordance with Islamic teachings.

The educational approach at the Buntet Islamic Boarding School uses the *sorogan* and *bandungan/wetonan* methods. The *sorogan* method involves direct interaction between santri and *kiai* in learning, while the *bandungan/wetonan* method adopts an open lecture model involving a group of santri and *kiai* in teaching salaf books (Fakhor et al., 2019). Education at Islamic boarding schools is also directed at making students into Muslims who are faithful and devout, have good intellectual, emotional, and social intelligence, and are ready to spread Islamic teachings that are beneficial to society and the country.

In facing the era of globalization and digital technology, the Buntet Islamic Boarding School continues to strive to combine Salafi education with Khalafi education. Formal and non-formal education are integrated so that students master not only religious knowledge but also general knowledge in accordance with current developments. The Islamic Education Institute Foundation was established to manage formal and non-formal education in Islamic boarding schools, making students ready to face the complexities of modern life.

Thus, the Buntet Islamic Boarding School has an important role in forming the character, knowledge, and skills of students in accordance with Islamic teachings, as well as preparing them to contribute positively to society and the country. Islamic boarding schools are a place for holistic education, accommodating religious education and general knowledge so that students have strong provisions to face the challenges of the modern world.

Previous research has revealed various relevant aspects related to the Industrial Revolution in educational institutions, especially in the context of Islamic boarding schools. In research by [Shahroom & Hussin \(2018\)](#), it was emphasized that the Industrial Revolution 4.0 has changed the educational innovation paradigm, encouraging the development of new learning models that accommodate digitalization to prepare future generations. [Chandra \(2020\)](#), [Silfiasari & Zhafi \(2020\)](#), [Supriyanto \(2020\)](#), and [Wiranata \(2019\)](#) highlight the important role of character education in Islamic boarding schools through the material taught and the example of *kiai* and practitioners in the Islamic boarding school environment. Meanwhile, research by [Ihsan et al. \(2020\)](#), [Maulana et al. \(2023\)](#), [Mohsen et al. \(2022\)](#) discussing the opportunities and challenges of Islamic boarding schools in the era of Industrial Revolution 4.0, emphasizing the potential of Islamic boarding schools in developing MSMEs and the importance of human resources and adequate facilities to support Islamic boarding school activities. The latest research, carried out by [Muhtadin & Satiadharmanto \(2023\)](#) and [Purwanto et al. \(2021\)](#), describes the integral role of Islamic boarding schools in shaping the character of students through increasing social and human capital while also contributing to social change in society. Overall, these studies illustrate the important role of Islamic boarding schools in overcoming the challenges of the Industrial Revolution 4.0, as well as their potential in economic development and character formation in communities.

3. Research Methodology

The research methodology used in this study is a qualitative approach ([Creswell, 2015](#)) aimed at examining the social capital of students in anticipating the negative impacts of globalization at the Buntet Islamic Boarding School, Cirebon Regency. This approach was chosen because it allows an in-depth analysis of the phenomena of social capital and social interaction in the Islamic boarding school environment. Within the framework of this research, the case study method is applied with a focus on the Buntet Islamic Boarding School as the main subject.

The data collection process was carried out through in-depth interviews with various related parties, such as Islamic boarding school administrators, teachers, and students. The research participants involved supervisors, leaders, *ustadz-ustadzah*, and students at the Buntet Islamic Boarding School. The sampling method used in this research is purposive sampling, which allows researchers to select participants who can provide in-depth insight and rich information selectively regarding the phenomenon under study ([Guarte & Barrios, 2006](#)). Apart from that, participatory observation techniques are used to understand the social context and daily activities of students in facing the era of globalization.

The location of this research is the Buntet Islamic Boarding School, which is located in Mertapada Kulon Village, Cirebon Regency. Data collection was carried out through in-depth interviews and participant observation with a focus on the social capital, beliefs, norms, and social activities of students related to the negative impacts of globalization. The use of document analysis techniques is also an important part of this research. The documents analyzed include various written materials such as religious books, records of Islamic boarding school activities, writings of ulama, and important decisions. Document analysis techniques involve the steps of reading, recording, and collecting data from written sources at the research location.

