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HARAKATUL QUR'AN ISLAMIC BOARDING SCHOOL AS AGENT OF SOCIAL CHANGE INFORMING THE CHARACTER OF THE GENERATION OF THE INDONESIAN NATION

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Abstract :

This study aims to find out about the Harakatul Quran boarding school as an agent of social change in shaping the character of the Indonesian generation. The research method used is descriptive qualitative research. Sources of data were obtained from informants, namely founders, leaders, and teachers. Data collection is based on the results of interviews, observations, documentation. Data analysis was carried out by collecting data, reducing data, presenting data, and drawing conclusions. There are five components of the Harakatul Qu'ran Islamic Boarding School as an Islamic boarding school educational institution that is an agent of social change; five components consist of kyai, santri, dormitories, mosques, and the yellow book. Pondok Pesantren Harakatul Qu'ran is an agent of social change in shaping the character of the nation's generation because it has values that are full of the meaning of "Panca Jiwa Pondok", namely the value of sincerity, the value of simplicity, the value of independence, the value of freedom, and the value of *ukhuwwah Islamiyah*.

Keywords : *Harakatul Qu'ran, agent of social change, character.*

Abstrak :

Penelitian ini bertujuan untuk mengetahui tentang pesantren Harakatul Quran sebagai agen perubahan sosial dalam membentuk karakter generasi bangsa Indonesia. Metode penelitian yang digunakan adalah penelitian kualitatif deskriptif. Sumber data diperoleh dari informan yaitu pendiri, pimpinan dan guru. Pengumpulan data berdasarkan hasil wawancara, observasi, dokumentasi. Analisis data dilakukan dengan pengumpulan data, reduksi data, penyajian data dan penarikan kesimpulan. Ada lima komponen Pondok Pesantren Harakatul Qu'ran sebagai lembaga pendidikan pesantren yang menjadi agen perubahan sosial, ada lima komponen yang terdiri dari kyai, santri, asrama, masjid, kitab kuning. Pondok Pesantren Harakatul Qu'ran merupakan agen perubahan sosial dalam pembentukan karakter generasi bangsa karena memiliki nilai-nilai yang sarat akan makna "Panca Jiwa Pondok" yaitu nilai keikhlasan, nilai kesederhanaan, nilai kemerdekaan, nilai kebebasan, dan nilai ukhuwwah islamiyah.

Kata kunci: *Harakatul Qu'ran, Agen Perubahan Sosial, Karakter.*

INTRODUCTION

The progress and demands of the times greatly affect the generation of a nation, where the development of communication and information technology and social media is growing rapidly, and can almost be accessed by all existing generations to accompany daily life so that it has a positive and negative value impact on the formation of the new generation. Therefore we need an educational institution that can help to shape the character of the nation's generation which is very much affected by advances in communication and information technology because character plays an important role in the formation of future generations of the nation. Character is an aspect of personality, feelings, beliefs (Moore, 2014)

These institutions include original Indonesian Pesantren educational institutions that carry out developments and changes, which result in new problems and institutions that act as translators and disseminate Islamic teachings to the community (Heriyudanta, 2016) also play a role in defending their identity as an institution. traditional Islamic education, so that pesantren education institutions carry out strict screening of external influences, which results in the sustainability and values that exist in the pesantren education institution (Ps, 2019), (Sözeri & Altinyelken, 2019).

Pesantren as an Islamic educational institution plays a strategic role so that it can form noble personalities, characters, and behaviors, as well as instilled social education and patterns of togetherness taught to students to be built and maintained in everyday life so that they become agents of social change. So that it can form intelligence in character which is the ultimate goal in Islamic education and the purpose of character education is knowing, loving, and doing good, character education is indispensable for the younger generation who are the nation's next-generation who need education, teaching, guidance, direction, guidance. to know, love, and do good (Rahmatullah, 2019).

