

The Function of Islamic Boarding School as a Driver of Social Change: Case Study of Mamba'ul Ishlah Islamic Boarding School in East Lampung

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Abstract

The habit of getting drunk and gambling rampant in the Cirebon Baru hamlet is a general problem faced by the community in Indonesia. This habit is considered a negative one because it contradicts the norms that the community has agreed upon. This negative behavior changed with the birth and development of the Mamba'ul Ishlah Islamic boarding school, driven by several religious leaders. This article aims to analyze the structural functionalism process carried out by the boarding school through its religious leaders so that it can change the social system of the community in a more positive direction. Through a case study approach, this article explains in an analytical descriptive manner. The theory used to analyze the case is Talcott Parson's structural functionalism which includes adaptation, goal attainment, integration, and latency pattern. This article found two important things related to the role of Islamic boarding schools in social change in the community, namely the cultural part by taking a more persuasive and intimate approach, namely by cutting the communication distance with the community through the tradition of jagongan and jokes. Second, the structural role is by utilizing the increasing social status of religious leaders so that they have complete legitimacy to direct the community in a more positive direction, namely the perpetuation of spiritual routines such as yasinan, istighotsah, shalawat assemblies, and yellow book recitation.

Keywords: The Function of Islamic Boarding School, Social Change, Public Disease, Pondok Pesantren Mamba'ul Ishlah

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INTRODUCTION

Religious institutions, such as Islamic boarding schools, must maintain the values and norms of the faith, Islam.¹ From a sociological perspective, the role of Islamic boarding schools serves as a controlled life so that its people do not violate God's orders and damage Earth.² The role of Islamic boarding schools is very much needed, especially in Indonesia, because in addition to being an educational institution but also a place to manifest the teachings of Islam in society.³ Islamic boarding schools play a role in themselves and have a vital role in forming the surrounding civilization.⁴ It is proven that most Pondok Pesantren are better known by the name of the area rather than the name of the institution, such as Pondok Pesantren Hidayatul Mubtadi'in, better known as Pondok Pesantren Lirboyo because it is located in Lirboyo Village, Kediri City;⁵ Pondok Pesantren Bahrul Ulum, better known as Pondok Pesantren Tambak Beras, is located in the Tambak Beras area of the Jombang Regency.⁶

Indeed, Islamic boarding schools are generally only known as places of education based on religious knowledge to students (read; santri) who live in boarding schools.⁷ It starts from the knowledge of Arabic as the language of the holy book and the reference book of pesantren, the methodology of determining the law, Islamic law, and Prophetic traditions, to the science of the Qur'an.⁸ All learning is done in a classical model, where a teacher (read; ustadz) reads and explains the book in front of the santri in a one-way model. However, in its development, Indonesian history records, not a few boarding schools emphasize their students to become drivers of social change in

¹ Muhammad Zaini, "Kontribusi Agama Bagi Kemajuan Sosial," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 18, no. 1 (April 11, 2016): 81–93.

² Binti Maunah, "Pesantren in the Perspective Social Change," *Jurnal Ushuluddin* 30 (2009): 251–82.

³ Moh Asror Yusuf and Ahmad Taufiq, "The Dynamic Views of Kiai in Response to the Government Regulations for the Development of Pesantren," *Quodus International Journal of Islamic Studies (QIJIS)* 8, no. 1 (2020): 1–32.

⁴ Rosdee Ibrahim Mangkachi, "Dialectics of Pesantren and Social Community in Cultural Value Transformation," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 1, no. 1 (2021): 69–87.

⁵ Mohammad Qomarul Huda, Abdul Mujib, and Mubaidi Sulaeman, "Upaya Pencegahan Penularan Covid-19 Di Pondok Pesantren Lirboyo Kota Kediri," *Jurnal SOLMA* 11, no. 2 (August 31, 2022): 337–46, <https://doi.org/10.22236/solma.v11i2.8111>.

⁶ Ali Muttaqin, "Nilai-Nilai Pendidikan Karakter Di Pondok Pesantren Bahrul Ulum Tambakberas Jombang," *DINAMIKA: Jurnal Kajian Pendidikan Dan Keislaman* 3, no. 2 (2018): 75–108.

⁷ Rahmat Arofah Hari Cahyadi, "Pengembangan Pondok Pesantren," *Halaqa: Islamic Education Journal* 1, no. 1 (2017): 43–52.

⁸ Zaenal Arifin and Moh Turmudi, "Character of Education in Pesantren Perspective," *Tribakti: Jurnal Pemikiran Keislaman* 30, no. 2 (2019): 335–48.

society through religious values. Islamic boarding schools can change the social order through education so their existence can be felt as social change institutions.⁹

At this point, the boarding school institution has changed. Moreover, institutional changes also impact social change. Selo Soemardjan defines social change as all social, institutional changes that affect its social system, including values, attitudes, and behavior patterns among societal groups. By the dynamics of the times, in response to the tight competition in the world economy, Islamic boarding schools began to include a skills curriculum so that students could contribute to advancing the country's economy.¹⁰ In 2000, skills had become an integral part of the curriculum in Islamic boarding schools. It is derived from the 1981 Ministry of Religious Affairs skills development guidelines that some Pondok Pesantren Langitan Tuban, Termas in Pacitan, and Miftahul Ulum in Lumajang East Java have included the pesantren skills education curriculum. Other boarding schools include Pondok Pesantren Darussalam in Dewasari Ciamis West Java, Pondok Pesantren KH. Imam Kholil Sarang Rembang, and Pondok Pesantren A.P.I. Tegalrejo Magelang Central Java.¹¹