Next, data analysis was carried out by combining the results of interviews and observations with document analysis, including religious books, Islamic boarding school activity records, and other relevant material. The data analysis process involves data reduction methods to detail and classify relevant information. The data analyzed is then selected based on its relevance to the research objectives and problem formulation that has been determined.

This research aims to understand the role of social capital in efforts to anticipate the negative impacts of globalization among students at Buntet Islamic Boarding School.

Intensive analysis, including data reduction, data presentation, and conclusions, becomes a guide that directs researchers in designing, implementing, and reporting research results in a clear and structured manner. Throughout this research, qualitative analysis methods and techniques were used to gain an in-depth understanding of students' social capital in facing the negative impacts of globalization.

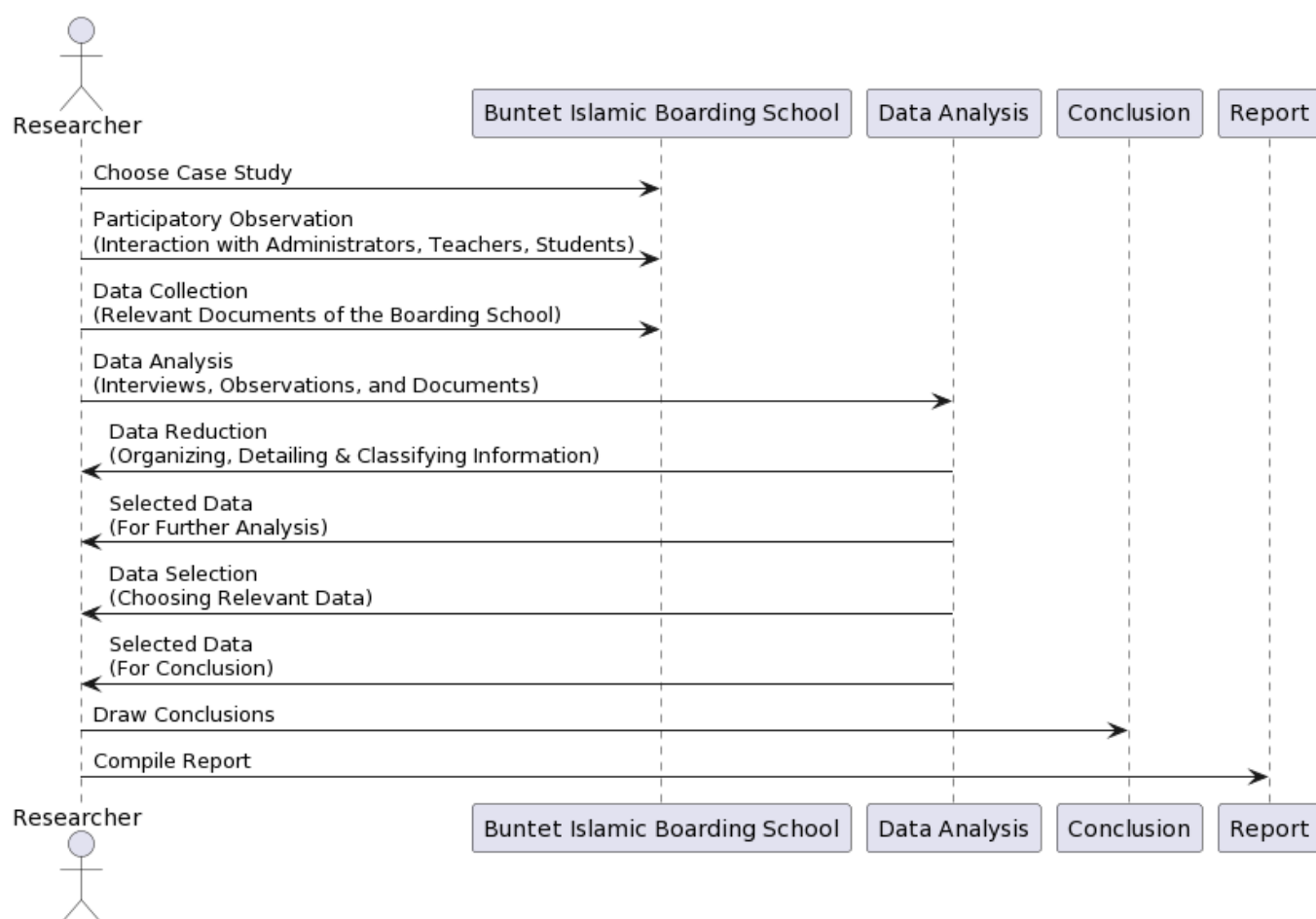


Figure 1. Research Methodology Flow Diagram

4. Results and Discussion

Current changes have resulted in changes in individual behavior and ways of thinking. This condition encourages the need for religion-based education, especially Islamic boarding schools in Indonesia. Many people choose to study at Islamic boarding schools to ensure that their children receive religious values and good character. In the Cirebon district, in 2021, there were 726 active Islamic boarding schools ([Open Data Jabar, 2022](#)), indicating the high level of public trust in Islamic educational institutions amidst globalization. Cirebon Regency has an important history as a place for the spread of Islam, especially with the presence of Sunan Gunung Jati, who was one of the saints who spread Islam on the island of Java. The Buntet Islamic boarding school, one of the oldest in Java, also has a close history with the spread of Islam in the Cirebon area, with influence from the Cirebon Sultanate palace. The founder of the Buntet Islamic boarding school, Kiai Muqoyyim, is a member of the Kanoman Palace family.

4.1. The Relationship Between Islamic Boarding Schools and Power in Cirebon

Discussions about Islamic boarding schools and power should be carried out together because many facts indicate that the two have an interrelated relationship. One example is the formation of the Great Tradition of Javanese Islam through the acculturation of Islamic teaching values from Islamic boarding schools with elements of local wisdom (Javanese Tradition) built by power (the palace) ([Wardani et al., 2013](#)).