The presence of Islamic boarding schools in the community as Islamic educational institutions and religious and social religious broadcasts, because religion is the main asset in educating generations, by conducting da'wah to the community so that it can raise awareness in religion to carry out all forms of activity, it can be It is said that pesantren educational institutions are agents of social change. Likewise with the Harakatul Qur'an Islamic boarding school which was pioneered and founded on February 10, 2017, by a Gontor alumni, namely Kyai Syukur Usman, which combines three education systems, namely the Pondok Gontor system and the Darul Qur'an Islamic Boarding School system and with the Surau institution which is an educational institution traditional Minangkabau in the past.

The Harakatul Qur'an Islamic boarding school is located on the edge of a clear river in Batang Kabung sub-district, Koto Tengah sub-district, Padang City, West Sumatra. society, the social economy sector which is based on the al-Qur'an and hadith so that it can form a moral young generation. Based on these problems, the author wants to discuss pesantren educational institutions as agents of social change in shaping the character of the nation's generation (Case Study of the Harakatul Qu'ran Islamic Boarding School, Batang Kabung sub-

district, Koto Tengah sub-district, Padang City, West Sumatra). The purpose of this discussion is to determine the components of the Harakatul Qu'ran Islamic Boarding School and the Harakatul Qu'ran Islamic Boarding School as agents of social change in shaping the character of the nation's generation.

Based on research conducted by several researchers including Robby Darwis Nasution, discussing in his research on "Kyai as Agents of Social Change and Peace in Traditional Societies", that the *kyai* is a central figure in traditional society who has the highest authority which is always obeyed and obeyed by the Muslim community traditional, which can be said to be agents of social change and peace (Nasution, 2017). Social change is a symptom that results in changes to the social structure in a society that can occur at all times in every society. The occurrence of these changes is by the nature and nature of the people who always want change (Syamsidar, 2015).

Furthermore, Bambang Sucipto, who discusses "Islamic Education Institutions and Social Change" explained in the results of his research that Islamic education institutions must be ready to anticipate the negative impacts that occur from social change, thus sacrificing their students. Due to technological advances carried out by human civilization, Islamic educational institutions must be able to master, keep pace with the advancement of existing information and technology. Social change brings positive and negative impacts (Sucipto, 2013). Specifically not, the authors found a discussion that focuses on the discussion that will be discussed, namely the Harakatul Qu'ran Islamic Boarding School as an agent of social change in shaping the character of the Indonesian generation.

Pesantren educational institutions are Islamic educational institutions where there are learning activities, appreciation, education, teaching, understanding, and the practice of Islamic teachings based on the al-Qur'an and hadith as well as from yellow books and living in dormitories by making the mosque a central activity and are under the guidance of a charismatic cleric (Fakhrurrazi & Sebgag, 2020). Islamic boarding school education as an agent of social change plays a role in shaping personality in realizing ideals in shaping the character of the nation's generation that has religious-spiritual strength, self-control, personality, intelligence, noble character and is responsible for religion, nation, and state, because pesantren functions as educational institutions that provide supplies of religious knowledge and social control and community development so that the nation's generation becomes a generation with an intellectual, emotional, spiritual question (IESQ) (Ferdiawan & Putra, 2013).

The presence of Islamic boarding schools in the community as Islamic education institutions and religious and social religious broadcasts, by conducting proselytizing to the community so that it can foster awareness in religion to carry out all forms of activity, it can be said that pesantren educational institutions are agents of social change. (Gumilang, Ria, 2018). Social change is a variation in life that already exists and can be accepted in society, both changes that occur in geographical conditions, material culture, population composition, ideology, social order, habits in social, economic, cultural, technological, political (Soerjono, 1990). Agents of change through

their activities and efforts can provide big changes to society, as well as pesantren as religious education institutions and informal agents in society because pesantren have an innovative spirit in doing so (Amongjati et al., 2019). Changes in behavior patterns, social relationships, institutions, and social structures at a certain time constitute a social change in society because these changes occur due to driving factors both from outside the community and from within as a driving force for a change to occur (Indraddin & Irwan, 2016), (Khojir, 2020), (Arlina & Santoso, 2020).