The students only feel the social change from how the boarding school skills curriculum is changed. Thus, several Islamic boarding schools are willing to become religious facilitators in the surrounding community. As in Sidorejo Subdistrict, Salatiga City, Al-Hasan Islamic Boarding School has a role in fostering adolescents' religiosity in East Banyu Putih Hamlet.¹² Their trick is to make a big agenda in every commemoration of Islamic holidays (PHBI), such as the celebration of the Prophet's Maulid, Isra' Mi'raj, and so on, by involving hamlet youth and students of Al-Hasan Islamic Boarding School as event organizers. Blending the committee between the village youth and the students is expected to impact changing religious interests of the surrounding village youth. In addition, Al-Hasan Islamic Boarding School provides a

⁹ M. Falikul Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *Qudus International Journal of Islamic Studies (QIJIS)* 8, no. 1 (2020): 65–106.

¹⁰ Muhammad Iqbal Birsyada and Juang Kurniawan Syahrurah, "Social Change in Yogyakarta: Past and Now a Selo Soemardjan Perspective," *HISTORIA: Jurnal Program Studi Pendidikan Sejarah* 6, no. 1 (2018): 103–16.

¹¹ "Pangkalan Data Pondok Pesantren," accessed December 18, 2022, <https://ditpdpontren.kemenag.go.id/pdpp/statistik?id=35>.

¹² Wahyu Nugroho, "Peran Pondok Pesantren Dalam Pembinaan Keberagamaan Remaja," *MUDARRISA: Jurnal Kajian Pendidikan Islam* 8, no. 1 (2016): 89–116.

Quranic Education Park for children of East Banyu Putih Hamlet who desire to learn religion.

In Pamekasan, the Azzubir Islamic Boarding School also seeks to foster morals so that they can be felt directly by the community.¹³ The efforts made by Azzubir Islamic Boarding School are to create a tabligh forum (dissemination of Islamic teachings) and religious education for children, especially children who are less able to receive a formal education, and make a kind of welfare of the people, such as organizing zakat, sacrifice, cleanliness, creating clean water reservoirs, and holding latrines or public toilets.

Some of the studies above show that the socio-religious programs of Islamic boarding schools that are implemented in the community get a positive response from the local community. It is shown by the active involvement of the community and feeling the impact directly. However, a different thing is shown by the community in East Lampung. East Lampung is an area known as an area with a high crime rate in the form of acts of violence such as motorcycle theft, forced vehicle seizures, and other criminal acts. Based on data from the East Lampung Resort Police, there were 492 cases in 2014, including extortion committed by a group of thugs. This figure is higher than when there were only 329 cases in the previous year.¹⁴

During the rampant criminal acts that befell citizens and became news in the national media, to become negative stigma for East Lampung Regency, there is an Islamic Boarding School institution that has carried out various positive activities that can minimize the negative stigma against East Lampung Regency. The Islamic boarding school is Mamba'ul Ishlah, located in Cirebon Baru Hamlet. Mamba'ul Ishlah Islamic Boarding School has its uniqueness, namely designing some of its activities with a general organizational model in the community; the activities are carried out regularly by blending the community and students in one place. It aims to provide a

¹³ Ismiyatul Hasanah, "Metode Dakwah Kiai Junaidi Dalam Meminimalisir Prilaku Kriminal Studi Kasus Di Dusun Daleman Desa Bunga Waru Pamekasan" (PhD Thesis, INSTITUT AGAMA ISLAM NEGERI MADURA, 2021).

¹⁴ Badan Pusat Statistik Provinsi Lampung (<https://lampung.bps.go.id/statistictable/2015/08/06/255/>). Diakses pada 20 September 2019.

deeper understanding of religion for the community so that the institution's mission to change society positively can be achieved well.¹⁵

The background of this research is research conducted by Imam Nurhadi,¹⁶ "Community Empowerment of Islamic Boarding Schools to Increase Community Interest: Case Study of Santri Empowerment of Nurul Ulum Munjungan Islamic Boarding School." In moving Islamic boarding schools' function through community empowerment in the field of religion, Nurul Ulum Islamic Boarding School has several activities, namely: the Santri At-Taufiq Association. Empowerment in the social field. As described in the previous chapter, this social empowerment has done: Building three mosques, providing capital and employment to people in need, and greening the environment, namely planting trees. However, the weakness in Nurhadi's research is that it needs to touch on the sociological aspects of the role of Islamic boarding schools in driving change. Still partially mapping their functions for the community.

In addition, there is research conducted by Ahmad Salehudin entitled "Pesantren Social Network Construction: A Strategy to Exist during Change." That Islamic boarding schools continue to exist because they can respond to every change and development of the world in their way, which is often difficult to understand with modern logic. So, Islamic boarding schools' role in driving change in society often goes unnoticed. Therefore, this research wants to complement the research conducted by Salehudin above, to rationalize the role of Islamic boarding schools in positively driving social change in society.¹⁷

METHODS

This research uses a qualitative method, a research and understanding process based on a methodology that investigates a social phenomenon and human problems in the form of writing or speech and the observable behavior of people or research

¹⁵ Husni Mubarak, "Peran Pesantren Mamba'ul Ishlah Terhadap Perubahan Sosial Keagamaan Masyarakat Dusun Cerbon Baru Desa Muara Gading Mas Kecamatan Labuhan Maringgai Kabupaten Lampung Timur" (PhD Thesis, IAIN Kediri, 2019).