The beginning of the existence of Islamic boarding schools in Cirebon can be traced to the tradition of building *peguron* (places for Islamic learning) by the rulers of Cirebon and before building the Pakungwati Palace, Prince Cakrabuwana and Sunan Gunung Jati founded a religious center in the Amparan Jati village in 1477. Prince Raja Keprabon also built Peguron Kacerbonan in 1706 as a place for children in the palace to study Islamic teachings. This shows the close relationship between the palace and the *peguron* (Islamic boarding school) in Cirebon, both of which are rooted in the same history ([Prawiredja, 2005](#)).

In the mid-18th century, Islamic boarding schools in Cirebon developed rapidly under palace ulama. The Buntet Islamic Boarding School, which was founded by Mbah Muqayyim in 1770, is an early example. In other areas, such as Babakan Ciwaringin, Kiai Ali is suspected of having founded the Babakan Islamic Boarding School. These Islamic boarding schools were an important part of the educational and religious order in Cirebon at that time ([Zamzami, 2014](#)).

When the Dutch colonized Cirebon, the palace and Islamic boarding schools experienced a significant impact. The Dutch took over the sovereignty of the palace and implemented policies that affected them. This policy resulted in the loss of local wisdom and restrictions on da'wah activities in Islamic boarding schools and palaces. This happened to the Kanoman Palace, which had to comply with Dutch rules that were contrary to local culture ([Hardjasaputra, 2011](#)).

The cultural movement pioneered by Mbah Muqayyim, founder of the Buntet Islamic Boarding School, also had a significant impact in changing Cirebon society. This movement involved religious education and the construction of Islamic boarding schools in an effort to fight the invaders. The Islamic boarding school network built by Mbah Muqayyim also contributed to changing the social order in Cirebon. This movement traditionally changes society's views and creates a cadre of figures who play a role in this change ([Mastuki & Ishom el-Saha, 2003](#)). Overall, the relationship between Islamic boarding schools and power in Cirebon has a complex history and influences each other. Islamic boarding schools and palaces have an important role in the development of culture, education and religion in the region, and both have made a significant contribution to changing the social order and values of Cirebon society.