Character is a quality of the personality of a person who has morals and morals that can be shaped by birth, family, and environment, a place to grow and develop, which become special characteristics so that it can differentiate a person from others. people who have the character make their lives successful. (Abdillah, 2019), (Sutarman, 2020), (Arrosyad et al., 2020). Character is also character, the character of psychological characteristics, character or character. (Amirullah Syarbini, 2012), (Retnasari et al., 2019), (Ajat Sudrajat, 2013) and attached to one's self, family. (Fahmy, Bachtiar, Rahim, & Malik, 2015) Cultivating character values aims to build a generation of nations who have praiseworthy behavior and are in line with universal values and traditions fully responsible, be an independent, creative, broad-minded, safe, honest, full of creativity and friendship (Dewi, 2019), (Silkyanti, 2019), (Handayani, 2017), (Huda, 2019). Cultivating character by providing understanding, introducing, inviting, giving examples, so that it can be applied in the reality of life and become a culture without any compulsion in doing good as social beings. (Samsiyah, Hanif, & Parji, 2020), (Suharto, 2017), (Susmintari Dwi Ratnaningtyas, 2017).

The development of communication and information technology as well as social media is growing rapidly, and almost can be accessed by all generations to accompany daily life so that it has positive and negative impacts. The negative impact is that there is an opportunity for the younger generation to access things that are not worth seeing, such as pornographic videos, which damage the character of the nation's generation. To fix this character, we need an educational institution that can help shape the nation's generation, which is greatly influenced by advances in communication and information technology because character plays an important role in forming the nation's next generation. Character is an aspect of personality, feelings, beliefs

This study aims to discuss the Harakatul Quran boarding school as an agent of social change in shaping the character of the Indonesian generation, so that it can be seen about the forms of efforts made by the Harakatul Quran Islamic boarding school as an agent of social change in shaping the character of the Indonesian generation.

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RESEARCH METHOD

This research is quantitative research using the survey method (Hardani, 2020), (Barlian, 2016). This survey is used to reveal how the Harakatul Quran pesantren has become an agent of social change in shaping the character of the Indonesian generation. The subjects in this study were 15 teachers. The

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sampling technique used is an irregular direct examination, because the members of the population are relatively homogeneous, namely 15 teachers. The measurement scale in this study uses a Likert show scale (Sigit Herawan, 2016), (Asep, 2018), (Rukminingsih, 2020). This impression can be used to measure the attitudes, opinions, and perceptions of a person or group of people towards social phenomena. Furthermore, the instrument in this study used a survey method in the form of a questionnaire made through google.

The information analysis technique in this study is to calculate the percentage of scores that have been obtained through the distribution of questionnaires conducted through Google Form. Then, the results of calculating the percentage obtained are interpreted using an interim table. Based on the results of calculating the information above, it is then used to analyze and conclude how the Harakatul Quran Islamic boarding school is an agent of social change in shaping the character of the Indonesian generation.

FINDINGS AND DISCUSSION

Findings

The components of the Harakatul Qu'ran Islamic Boarding School as a boarding school education institution that is the agent of social change in shaping the character of the nation's generation can be understood based on the results of research interviews that have been conducted. Based on the results of an interview with "Kyai Syukur Usman", as the founder of the Harakatul Qu'ran Islamic Boarding School, explained that: "The Harakatul Qu'ran Islamic Boarding School was founded on February 10, 2017, with the location of the pesantren on the riverbank of the Batang Kabung village, Koto Tengah sub-district, Padang City, West Sumatra, with several components that can shape the character of the nation's generation, because a boarding school institution certainly has an Islamic boarding school component. Namely kyai, santri, dormitory, mosque, and book recitation. The five components form a unity that supports each other for the realization and achievement of the learning process so that it can shape the character of the nation's generation and make the Harakatul Qur'an Islamic boarding school an agent of social change. It should be understood that; a **Kyai** as a leader who leads a boarding school which becomes an attraction for students to pursue the religious knowledge of a Kyai, and makes the Kyai a central figure who has the authority to plan, control, and determine educational policies in the pesantren he leads for his students. A **dormitory** is a place for students to live in Islamic boarding schools that are ready to carry out various forms of activities and learning processes. A **mosque** is a central place in various activities in the pesantren because the mosque is a place to instill discipline in the students so that they can shape the character of the students so that they can make changes in the community later. **The yellow book** is part of understanding various kinds of literature to explore knowledge from various kinds of religious studies. **Santri** are people who have the intention to study religion at the Islamic boarding school educational institutions so that these students can study directly from the kyai and participate in various forms of activities in the pesantren "