Imam Nurhadi, "Pemberdayaan Masyarakat Pondok Pesantren Untuk Meningkatkan Minat Masyarakat: Studi Kasus Pemberdayaan Santri Pondok Pesantren Nurul Ulum Munjungan," *Al-Idarah: Jurnal Kependidikan Islam* 8, no. 1 (October 16, 2018): 142–53, <https://doi.org/10.24042/alidarah.v8i1.3085>.

¹⁷ Ahmad Salehudin, "Konstruksi Jaringan Sosial Pesantren: Strategi Eksis Di Tengah Perubahan," *Religi: Jurnal Studi Agama-Agama* 10, no. 2 (2014): 204–16, <https://doi.org/10.14421/rejusta.2014.1002-05>.

subjects.¹⁸ The purpose is to explore data and get a more in-depth picture of the role of Mamba'ul Ishlah Islamic Boarding School on social-religious changes in the community of Cirebon Baru Selatan Hamlet, Muara Gading Mas Village, Labuhan Maringgai District, East Lampung Regency. This research uses a case study approach. According to Robert K. Yin, a case study is an empirical inquiry that investigates phenomena in a real-life context using various sources of evidence that can be utilized.¹⁹

The data of this study are two; first, primary data consisting of actors of religious and social change in Cirebon Baru Hamlet, including the founding figures and caregivers of the Mamba'ul Ishlah Islamic Boarding School, village officials and some residents, and youth groups of Cirebon Baru Selatan Hamlet. Second, secondary data in the form of supporting data, consisting of photographic images and voice recorders taken in the Islamic boarding school area and by residents. While data collection techniques with interviews, observation, and documentation. To analyze the data, researchers used the interactive method of Milles and Haberman, who suggested that activities in qualitative data analysis are carried out integratively and take place continuously until completion so that the data is saturated.²⁰ Data analysis activities include data reduction, data display, and conclusion verification. In contrast, the validity of the data uses triangulation of sources, techniques, and time.²¹

RESULTS

Sociological Function of Islamic Boarding School

Before exploring the Mamba'ul Ishlah Islamic Boarding School, religious leaders can be connected as individuals with the social system and analyze them through status and role. Status is a position in the social system, such as teacher, mother, or president, and role (used in the functionalist sense) is the expected behavior or normative behavior attached to the status of a teacher, mother, or president. In other words, in

¹⁸ Imam Gunawan, *Metode Penelitian Kualitatif: Teori Dan Praktik* (Bumi Aksara, 2022).

¹⁹ Emy Susanti Hendrarso, "Penelitian Kualitatif: Sebuah Pengantar" Dalam Bagong Suyanto Dan Sutinah (Eds.) *Metode Penelitian Sosial: Berbagai Alternatif Pendekatan*" (Jakarta: Kencana Prenadamedia, 2013).

²⁰ Michael Huberman and Matthew B. Miles, *The Qualitative Researcher's Companion* (sage, 2002).

²¹ Anthony J. Onwuegbuzie, Nancy L. Leech, and Kathleen MT Collins, "Qualitative Analysis Techniques for the Review of the Literature.," *Qualitative Report* 17 (2012): 56.

the social system, individuals occupy a place (status) and act (role) following the norms or rules made by the system. The role is reciprocal in the sense that it contains expectations that are reciprocal as well. Thus, for Talcott Parsons, the concept of 'role' is included in the realm of small systems with elements of status and role.²²

Islamic boarding schools have a significant role and function in changing the surrounding community in religious affairs, including the Mamba'ul Ishlah Islamic Boarding School in the community of Cirebon Baru Hamlet, Muara Gading Mas Village. In connection with the theory of social change, researchers used Structural Functional Theory developed by Talcott Parsons from Emile Durkheim.²³ The basic assumption of Structuralism-Functional Theory is that this theory views society as a system of interconnected sub-systems. One part cannot function without a relationship with the other. Then changes that occur in one part will cause an imbalance and, in turn, will create changes in other parts.²⁴

The development of functionalism is based on the developmental model of organizational systems obtained in biology. In addition, the basic assumption of this theory is that all elements must be functional so that society can function correctly. The function is associated with all activities directed toward meeting the needs of a system. For Talcott Parsons, there are four requirements for societal institutions to function, which he formulated as Adaptation, Goal Attainment, Integration, and Latency.²⁵

First, adaptation can be explained when a system must cope with a problematic external situation. It means that a system that exists in society must be able to adapt to the environment and adapt the environment to its needs. Adaptation means the necessity for social systems to deal with the environment properly.²⁶ Second, goal

²² Talcott Parsons, "The Professions and Social Structure," *Social Forces* 17, no. 4 (1939): 457–67, <https://doi.org/10.2307/2570695>.

²³ Talcott Parsons, "The Present Status of 'Structural-Functional' Theory in Sociology," in *The Idea of Social Structure* (Routledge, 2017), 67–84.

²⁴ Kevin Dew, "Structural Functionalism," in *The Wiley Blackwell Encyclopedia of Health, Illness, Behavior, and Society* (John Wiley & Sons, Ltd, 2014), 2390–94, <https://doi.org/10.1002/9781118410868.wbehibs305>.

²⁵ Richard Ormerod, "The History and Ideas of Sociological Functionalism: Talcott Parsons, Modern Sociological Theory, and the Relevance for OR," *Journal of the Operational Research Society* 71, no. 12 (December 1, 2020): 1873–99, <https://doi.org/10.1080/01605682.2019.1640590>.