4.2. The Impact of Globalization on the Buntet Islamic Boarding School

The entry of foreign cultures through media and global interaction is one of the main challenges faced by this Islamic boarding school. This phenomenon creates an urgent need to maintain the traditional values of Islamic boarding schools amidst rapid changes.

Changes in education patterns are an important aspect caused by globalization, especially in the context of the Industrial Revolution 4.0 and Society 5.0. Buntet Islamic Boarding School responded to these changes by transforming the curriculum and learning methods. Technology integration is necessary to accommodate the need for adaptation to technological developments in the Industrial Revolution 4.0 era. In addition, in Society 5.0, where technology is increasingly pervasive in everyday life, Islamic boarding schools are faced with further challenges to align educational patterns with these developments.

The global lifestyle brought about by globalization also has a significant impact on the outlook on the life of students at the Buntet Islamic Boarding School. Islamic boarding schools have to deal with challenges regarding local values that global cultural influences can displace. This creates complex dynamics in forming students' identities and maintaining traditional Islamic values amidst globalization.

Furthermore, the demand for new knowledge and skills in the context of the Industrial Revolution 4.0 adds to the complexity of the challenges faced by Islamic boarding schools. Islamic boarding schools must ensure that their curriculum not only covers traditional aspects of Islam but also prepares students with relevant skills in an increasingly technologically connected world.

With these significant changes, Buntet Islamic Boarding School faces the responsibility to not only maintain its traditional heritage but also wisely integrate the positive elements of global change into the education and daily lives of its students. The adaptive response of Islamic boarding schools to the impacts of globalization is key in maintaining the sustainability and relevance of Islamic boarding schools amidst continuous change.

4.3. The Role of Islamic Boarding Schools in Responding to Globalization and Industrial Revolution 4.0

The use of technology has become an important aspect in various fields of human life, forming a global era that is widely connected. The Industrial Revolution 4.0 and the emergence of the concept of the society 5.0 era promoted by the Japanese government have strengthened the role of technology in supporting daily activities and triggered a change in paradigm and global mindset. In this context, Islamic boarding schools are also involved in responding to the demands and changes caused by globalization. This response includes efforts to integrate traditional values with modern technological developments.

Islamic boarding school administrators, such as Kiai Fasa, view globalization itself as not a problem but rather how Islamic society plays a role in filling the space of globalization with good values. Islamic boarding schools responded by carrying out digitalization training and education related to current developments so that students could respond wisely to changes and make positive contributions in the global era.

A holistic approach to education at Buntet Islamic Boarding School is also a strategy to respond to globalization. Apart from religious knowledge, students are also given general knowledge and practical skills. Apart from that, the development of character and morals is highly emphasized, following the principle that morals are of higher value than knowledge. In this way, students gain a strong moral foundation to face global change.

Management of Islamic boarding schools, including caregivers (*kiai, ustadz/ustadzah, nyai*) and students, respond to changing times in various ways. Before the era of globalization, Buntet Islamic Boarding School was adopted by establishing a formal school in 1942, which continues to grow to include higher levels of education. Even though students are limited in using communication tools, they are still given an understanding of technology through formal education, such as Information and Communication Technology (ICT) lessons. This policy, which involves all Islamic boarding school administrators in the Buntet area, is a wise step in maintaining the continuity of traditional values while providing students with an understanding of technological developments.

In order to face changes in the era of globalization in collaboration with the Industrial Revolution 4.0 and Society 5.0, Buntet Islamic Boarding School applies a holistic approach to education. It integrates religious education, academics, and social and practical skills to equip students to face the challenges of the times. With this approach, Islamic boarding schools remain relevant and ready to produce individuals who are able to contribute positively to an increasingly connected global society. The response to globalization in Islamic boarding schools is an example of how local wisdom and religious values can be harmonized with technological developments and changing times.

Moral education for students is given in tiered stages, starting from basic morals to more complex levels. Students also learn about the ethics of interacting with fellow students and the surrounding community, showing attention to the social environment. Fourth, students are required to attend formal education at schools held in the Islamic boarding school area. School activities are held in the morning and are an integral part of the student's daily routine.