Furthermore, added by Roni Ardiles as director of the Kulliyatul Mu'allimin Al-Islamiyah (KMI) at the Harakatul Qu'ran Islamic Boarding School added that: "The five components form a unity that is interrelated in shaping the character of the nation's generation, especially the students who receive education in this Islamic boarding school. The students are trained, educated, taught in various subjects and various forms of activities to support them so that the students are ready whenever and wherever they will be in the community later."

Further explained by Andre, as the ustadz at the Harakatul Qu'ran Islamic Boarding School, explained that: "The components in the Islamic boarding school education institution consist of kyai, santri, mosque, yellow book and santri who play their respective roles to form social institutions, production institutions, consumption institutions, and change agent institutions so that they can develop public awareness about the meaning of life and helping people get out of the polemic of the problems they face. What is seen, what is felt, what is done, is an education for the students in building the character of the students themselves, because it is an interrelated unit. Moreover, pesantren educational institutions are traditional Islamic educational institutions in which the system of education and teaching is still tied to the understanding, ideas, thoughts of the kyai or who leads the pesantren."

Knowing that pesantren education institutions are elements of social change in shaping the character of the nation's generation it can be seen from the results of the research that has been done, including The formation of the character of the nation's generation in the Harakatul Qu'ran Islamic boarding school education institution is based on the values contained in the five souls of the boarding school and is realized in the reality of life. These values are the value of sincerity, the value of simplicity, the value of independence, the value of freedom, and the value of *ukhuwwah islamiyah*. These character values are built into the personality of the students, based on the values of the five souls of the existing boarding school. It needs to be understood and described one by one about the five souls of the cottage. **First; the value of sincerity** is embedded in students, *kyai* and *ustadz*. All forms of activities that have been carried out, the aim is not to seek personal gain and there is no element of compulsion, but merely to worship and seek the pleasure of God. **Second; The value of simplicity** can be seen from the appearance of the students and the facilities in the hostel, all of them are the same even though the economic backgrounds of their parents are different. Simplicity has a very strong value in dealing with life's struggles because life requires patience, fortitude, and the ability to face it. Simple does not mean poor, but puts forward conformity and is adapted to one's own needs. **Third; the value of independence** is being able to stand on one's own feet. The spirit of independence in determining the future of the institution and does not expect help from others. The point is the ability to take care of the needs and goals of life, without expecting too much on others to help themselves. Because this cottage is not private property, let alone an organization, but this cottage belongs to the people. So that the lodge needs to be assisted and assisted, so that this lodge can carry out its purpose of forming

cadres, a generation of nations who are knowledgeable, moral, and responsible for their religion, nation, and country. **Fourth; the value of freedom**, namely giving freedom to the students to develop their interests and talents, freedom in thinking and doing, living their lives. Freedom here is not out of line and existing rules, let alone religious rules, but free which has rules and is guided by the Islamic religious foundation. **The five values of ukhuwwah Islamiyah** emphasize brotherhood, that all the students in this boarding school are one, namely one kyai, one ustadz, and one in aqidah. Because a Muslim is a brother.



Figure 1. Character values

Furthermore, added by Irfan as ustadz at the Harakatul Qu'ran Islamic Boarding School, explained that: "As a student from the Harakatul Qu'ran Islamic Boarding School, of course, there is a deep hope from his parents, so that his child can become a child who is pious, faithful, devout, moral, responsible for religion, nation and country, and can bring about good changes for the students themselves and the crowd. It needs to be understood, what is seen, what is done, what is felt by the students, it is education and has values that need to be learned."

Based on the results of the interview that was conducted with Arif Budiman as ustadz at the Harakatul Qu'ran Islamic Boarding School, it was explained that: "The presence of pesantren as the oldest Islamic education institution in Indonesia, which has dedicated its service to society, religion, nation, and state and plays its role as agents of social change, and is realized in the lives of its students who are embedded in values. the value of "Panca Jiwa Pondok". Pesantren educational institutions carry out their dedication to social activities, which emphasize character building and religious morals. The process of social transformation can develop awareness in society about the problems at hand so that people are required to be more ready to respond to life with all the complexities of existing problems.