²⁶ Andina Prasetya, Muhammad Fadhil Nurdin, and Wahyu Gunawan, "Perubahan Sosial Masyarakat Dalam Perspektif Sosiologi Talcott Parsons Di Era New Normal," *Sosietas* 11, no. 1 (2021): 929–39.

attainment means a system must define and achieve its primary goals. It means that a social system that exists in society will last as long as members of the community can still define the achievement of the goals of the social system. Goal attainment means a functional requirement that arises from the view that action is directed towards its goals.²⁷

Third, integration, namely the value pattern in the system, is a process of socialization and internalization that becomes part of the actor's awareness to serve the interests of the system as a whole. Integration means requirements related to the interrelationships between members of the social system.²⁸ Fourth, latency or pattern maintenance, a system may survive if it can equip, maintain and repair itself in the form of individual motivation and cultural patterns that create and sustain motivation. *Latent Pattern Maintenance* is a latency concept that shows the cessation of interaction.²⁹

Parsons explains his four concepts through a system of action structures that include behavioral organisms, social systems, cultural systems, and personality systems. That is, these four functions take place in four action systems:³⁰ First, the behavioral organism is an action system that carries out the 'adaptation function' by adapting (adjusting) to the environment and changing its external environment. Second, the personality system serves to carry out the 'goal achievement function' by setting system goals and mobilizing resources to achieve them. Third, the social system copes with the 'integration function' by controlling its parts. Finally, fourth, the cultural system performs the 'pattern maintenance function' by providing a set of values and norms that motivate actors to act.

²⁷ Ismail Ismail, "Penggabungan Teori Konflik Strukturalist-Non-Marxist Dan Teori Fungsionalisme Struktural-Talcott Parsons:(Upaya Menemukan Model Teori Sosial-Politik Alternatif Sebagai Resolusi Konflik Politik Dan Tindak Kekerasan Di Indonesia)," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 1 (2012): 67–84.

²⁸ Bryan S. Turner, "Parsons and His Critics: On the Ubiquity of Functionalism," in *Talcott Parsons on Economy and Society* (Routledge, 2014), 179–206.

²⁹ Arezoo Izadi et al., "Structural Functionalism, Social Sustainability and the Historic Environment: A Role for Theory in Urban Regeneration," *The Historic Environment: Policy & Practice* 11, no. 2–3 (2020): 158–80.

³⁰ Melanie Wallendorf, "Talcott Parsons: Structural Foundations for Cultural Sociology," in *Canonical Authors in Consumption Theory* (Routledge, 2017), 93–99.

The People of Cirebon Baru Hamlet Before the Islamic Boarding School was Established

The people of Cirebon Baru Hamlet are an agrarian community where most people's livelihoods are farming and gardening. Their daily activities must be separated from farming with sufficient income. They belong to the lower middle class. Regarding religion, the people of Cirebon Baru hamlet have a routine, namely yasinan or reading Surat Yasin (one of the letters in the Qur'an) every Friday night. However, the routine of reading Surat Yasin is experiencing obstacles because the community is experiencing a change in orientation, namely from the appreciation of socio-religious values to material pragmatism. This change in orientation is due to their view that working to make money is more valuable than religious rituals.³¹

On the other hand, the social ethics of the community have also changed in a more negative direction. It can be seen in the lack of respect younger children have for their elders. Community leaders need more respect (ta'dhim), especially religious leaders—the culture of drinking alcohol and gambling involves and influences people outside the village. The practice of drinking alcohol and gambling, which has become a people's habit, is considered normal and free from social sanctions.

One factor that has led to the rise of harmful social practices in the Cirebon Baru hamlet is the rise of promiscuity among young people. The relationship between teenagers of different sexes is one of them. Promiscuity that escapes the boundaries of norms between teenagers does not become a concern for families and society. It leads to getting pregnant outside of marriage, which encourages early marriage. Harmful practices among teenagers make them entangled with the tradition of dropping out of school. Educational attainment is hampered and even broken because they have to become the backbone of a new family due to these relationships. Moral and religious values are increasingly marginalized in life. Even so, the practice of early marriage in the Cirebon Baru Hamlet community has no impact on the family economy.

There is competition for social status among the people of Cirebon Baru hamlet. Symbols that show the social status of upper-class economic owners are displayed and become a place of competition. Not infrequently, social conflict occurs, in the form of

³¹KH. Saekhoni, pendiri Pondok Pesantren Mamba'ul Ishlah Lampung Timur, 4 Agustus 2019

talking about each other's shortcomings, either by showing symbols of wealth such as using branded clothes, high-class vehicles, and magnificent buildings with all the trinkets that show their class. Wealth is also seen from full ownership of the goods shown, not from loans in the form of credit from banks or borrowing from relatives. Even though they show classy items, someone who still has debts is not considered wealthy.³² How to fight for social status in the Cirebon Baru Hamlet people at that time can also be through intrigue (gossiping) between neighbors carried out in groups and compact. That is, damaging the social status of neighbors talking about their shortcomings to bring down the social status of their rivals. This kind of competition is difficult to avoid and is commonplace in the community.

In terms of education, most Cirebon Baru Hamlet residents have a junior high school education, but they have a positive attitude towards people with higher education. People with higher education are rare in Cirebon Baru Hamlet, so they get a particular place, and the local community considers their input and opinions. It is because the status of educated people is quite honorable, even relatively beating the social status of the village Kiai and other community leaders. However, the attitude of highly educated people towards the harmful practices of the community in Cirebon Baru Hamlet tends to be apathetic, not caring about the existing social conditions. Those with an undergraduate education (S1) tend to take a safe position and secure their social status by mingling with village officials and community leaders rather than with people who carry out practices considered harmful by the community.