Islamic boarding school administrators have long imposed a ban on carrying and using cell phones for students. This policy is implemented from the start of the student's arrival with the aim of reducing excessive use of communication tools and disrupting the learning process. The learning approach at Islamic boarding schools is designed so that students are involved in various activities throughout the day, starting from before morning prayers until 22.00, including holidays. This holistic approach involves religious, academic, social and personality aspects.

4.4. Buntet Islamic Boarding School's Response Strategy to the Negative Impact of Globalization on Santri

One approach taken is strict control over the use of communication devices, especially cell phones, by prohibiting personal ownership and use of cell phones during the education period at the boarding school. Furthermore, Islamic boarding schools emphasize learning religious knowledge and morals, which is expected to equip students with a moral and intellectual foundation to face the challenges of globalization. The learning pattern follows the national education curriculum, and there is integration between teaching at the boarding school and formal schools provided by the Islamic Education Institute Foundation. Apart from that, proactive steps are being taken to face the era of Industrial Revolution 4.0 and Society 5.0 by holding training related to information technology, communication, and digital life for students.

Social capital is an important factor in maintaining the integrity of values and identity amidst globalization. Buntet Islamic Boarding School has succeeded in integrating social capital into various aspects of students' lives. This is seen in the teaching of religious values that promote ethics, morality, and religious observance, which in turn helps isolate the negative impacts of globalization. Apart from that, Islamic boarding schools encourage togetherness and

solidarity between students through collaboration in various activities and the sharing of knowledge through religious discussions and social events. Social capital is also manifested in efforts to maintain and promote local culture by teaching cultural values and customs to students. Trust, social norms and values, active participation, and social networks are the main elements in forming this social capital, which ultimately helps students face the impacts of globalization critically and responsively.

4.5. Islamic Boarding School Consistency in Facing Globalization with Industry 4.0 and Society 5.0.

Islamic boarding schools show extraordinary consistency in facing the dynamics of changing times, especially with the emergence of globalization, which is accompanied by the Industrial Revolution 4.0 and Society 5.0. This consistency reflects the Islamic boarding school's ability to continue to adapt in the face of significant changes in industrial development, from the mechanization of Industry 1.0 to the digital integration of Industry 4.0. These eras require Islamic boarding schools to innovate in various aspects, such as technology, educational models, ethics, relevant skills, and economic empowerment.

Islamic boarding schools, as Islamic educational institutions, are faced with various challenges, including rapid technological advances, changes in educational paradigms, ethical considerations related to technology, development of relevant skills, and economic empowerment efforts at the community level. An intelligent and consistent response is the key to the Islamic boarding school's success in responding to these challenges.

Buntet Islamic Boarding School, which has existed since the 18th century, stands out as an example of adaptability by maintaining its traditional values while intelligently integrating technology and modern teaching methods. The concrete challenges faced, such as the integration of technology in learning, the evolution of educational models, ethical considerations in the use of technology, developing skills according to current needs, and efforts to empower the economy, are the background for the consistency and adaptability of this Islamic boarding school.

In responding to the challenges of the Industrial Revolution 4.0 and Society 5.0, the Buntet Islamic Boarding School took strategic steps.

1) Revised Technology-Based Curriculum

Buntet Islamic Boarding School responds to the needs of the times by carrying out in-depth revisions to the educational curriculum. Integrating modern technology in the curriculum ensures that students are not only skilled in religious aspects, but also have a strong understanding of the latest technological developments. This includes training related to information technology, artificial intelligence, and Industry 4.0 concepts.

2) Strengthening Islamic Ethics in the Use of Technology

Facing technological advances, Islamic boarding schools do not only focus on aspects of technical skills but also on strengthening Islamic ethics. Santri is taught how to integrate technology with Islamic moral and spiritual values. Ethics in using social media, ethics in online business, and digital ethics are an integral part of learning.

3) Maintaining Community Solidarity

Buntet Islamic Boarding School understands that community solidarity is the key to success in the midst of major change. Therefore, they actively promote togetherness among students, teachers and all staff. Social activities, such as religious discussions, charity activities, and joint projects, are a means of strengthening relationships within the Islamic boarding school community.