Furthermore, based on the results of an interview that was conducted with Taufik Azhari as ustadz at the Harakatul Qu'ran Islamic Boarding School, explained that: "In essence, through its function, Islamic boarding schools can be in the midst of a society in every action and development, so that they can provide basic insights into every existing problem, both issues of aqidah,

shari'ah, economics, and politics as well as social life. The existence of the pesantren in the community essentially lives for the people, and the people as well as belonging to the people. Therefore, Islamic boarding schools play a role as a driving force for efforts to increase social progress, value systems, and expanding spiritual life to continue the message of the Prophet. "

Discussion

The elements that exist in the pesantren environment support each other in shaping the character of the millennial generation so that they can become agents of social change in the community later. Because, pesantren educational institutions are native Indonesian educational institutions, by having a dynamic education system and being able to develop, build the character values of the nation's generation and as an agent of social change, this can be proven in a life process that is built religiously, honestly, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly and communicative, love peace, love reading, care for the environment, social care, responsibility (Adisti, 2016), (Hasan, 2020), (Sahlan, 2020). This is formed because it has a five soul value in every student, teacher, and kyai who is part of the pesantren component.

Based on the components of the pesantren above, it can be explained that a kyai as a spiritual leader or leader in the religious field, a figure in traditional society who is influential in major changes in the community environment, because the principle of community obedience is due to the charismatic of a kyai, moreover the kyai owns and leads a boarding school. and has a lot of students. Gus Dur, explained briefly that a Kyai is expected to be able to bring about changes in society, especially in traditional societies that are no longer static but dynamic by following the developments and needs of the times, of course still based on the principles of al-Qur'an and hadith (Nasution, 2017), (Muali et al., 2020), (Asyari, 2020).

Pesantren as agents of change and agent of modernization, because of the presence of a kyai based on fatwas, suggestions, appeals wrapped in religious language that is easily understood by various groups so that they can play their role easily in carrying out change and renewal (Sudin, 2016) Changes made by pesantren by integrating religiosity with social and economy in providing education, knowledge, skills, and independence in improving the welfare of pesantren and santri and having an impact on the community environment around the pesantren (Chusmeru, 2018). The objectives of pesantren education institutions are not only to focus on deepening religious knowledge and moral formation but also synergize with the times with a balance of intelligence, attitudes, skills; ability in communicating and interacting with the community (Arkam, 2019), (Nasrullah, 2019).

Making the mosque the center of every activity, because the mosque will carry out an educational process in the form of communication in the learning process between kyai and santri. Kyai becomes the central figure and spirit of the pesantren institution he leads. The learning process takes place by building

a sense of openness between kyai, teachers, and students so that students do not need to feel afraid and hesitate to ask questions if something is not understood. Indirectly, an education system is built which is full of peace and compassion.

The presence of pesantren education institutions, as traditional Islamic educational institutions that provide education and teaching that is still tied to the understanding, ideas, thoughts of the scholars in the medieval period (Aminy, 2018), (Y. Yusutria & Febriana, 2019). The presence of pesantren can be said to be unique, its uniqueness lies in the pesantren's response to situations and conditions in society that are faced with social changes in society, then the pesantren was established to preach to spread Islamic teachings to all directions. So that this traditional Islamic boarding school is very difficult to be affected by the negative impacts of changing times (Royani, 2018), (Y. H. Yusutria, 2020). The pesantren education institution has historically been a center for seeding, experience, and dissemination of Islamic knowledge, a place for the preservation of local culture and traditions to be able to shape the character of a religious generation of the nation, through the values it implements, to support moral development and bring about social change. (Mukhlisat, 2015), (Yusutria, 2017).