When classified, the social strata shown by the people of Cirebon Baru Hamlet show that the top position is occupied by people who have a bachelor's degree (S1) or are highly educated. This position can occupy the top position compared to community leaders. The dangerous practices carried out by some people get a dominant influence from the outside community. People with high and low social status have high prestige to show the superiority of their social status, namely the status of wealth and honor that the community can see.

³²M. Sidiq, masyarakat Dusun Cirebon Baru lampung Timur, 11 Agustus 2019

The Role of Mamba'ul Ishlah Islamic Boarding School in Socio-Religious Change of the Community

Mamba'ul Ishlah Islamic Boarding School, in realizing its role in the religious field of the Cirebon Baru Hamlet community in East Lampung, has sufficient function and durability in the community structure of Cirebon Baru Hamlet. It can be seen in the operational concept in the education system of the Mamba'ul Ishlah Islamic Boarding School, which tries to balance the culture of religious observance within the pesantren community and the outside community around the Islamic boarding school. Mamba'ul Ishlah Islamic Boarding School is an educational center for the knowledge and practice of Islamic sciences (*tafaqquh fi al-din*). It is an advantage in the community because it functions to maintain religious values in the community's extensive system, where these values lead to strengthening the cultural system of the Cirebon Baru Hamlet people.

Social Adaptability

The social system (society) is constantly changing to adapt to the changes that occur, both internally and externally. It also happened to the people of Cirebon Baru Hamlet. Before the establishment of Mambaul Ishlah Islamic Boarding School, the community in Cirebon Baru Hamlet already had a religious routine, namely Yasinan. However, the Yasinan routine among young people began to decrease in intensity because their busyness was captured by harmful activities such as drinking alcohol and gambling games. It resulted in the Yasinan congregation from the youth being reduced, thus affecting the enthusiasm of other worshipers to decrease.³³

Religious figures whose social status is underestimated by the people have little influence in tackling the problem of social change. As mentioned earlier, individuals considered to have high social status and are respected by the people of Cirebon Baru Hamlet are highly educated, at least with a bachelor's degree. However, this latter group tends not to consider the importance of the Yasin reading tradition that has previously been running in the community. It is evident from their lack of involvement in participating in the activity. Even so, not all religious figures have insignificant social

³³ Mad Rosimin, masyarakat Dusun Cirebon Baru Lampung, 6 Agustus 2019

status in the community; some religious figures are still considered to influence because of their knowledge and exemplary behavior in the community. Such as Syaikhoni and Ahmad Fadholi Fauzi.³⁴

Syaikhoni and Ahmad were concerned about the condition of the Cirebon Baru Hamlet people. Then they took the initiative to take steps to revive the Yasinan gathering, which was experiencing a decline in the intensity of activities. The first step they both took was to take a participatory approach by intensely following the existing Yasinan assemblies. In the activities of the Yasinan gathering, they conveyed the importance of the Yasinan gathering as part of dhikr to God. They also discussed with the community how to increase the community's religious interest. The goal is to integrate religious activities into the people's needs and become part of the Cirebon Baru hamlet community system, which was once a local wisdom value.³⁵

The participatory approach is reasonably practical. This approach seeks to adjust local cultural values with religious values (pesantren). The method used is by reflecting on the community's general view towards religious activities and institutions. Religious leaders and the community discussed after the Yasinan activity to reflect on the community's view of the boarding school institution, which was previously considered negatively. The community views boarding schools as institutions that practice oppression, where students are told to work for the pesantren (ro'an), not told to study. This negative view was born along with the shift of religious community values towards a pragmatic view, prioritizing the profit and loss aspects of every activity undertaken.

Based on these relativities, some researchers have attempted to change the perspective of the people, which have already viewed negatively towards Islamic boarding schools by taking a more persuasive approach, namely getting used to communicating directly through the culture of jagongan, and jokes. Jagongan is done to build a familiar feeling so that all negative prejudices can be reduced and turned into positive energy. Meanwhile, joking is a strategy to break the tense atmosphere into a

³⁴ DR IB Wirawan, *Teori-Teori Sosial Dalam Tiga Paradigma: Fakta Sosial, Definisi Sosial, Dan Perilaku Sosial* (Kencana, 2012).

³⁵ M. Sidiq, masyarakat Dusun Cirebon Baru lampung Timur, 11 Agustus 2019

more fluid and lively together and build more closeness with the community. The manifest target of the approach is to harmonize community goals with religious goals.

On the other hand, latently, the function of this participatory approach can shift the social status of the respectable people of Cirebon Baru hamlet, which used to be centered on scholars, to religious leaders. The birth of the routine of jagongan, jokes, and light dialog created a new subsystem. It gave birth to several other religious routines, such as majelis shalawat, yellow book recitation, and istighatsah-an. It is what Parsons refers to as 'advanced adaptation.'

Goal Unification

The participatory actions carried out by Syaikhoni and Ahmad (who represent the Mamba'ul Ishlah Islamic Boarding School circles) towards the religious sub-system by reviving the Yasinan routine, jagongan, jokes, and light dialogue make the Mamba'ul Ishlah Islamic Boarding School approach process use a goal unification pattern. This method is carried out through direct social interaction in the daily activities of residents. In this interaction, a process of value consideration leads to a joint decision and commitment oriented toward straightening the community's perception of the boarding school institution. The process's running is dominated by the two religious leaders mentioned above. Both have cultural capital as pesantren leaders and have leadership characteristics. The capital is supported by a model of religious knowledge that benefits the community. The routine of attending the Yasinan assembly is used as a medium for socialization by Kyai Syaekhoni and Kyai Ahmad about things wrong with the boarding school, as well as explaining the vision and mission of the boarding school to the community. In addition, Kyai Syaikhona and Kiyai Ahmad asked for help from the residents to continue to enliven and mystify the Yasinan assembly, recite the Koran, and pray in the congregation.