4) Effective collaboration with educational institutions and stakeholders

Buntet Islamic Boarding School realizes the importance of collaboration in facing complex challenges. Therefore, they establish partnerships with local educational institutions and various stakeholders. This collaboration involves the exchange of knowledge, resources and experience to increase the effectiveness of adaptation to ongoing changes.

4.6. Social Capital and Trust in the Islamic Boarding School Environment

Based on the results of interviews with resource persons at the Buntet Islamic Boarding School, it appears that beliefs, norms and social networks have an important role in the lives of students. The *kiai* and *ustadz* at this Islamic boarding school act not only as educators but also as shapers of social and moral values within the Santri community. They consistently educate students to trust each other and view fellow students as members of an extended family. The concept of mutual trust that is instilled has a significant impact on forming social trust between students, *kiai*, *ustadz*, and the community around the Islamic boarding school. This trust becomes valuable social capital, encouraging the creation of harmonious cooperation, open exchange of information, and strong social support within the Islamic boarding school community. In everyday life, strong interpersonal relationships develop between fellow students, creating an environment of togetherness and solidarity that is strengthened by mutual trust. Apart from that, the concept of mutual trust helps shape the active participation of students in religious and community activities, as well as facilitating the exchange of knowledge and experience. The trust that is formed also has a positive impact in providing emotional and practical support among members of the Islamic boarding school community. The importance of the concept of mutual trust is not only limited to Islamic boarding schools but also creates harmonious relationships between Islamic boarding schools and the surrounding community, making a positive contribution to building a strong social identity in the wider community.

In Islamic boarding schools, strict implementation of Islamic norms and values such as *adab*, discipline, and responsibility has a significant impact on forming and strengthening social capital in Islamic boarding school communities. This practice not only becomes a normative rule in social interaction but also forms a consistent framework for social integration within Islamic boarding schools. Strict adherence to these norms creates consistency in the behavior of members of the Islamic boarding school community and minimizes potential conflicts that may arise due to differences in interpretation or practice. Strictly maintained norms are not only moral guidelines but also social capital that shapes behavior and ethics in everyday life. Mutual agreement in implementing these norms helps reduce the potential for conflict within Islamic boarding schools and creates harmony in social interactions. Apart from that, strict implementation of these norms also strengthens the unity of the Islamic boarding school community. The existence of shared guidelines creates togetherness, solidarity and a sense of unity among Islamic boarding school members, forming a strong basis for learning, self-development and harmonious communal life. Thus, the implementation of Islamic norms and certain values is not only a formal regulation but also an essential social capital in shaping character and social interaction in the Islamic boarding school environment.

Implementation of learning to build strong social networks among students in Islamic boarding schools includes positive interactions with fellow students, teachers and the surrounding community. This practice not only plays a role in forming social capital in the form of a close network of social relationships among members of the Islamic boarding school community but also produces bridging social capital. Through positive interactions between

fellow students, teachers and the community, this learning creates a dynamic that supports social integration and cross-group collaboration. Santri is taught to understand the importance of establishing positive relationships, sharing knowledge, and working together in various activities. This not only creates close personal connections between community members but also strengthens the sustainability of social capital in Islamic boarding schools. Thus, the implementation of this learning helps create a harmonious, solid and supportive environment within the Islamic boarding school.

These beliefs, norms and social networks form a solid basis for building harmonious relationships and mutual support within Islamic boarding schools. The students learn to respect each other, obey the rules, and engage in social and religious activities. Women's moral and jurisprudence education is a means of forming good behavior and understanding norms in everyday life. Islamic boarding schools also strive to create an environment that is safe, inclusive and free from discrimination so that trust and social networks can develop well. With these efforts, Islamic boarding schools hope to be able to train students to become individuals who contribute positively to society after completing their education at Islamic boarding schools.

Like physical and human capital, social capital is a specific type of resource available to individuals and groups, having functional value: it enables actors to satisfy needs and pursue interests. Social capital, distinct from physical capital, such as facilities and human capital, such as individual knowledge, is embedded in the relationships between actors in a social context. It does not exist within a single individual or apart from a network of social relationships.