Islamic boarding school education institution is an Islamic education institution that instills religious values and learning Islamic religious sciences, of course, Islamic boarding school educational institutions diversify specific superior knowledge and diversify certain practical skills. The point is that these pesantren educational institutions have their uniqueness compared to other pesantren educational institutions (Permana, 2011). Character formation cannot be separated from the role and influence of a teacher, because what the teacher does affects the character of students. After all, a character is formed based on moral knowledge, moral feelings, and moral behavior. (Thomas Lickona, 2008).

Islamic education institutions in Indonesia should prepare themselves for the democratization of education to lead to social change, including providing expansion and equal distribution of opportunities for education in the community, implementing education by prioritizing education for all, of course, involving and empowering various institutions in society, and collaborating with various kinds of business and industry to help reduce the cost of education. (Nata, 2006)

Furthermore, Imam Zarkasyi defined pesantren as a traditional Indonesian educational institution by making the boarding system a boarding school, kyai as a central figure, the mosque is the center that animates the students and the teaching of Islam under the guidance of a kyai followed by santri (Sudin, 2016) In essence, the pesantren has several components, namely kyai, santri, dormitories, mosques, classical book recitation.

The presence of this pesantren educational institution is unique in that it is a pesantren educational institution that is born to respond to changes in social situations and conditions that occur in society, which are faced with problems in the collapse of moral, ethical, and moral principles, through the transformation of the values it offers (*Amar ma'ruf nahi mungkar*). So that the

presence of pesantren educational institutions acts as agents of social change (agent of social change) from various kinds of problems, from moral, ethical and moral issues, political oppression, poverty. Furthermore, pesantren education institutions are also responsible for conveying information on Islamic teachings to all remote areas with a pluralist character, both in the dimensions of belief, culture, and social conditions of the community. (Ps, 2019)

Making the kyai as the leader of the pesantren also acts as a community figure who provides social services to the community, as a mediator, facilitator of transmitting good values to students and rejecting bad values and culture that harm the development of knowledge and personality of the good students when they are in the pesantren environment and when in society. (Clifford, 1960). Pesantren in their existence and work have become centers of change in society in the spread of religion and the center of resistance to colonialism so that they can become agents of social change in politics (agent of political and social change) (Dakir & Umiarso, 2017), (Y. Yusutria, 2018).

This is by the existing reality⁵, that pesantren education institutions are religious institutions that function to disseminate and develop Islamic religious sciences. Pesantren is a cadre institution that can produce cadres of people and cadres of the nation who can be recognized socially (social recognition), then pesantren can bring changes and improvements in social life. This is true and can be seen at Pondok Pesantren Harakatul Qu'ran, Batang Kabung Village Koto Tangah sub-district, Padang City, West Sumatra, which is part of the agent of social change in shaping the character of the nation's generation. Some values are embedded and applied in students who are better known as "Panca Jiwa Pondok" (values of sincerity, value of simplicity, value of independence, value of freedom, and value of *ukhuwwah Islamiyah*), making the boarding school institution successful and successful in playing its role. in helping to build the character of the nation's generation and become an agent of social change.

The existing character values are by Presidential Decree Number 87 of 2017 concerning strengthening character education, namely: first; Religious values that are reflected in attitudes, obedient behavior in carrying out all the religious teachings adhered to are reflected in these values. Second; honesty is reflected in behavior and according to words, actions and work. Third; tolerance is reflected in attitudes and actions with mutual respect for differences in opinion, ethnicity, and actions that are different from oneself. Fourth; Discipline is orderly behavior and obeying all existing rules and regulations. Fifth; Hard work without giving up, which is adjusted to orderly behavior and obeying all existing rules and regulations. Sixth; Creative thinking, doing to create the latest, of course for the benefit of all. Seventh; Independent, is an attitude that is not easy to depend on other people to solve problems. Eighth; Democratic, namely thinking, behaving and acting, with due observance of existing rights and obligations. Ninth; Curiosity is an attitude and action to know more deeply and broadly. Tenth; The spirit of nationality and love for the homeland, and prioritizing the interests of the nation and the state above self and group interests. Eleventh; Appreciate achievement in encouraging oneself to produce something useful for society and recognize and respect the success

of others. Twelfth; Friendly by not discriminating against groups, ethnicities, and mutual respect for existing differences. Thirteenth; Care for the environment, by always maintaining environmental damage and developing a culture of repair. Fourteenth; Social care, that is, there is always desire to help others. Fifteenth; Responsibility is an attitude and behavior in carrying out duties and obligations towards other people, society, environment, state, and God (Sudarsih, Widisuseno, Budaya, & Semarang, 2019).