Regarding the negative stigma that students are forced to work for the pesantren, Kiai Ahmad Fadholi Fauzi designed a social concept for Mamba'ul Ishlah Islamic Boarding School students. The concept is that students are only encouraged to study the Koran without working hard for the construction of the boarding school. Thus, students studying at the Mamba'ul Ishlah Islamic Boarding School quickly adapt to the

environment and feel at home living in the pesantren. The elimination of this community service activity (ro'an) is to erase the negative image of the Cirebon Baru hamlet people who think that the pesantren tends to treat hard-working students. On the other hand, the tradition of jagongan and joking becomes a space for the birth of the expectations of the people of Cirebon Baru hamlet. They hope that their children have good morals in their daily lives.

Initially, the community only approved the Mamba'ul Ishlah Islamic boarding school with its establishment. In its development, the boarding school scheduled the activities of its students to follow the Yasinan routine with the community. Indirectly, the participation of santri in this Yasinan routine activity can promote positive behavior (akhlak karamah) of Mamba'ul Ishlah Islamic boarding school santri, which the people of Cirebon Baru Hamlet can emulate.

Socializing the positive behavior of santri in front of residents can dismiss negative assumptions about boarding schools. The image of the boarding school becomes more positive in front of the community. Starting from the moral students and the suitability of community expectations for the improvement of their children's positive behavior, the people of Cirebon Baru Hamlet began to be interested in the existence of the Mamba'ul Ishlah Islamic Boarding School because there were similar goals and expectations. When the existence and activities of the Mamba'ul Ishlah Islamic Boarding School gained space in the hearts of the people, the Islamic boarding school invited the community to activate and enliven religious activities such as Yasinan assemblies, istighasah, shalawat assemblies, recitation of *Kitab Ihya' Ulumuddin*, recitation of *Kitab Fathkul Qarib*, and *Hizib Hirzul Jausyan Kabir*.

In addition, the boarding school has also understood the character and social tendencies of the people, especially in behaviors considered harmful, such as competitions to show prestige and glamorous life. So, to mobilize the people to follow the religious routines built, the boarding school tried to supply food at every religious event. The boarding school also asks for help from graduation to attend the routine activities held so that the activities become more crowded and solemn. This strategy is adequate because it can increase the familiarity between the people of Cirebon Baru hamlet and the Mamba'ul Ishlah Islamic Boarding School, so it effectively changes the

stigma of the community towards the boarding school to be more positive. It creates its social value in the view of the people.

Social Integration

In the process of achieving goals, the efforts of the Mamba'ul Ishlah Islamic Boarding School are to make various religious activities into the community subsystem. The efforts made by the boarding school were only sometimes accepted; it was because the style of most of the people of Cirebon Baru hamlet still tended to lay in the field of religion and religious experiences. This ignorance is excluded only in communal religious rituals such as prayer and fasting during Ramadan. Therefore, the boarding school tries to make up for these shortcomings with routine religious activities such as yasinan activities, istighatsah, prayer assemblies, reading Hizib Hirzul Jausyan, and recitation of yellow books. It is done in order to create a society that loves religion and has broad insight into the teachings of its religion.

This religious program implemented with the community shows an increase in Islamic preaching. In the shalawat assembly activities, many teenagers are interested in banjari and shalawat activities with the students and residents. These positive activities can distract them from harmful activities such as drinking alcohol and gambling. The existence of the shalawat assembly can eliminate these harmful practices. Shalawat is also a socialization space for strengthening akhlakul karimah, followed by istighatsah and reciting the yellow books. All positive activities initiated by the Islamic boarding school received enthusiastic attention from the people of Cirebon Baru hamlet.

The Mamba'ul Ishlah Islamic Boarding School carries out the integration program of religious values into the people sub-system. It is used as a routine religious program for the entire community so that the boarding school and the Cirebon Baru hamlet community can blend in one place; they become emotionally closer to create physical and cultural intimacy. This familiarity is further strengthened by participating (inclusion) and making a meal with funds from the Mamba'ul Ishlah Islamic Boarding School at the end of the routine activities, accompanied by community-style jokes, dialogue, and sharing.

It becomes a routine activity carried out by the pesantren and the surrounding community. As a result, the religious programs of the Mamba'ul Ishlah Islamic Boarding School became a space for increasing the religious activities of residents, which at the same time also became a diversion of harmful activities such as the practice of drinking alcohol and gambling. Talcott Parsons refers to this social practice as a differentiation process, namely the distinction between practices that do not have social functions in the form of drinking alcohol and gambling, with practices that have a positive value in the form of implementing religious routines. Its implications for changes in the community subsystem in Cirebon Baru Hamlet, Pelabuhan Maringgai Village, Muara Gading Mas Subdistrict, East Lampung Province to be more functional and in line with the norms prevailing in society.

Maintenance of Values

After adaptation, it is uniting common goals and blending religious activities; the next step is how to preserve and institutionalize religious values through the routines built above. This religious routine was institutionalized through joint deliberations between the Mamba'ul Ishlah Islamic Boarding School and the Cirebon Baru hamlet community. This standard forms a pattern of social organization, with the formation of a routine management structure and the appointment of the person in charge of each religious program.