Putnam's (1993) social capital theory discusses how the level of trust and social involvement in society influences cooperation and development. Although it does not directly claim that social capital trust can prevent the negative impacts of globalization, Industrial Revolution 4.0, and Society 5.0 in Islamic boarding schools, this theory provides insight into the context of local and community development.

Industrial Revolution 4.0 emphasizes the use of digital technology, such as artificial intelligence and the Internet of Things, to increase industrial efficiency and productivity. Society 5.0 focuses on the integration of technology into everyday life to achieve sustainable and inclusive living. In this context, trust based on mutual trust enables good social relations without conflict. This trust forms reciprocal relationships and harmony in society. The social capital of trust also includes norms (rules governing behavior in society), values (principles valued in society), and trust (beliefs about the integrity, abilities, or good intentions of others), which shape social interactions and cooperation between individuals. Trust social capital includes these aspects to build strong social relationships and effective cooperation among community members.

In Islamic boarding schools, the social capital of trust can promote solidarity and cooperation between students and the community. This helps in dealing with the impact of social and technological changes from the Industrial Revolution 4.0 and Society 5.0. Social capital can also strengthen social empowerment in Islamic boarding schools. Connective social capital, or social capital bridging, refers to a network of social relationships that cross different social groups. This is important in overcoming social and cultural polarization and the negative impacts of globalization. By building these networks, individuals and communities can contribute to creating an inclusive and sustainable society.

Developing social capital of trust through fostering strong relationships and collaborative activities will help Islamic boarding schools face the negative impacts of globalization and technological change.

4.7. The Importance of Social Capital in Santri Involvement as Young Citizens

Social capital is a network of social relationships formed through interactions between individuals and groups in society. In the context of Islamic boarding schools, social capital has an important role in the involvement of students as young citizens in life around the Islamic boarding school. Civic engagement among students includes active participation in social, humanitarian, religious and decision-making activities that affect society. This strengthens their understanding of social responsibility and Islamic values.

Buntet Islamic Boarding School provides citizenship education to students to help them understand their rights, obligations, and responsibilities as citizens. This helps develop social awareness and the ability to participate in political and social life. Civic engagement allows students to build social and leadership skills, as well as understand social issues more deeply. Through this involvement, students can build a good reputation in society and strengthen their social capital for the future.

The implementation of civic engagement in Islamic boarding schools provides widespread benefits, not only for the student's personal development but also for positive contributions to society and the country.

5. Conclusion

This research illustrates the important role of social capital in maintaining the relevance and competitiveness of Islamic boarding schools amidst changing times triggered by globalization and the Industrial Revolution 4.0. The focus of the study on the Buntet Islamic Boarding School reveals that social capital, in the form of strong social networks, internalized norms, mutual trust, and cooperation, is a crucial element in the adaptation of Islamic boarding schools to these changes.

Research findings show that through alumni networks and collaboration with the surrounding community, social capital has enabled Islamic boarding schools to overcome internal and external obstacles and helped maintain the Islamic boarding schools' identity and values. Social capital has also proven important in developing technology and character-based education, which supports students in facing the negative impacts of globalization and competition in the Industrial Revolution 4.0 era.

The results of this research provide significant implications in the context of education in Indonesia, especially for traditional educational institutions such as Islamic boarding schools. The application of social capital in educational strategies in Islamic boarding schools can be a practical guide for similar institutions in facing current global challenges. Through the integration of traditional values and social capital, Islamic boarding schools can make the young generation responsive agents of change and contribute positively to facing the complexity of the modern world.

The limitation of this research is that it focuses on only one Islamic boarding school. Therefore, further research can be expanded to understand how social capital can be applied in various Islamic boarding school contexts throughout Indonesia.

In the end, this research provides a significant contribution to understanding the role of social capital in religious education in Islamic boarding schools in the current global and technological era. It is hoped that these findings will provide insight and inspiration for the development of education that is oriented towards traditional values and able to adapt to changing times.

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