The desired character values have been listed and realized in the values of "Five Spirit Pondok", namely the value of sincerity, the value of simplicity, the value of independence, the value of freedom, and the value of *ukhuwwah Islamiyah*, all of which are done because of awareness without coercion from other parties. Samsiyah et al., 2020) Because Islamic boarding schools are social institutions that have a role in solving religious and social problems that occur in society. A form in the socio-economic field by providing opportunities for students to manage business units in the pesantren with the aim that students can learn to manage finances properly and independently in managing and developing the pesantren economy. The pesantren is also a production institution that can be managed and consumed both for the people who live in the pesantren and those around the pesantren.

Life in an Islamic boarding school is an Islamic atmosphere filled with values of sacrifice, struggle, spirit embedded in the reality of life, which is filled with the values of sincerity, the value of simplicity, the value of independence, the value of freedom, and the value of *ukhuwwah islamiyah* (Ummah, 2017). it can be felt and carried out well because of habituation, role models from a *kyai*, *ustadz*, without any coercion elements (Yusutria, 2019).

Pesantren as agents of social change, carry out their function as religious institutions in disseminating and developing Islamic religious sciences. Islamic boarding schools are also cadre institutions capable of producing community and nation cadres who can be socially recognized (social recognition), and pesantren are also capable of bringing about changes and improvements in social life. This happens because there is a figure of a *kyai* who has a strong influence in society so that he can carry out fast and effective mobilization (Soleha, 2018).

Pesantren as religious intellectual educational institutions, as *dakwah* institutions try to approach the community, cooperate in realizing development for mutual welfare, to create a harmonious relationship between students, pesantren and the community, between *kyai* and regional leaders. Pesantren is also a moral and cultural development institution, both among students and the community. Islamic boarding schools as institutions of basic education and equality also play a role in educating the life of the nation and state. Pesantren are also institutions for the development of sports, arts, and culture. Islamic boarding schools are also a moral defense institution and national insight by having high character, healthy body, broad knowledge, and free-thinking so that they can carry out social change in society (Rasyid, 2015).

Pesantren as traditional educational institutions have a role in improving human resources (Siregar, 2018). Pesantren are said to be agents of social

change, because they respond to various forms of problems that exist in society, both in educational, social, cultural, political, and economic issues. Meanwhile, changes to the socio-economy that exist in society include renewal of the substance or content. Pesantren education institutions together with their alumni make a major contribution to social change in the community, both local, national and international, through the skills and character possessed by the alumni that can be accepted by the wider community. who are tough, competitive, have a noble character, moral, tolera⁵, cooperate, have a patriotic spirit, develop dynamically, are oriented towards science and technology, all of which are imbued with faith and piety to God Almighty based on Pancasila and religious foundations. (Hanung Cahyono, 2017).

CONCLUSION

There are five components of the Harakatul Qu'ran Islamic Boarding School as a³ Islamic boarding school that is agents of social change that support each other for the implementation and achievement of the learning process so that it can shape the character of the nation's generation, namely the kyai as a central figure who has authority in planning, controlling and determining educational policy in the pesantren he leads for his students. Santri people who study. A dormitory is a place for students to live in Islamic boarding schools that are ready to carry out various forms of activities and learning proces¹³. The mosque is a central place for various activities to instill discipline and can shape the character of the students so that they can make changes in the community later. The yellow book is used as material for extracting knowledge from various kinds of religious studies.

Islamic boarding schools as agents of social change in shaping the character of the nation's generation at the Haraktul Qur'an Islamic Boarding School are supported by the values that are always applic²⁵ in the spirit of their students, better known as "Panca Jiwa Pondok", namely the value of sincerity, the value of simplicity, the value of independence, the value freedom, and the value of ukhuwwah Islamiyah.

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