The deliberations also discussed the negative consequences, such as the expectation that religious fervor would decline and the number of worshipers would decrease as in previous times. In addition, the deliberation also led to a consensus on the committee that mandatory contributions were kept in each routine used to facilitate these routine religious activities, including consumption and logistical needs to support the activities. So that various activities are borne jointly between the Islamic Boarding Schools and the people.

This step can be a way to build a sense of awareness of the Cirebon Baru Hamlet community towards the ownership of this joint routine. Another way of maintenance is to carry out discussions and produce sanctions in the form of monetary fines for members who do not attend the routine. This shared awareness is created and formed together; moreover, this sanction is 'firm' because this rule was born from deliberations

organized in the management structure. Thus, the religious routine for the general public created by the Mamba'ul Ishlah Islamic Boarding School has three strengths: 1)The power of 'solidarity' that gives birth to mutual awareness; 2)The power of 'sanctions' fines for those who do not attend the routine where this sanction is formed through mutual consensus; 3)The power of 'responsibility' together to revive religious routines framed in the organizational structure in each routine activity.

Socio-religious Changes in the People of Cirebon Baru Hamlet

Mamba'ul Ishlah Islamic Boarding School has steps to maintain the community's religious life that has begun to fade. In the operation of the program owned by the Mamba'ul Ishlah Islamic Boarding School, the analysis of AGIL theory can help describe the religious structure of the community there. First, the adaptation system carried out by the Mamba'ul Ishlah Islamic Boarding School is evident, where it positions itself as a religious (Islamic) educational institution that strives to instil the value of tafaqquh fi al-din (deepening religious knowledge) in the midst of dim religious activities in the community of Cirebon Baru Hamlet. Mamba'ul Ishlah Islamic Boarding School makes a santri religious program that is carried out with the community located outside the cottage area (community village). This religious program allows the community to blend in without shame because the agenda is carried out during the community's life. In addition, students of the Mamba'ul Ishlah Islamic Boarding School are also encouraged to enliven community programs such as cooperation and behave with good morals modelled by the Prophet Muhammad Saw.; polite in action and speech, in the end, pesantren circles get a new social status (seen as good) and are accepted by the people of Cirebon Baru Hamlet.

Second, the personality system is the goal attainment of Mamba'ul Ishlah Islamic Boarding School in developing Islam, especially understanding Islamic teachings in fiqh, Arabic, tafsir, hadith, and tasawwuf. It means that the Mamba'ul Ishlah Islamic Boarding School functions to regulate the relationship between the people of Cirebon Baru Hamlet as a social system and their religious actions as a personality sub-system. This function is reflected in the priority scale of the Mamba'ul Ishlah Islamic Boarding School, which wants the people of Cirebon Baru Hamlet to understand the teachings

of Islam and act according to Islamic law. In addition, the Mamba'ul Ishlah Islamic Boarding School mobilizes the local community to revive their religious routines. This routine is categorized as a resource that is the potential enough to be used to increase the religious spirit of the people of Cirebon Baru Hamlet.

Third, the social system (integration), where the Mamba'ul Ishlah Islamic Boarding School designs community religious programs through coordination and communication so that the resulting program is in line with the wishes of the people of Cirebon Baru Hamlet. The Mamba'ul Ishlah Islamic Boarding School program can be accepted by the public and still survives today because the program offered by the Mamba'ul Ishlah Islamic Boarding School is approved and carried out by the people of Cirebon Baru Hamlet consciously and without coercion (voluntary). Moreover, the students of Mamba'ul Ishlah Islamic Boarding School are encouraged to always contribute and mingle with the community through participation in village cooperation, helping to build the house of one of the residents, and the like. Fourth is the pattern maintenance system (latency). The religious program of the Mamba'ul Ishlah Islamic Boarding School continues to be maintained neatly. Other systems do not damage it, so the pesantren revive the routine of these religious activities by presenting it as a common need. In order to foster a sense of shared responsibility, the religious routine here is made a management structure consisting of the community itself.

In Parsons' study, the social change he refers to is just a subsystem change, not a system change. According to Talcott Parsons, there are four processes:³⁶ The first process type is balance, covering the process within the system; this process is the process that maintains the boundaries of the system and can also be on the process of change that has been patterned. In Cirebon Baru Hamlet, the process of change that occurs in the community is a change in values that has consequences for changes in social roles. Before the establishment of the Mamba'ul Ishlah Islamic Boarding School. The people of Cirebon Baru hamlet devoted more orientation to every activity of life based on material, where work became the main priority that often put aside the obligation to fulfil religious teachings, and even religious activities became increasingly

³⁶ Talcott Parsons, "Some Considerations on the Theory of Social Change," *Rural Sociology* 26, no. 3 (1961): 219.

abandoned. The people of Cirebon Baru hamlet consider that the accumulation of material wealth is the main thing. However, the increasing material wealth does not necessarily finish and can get them out of trouble; instead, what happens, the more problematic their lives. In this case, the people need actors who can solve the problems experienced by them.

Parsons' four forcing functions (A-G-I-L) are linked to four structural categories in this 'process' that leads to system change. Adaptation is the fundamental function of roles. Initially, religious leaders did not get an essential role in social life, and now they get a positive image from the community to build the morals of young people in Cirebon Baru hamlet. Meanwhile, the social position of highly educated people in Cirebon Baru hamlet has shifted to ordinary people. However, these structural changes remain in balance even though some subsystems are adjusting (adapting) to these changes but not to affect significant changes in the community system concerned. That is, the social conditions of Cirebon Baru hamlet remained unchanged; only the fundamental changes (social roles) in the subsystems have changed but did not significantly impact the residents' daily activities.

The second type of process is structural change. Shifting roles (the minor system) in the Cirebon Baru hamlet community affects specific units, where units in one system cause changes in other units. After the establishment of Mamba'ul Ishlah Islamic Boarding School, the effective system unit is a religious figure. Through the influence of charisma and knowledge, religious figures become the centre of legalization and can even control the system and maintain the positive morals of young people. The existence of religious leaders plays an essential role in creating the prosperity of the Cirebon Baru hamlet community. The third type of process is structural differentiation; this process causes changes within the sub-system but does not change the structure of the social system as a whole. In other words, in structural differentiation, established values are considered unchanged. It does not mean that there is no change at the value level. Due to differentiation, value levels change, but patterns do not.

According to the explanation previously, the people of Cirebon Baru Hamlet view economic needs as the main thing. In the social system that runs, the majority are

farmers. Nevertheless, they carry out their activities according to the cultivation; there are field farmers and pond farmers. The pattern of "agriculture" constantly underlies their daily activities in different types of families. Structural differentiation lies in the background of each family. In Cirebon Baru hamlet, the community consists of families with santri, abangan, and highly educated people. All of them are patterned on agricultural activities in their daily lives. However, since the influence of outside culture entered Cirebon Baru hamlet in the form of drinking and gambling, the social status of a highly educated person has declined, and religious leaders have replaced his position.

Religious figures, namely the Mamba'ul Ishlah Islamic Boarding School caretakers, are increasingly getting a role and have a significant space in preaching the importance of religion to improve good morals in the community, especially the younger generation in the Cirebon Baru hamlet. Thus, the direction and invitation of religious leaders to the community to intensify and enliven positive activities such as the routine reading of Yasin became lively again. Such structural changes become institutionalized when there are unique schedules to conduct religious activities, but the pattern of the social system in farming life remains and does not change. Thus, the fourth type of process found in Parsons' work is the evolution of society. The general direction of social evolution leads to an "increase in adaptability" of society, starting from the differentiation process above. Structural changes are characterized by changes in values, from respect for a highly educated person to respect for religious leaders.

Through the direction of religious leaders, several system units have changed, especially religious routines. The emergence of religious leaders and caregivers of the Mamba'ul Ishlah Islamic Boarding School created new religious agendas. It revived the Yasin routine, plus the recitation of the yellow book, the Hizib Hirzul Jausyan congregation, the shalawat assembly, and so on, which made the religious system in Cirebon Baru Hamlet even more vital. Even though the socio-economic value pattern, namely the "agricultural" pattern, continued to run as it should. It is illustrated that the Mamba'ul Ishlah Islamic Boarding School carried out the 'further adaptation' process. It is to make 'several' additional religious programs, ranging from the recitation of books, istighatsahan, and shalawat assemblies to reviving the Yasin routine that has

long faded. At that time, these religious activities created a distinction between life and actions prohibited by religion and life allowed by religion.

The routine of religious activities of the Mamba'ul Ishlah Islamic Boarding School continues to run and finds status as an important social institution in fortifying the younger generation. Mainly since this activity is carried out with an inclusion model between students and the community so that the students and the people of Cirebon Baru Hamlet know each other, are familiar with, and influence each other in their behaviour, morals, and culture. When the community accepted the religious program of the Mamba'ul Ishlah Islamic Boarding School, it was carried out to spread. Expand and revive the spread of Islam (a generalization of religious values) by appointing a coordinator and mobilizing the people of Cirebon Baru Hamlet to continue to follow the recitation, routine, and blending.

CONCLUSION

This study found that the Mamba'ul Ishlah Islamic Boarding School has a significant role in changing the socio-religious community of Cirebon Baru Hamlet. The role is owned by a religious figure actor, namely the caregiver of Mamba'ul Ishlah Islamic Boarding School through four stages: (1) adaptation, namely the caregiver and students of the Mamba'ul Ishlah Islamic Boarding School participate directly in following the Yasin routine, where the Yasin routine is a religious routine belonging to the people of Cirebon Baru Hamlet, (2) unification of goals, by means of the caregiver socializing the Islamic boarding school to the people of Cirebon Baru Hamlet in the Yasin routine forum and advice, in addition, students are encouraged to give examples of good morals to residents so that young people in Cirebon Baru Hamlet are motivated to board their children, (3) integration, by directly participating in following the Yasin routine, as well as students taking part in village mutual cooperation, helping residents who need labor, cleaning, harvesting, and so on that are socio-economic in nature, also the religious activities of the Mamba'ul Ishlah Islamic Boarding School are made public activities, and the last step (4) latency, which maintains religious activities by forming a management structure that is led by the people of Cirebon Baru Hamlet itself.

Mamba'ul Ishlah Islamic Boarding School brought changes in the religious structure of the community, where religious values and the charisma of religious leaders began to be trusted as actors of moral empowerment of young people and the people of Cirebon New Hamlet. However, these structural changes in value did not change the community's economic pattern (farming life). Striking changes in terms of the addition of religious activities (further adaptation), thus creating a separation of good behaviour and bad behaviour according to religion (differentiation). Then blending and familiarizing the pesantren with the people of Cirebon Baru Hamlet (inclusion), and in the end, the people of Cirebon Baru Hamlet began to have Islamic nuances (a generalization of values).

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