**FORMING PERSONAL RESILIENCE OF SANTRI**

**IN THE ERA OF SOCIAL CHANGE 4.0**

**By: Suparlan**

**Abstract**

***The socio-cultural changes of the 4.0 era provide challenges for the lives of santri. The Santri is not only encountered with competencies that must be mastered in the 4.0 era but are also at the same time affected by the digitization of information that removes the walls of the pesanytrenl. The bad values ​​of life outside the pesantren , including the hedonic, individualist, and radical cultural traditions, penetrate the lives of santri. The role of pesantren in shaping the personal resilience of santri is a necessity that is not easy so pesantren as an alternative education is required to be able to facilitate education that meets the demands of changing times. The pesantren factually has good social and cultural capital to form personal resilience, historically pesantren is the oldest educational institution in Indonesia whose existence continues to grow. This research is expected to study how the concept of pesntren shapes personalresilience of santri, as an alternative model for anticipating education of social changes in the 4.0 era.***

***Key Words: Personal Recilance, Education, Social Change.***

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1. **Introduction.**

**The Wave of Digital Information and its advance toward technology has created a great personality and culture of nation are then ignored by the millennial generation. The Thrived of digital Information and the growth of technology are besides changing advantage social aspects and providing an allowance of Life requirements for insight are then indicated for cultural clash from overseas towards our dignity as they are not merely decent over Indonesian custom. The modernized common technology and advanced have inevitably delivered outside Influence into our heart of custom, as it is even that outsidecCulture can become a trend to millenial society as it has intended with cynical and ignored for personality system of local culture.**

**The clash of culture is inevitable to describe for this Millenial Generation (Abyanti, 2022). Youth generation used with their Gadgets are then indicated for Individuality living. Pursuing model and lifestyle as their existence in Social Media, the generation has decreased for a change, as they begin to abandon the values of culture and religion. The Valuable Norms denoted for them are slowly degraded and flown to Globalization. Millennial generation activity to preserve their culture has been rare as they are not mere interested to value closer to religion tradition for their national culture.**

**Temptations of *santri* is not only for the necessity of learning in Religion and science but also for Character Change of their Studentship from effects of New Social Life. Gadget Communication Technology creates no borders in every region, belief, and Value as a consequence of Simplified Access has provided the wits and customs of this Generation's Culture. The Condition has appeared in The Degradation of This Great Cultural Heritage Viewed to the style of Dressing, Speeches, Works, and Way of Social Communication then treating Cross Religion in Social Group (Mubah, 2011: 4-5). Pittirm A Sorokin explained The Direction of Social Modern Culture as follows: 1. Consumerism is a perception that indicates to assume that purchasing products is better than self - Creation. 2. Concumtifism as used or consumed Goods or services as not necessarily used as needs.3. Hedonism is an extravagant style for living in property about chasing prestige or predicates for specific reasons. 4. Social Gap is an Economic Social Gap with a consequence of injustice in the Development Process. 5. The Appearance of Deviciancy, Teenage Juvinelle, Prostitution as a result of inequality between Condition and Lifestyle. (Soerj0no,1990:89).**

**The Concern of Vanish Muslim Personality and Valuable Culture as National core culture of this Millenial Generation as a charge for this country especially for the sector of Education is transforming Valuable Norms for this Youth. The Problem is how Education can grow this generation so that they: 1. can keep high enthusiasm for Indonesian Culture. 2. Can be proud and joy exposing Indonesian Culture; 3. Can firmly defend Indonesian Culture toward Overseas Culture Expansion.**

**The santri in the Era of Social Change in Industrial Revolution 4.0 faced Big Life Temptations. The Pupils concerning Religion Study must balance their Way of Thinking. The Ssantri are comprehended to have Broad Connectivity for worldly and hereafter Creativity and Intellectuality as they can face worldly living but may not ignore hereafter purpose. Besides, the santri must be able to consider to Critical Value of the World's Change as Deislamization spread among society and citizens. They should have high creativity and sensitivity in facing New World Order Challenge and possess Good Communication to explain an Idea. The Santri then insisted on giving their abilities of competition for New Temptations in era 4.0 committed to Maturity of Faith and Personality in facing Astray Radicalism.**

**Pesanren in the Era of 4.0 has created pupils as hoped to prepare treatment to face well-being modesty. Personal resilience for Santri is particular to grow, design in measured value for the santri are formidable to answer temptations in problems. Resilience is a longtime ability and intention toward change and the environment with its potential threat (Carpenter, 2014: 65). Personal Reliance is an individual ability to face a critical situation, temptations, and uncertainties as they would learn about strength, having treatments to divide issuances and accustomed for problems for their continual Life. Personal Resilience is a requirement of santri as they possess adequate skills for nurturing and handling self-construct can change to face transformation in their occurred Life Dynamics.**

1. **Methods**

**The Research is a library Study for observing books, articles and other sources to find The Role of Islamic Boarding schools in creating Resilience in Islamic Scholars' Personalities. The Research findings are to find and analyze data applied content analysis. The Analyze steps are: Determining Issuance, Designing Work Plans, Collecting Data of Determined Procedures and Methods, Data Analyze and Interpretations.**

**The Data Collections represented with Descriptive of Islamic Boarding Schools Theme Analyze, Personal Resilience, Education in era 4-0 and Education Temptations for Social Change referred from books, articles, Education Journal in Relevance for This Purpose of Research. The Collected Data is then classified based on Research Theme Contents and then Interpreted and Summarized.**

**C. Results and Discussion**

**1. Pesonal Resilence of Santri**

**Santri is a human creation of Allah given for adequate psiphysic. Human has a body as a Biological aspect for conditions of joy, Jobs, and Sexual Desire. And here are the Physical Completion Aspects. But the human has also had psychological components as follows *ruh, qolb. 'Aql and nafs.* The Components are different to the first exposure because the materials have been greatly created that is from Allah SWT. The *Ruh* is closely near to immortality and invisibility with the Human senses (QS. Al-Isra: 85), But Human Mind is power as a Human Power Sense given by Allah SWT to humans as a Basic Consideration of Charge for their deeds (QS.al-Mulk: 10), Soul is a Controlled Power with a Direction for Good and Evil (*mutmainnah, lawwamah, dan imaro bi as-syu'*), and Heart is an Inner Power,( AinIN, 99-102) Heart can be used for a tafakkuh (QS. Ali Imran: 159) and decide Good and Evil in any deeds as Populair Hadith of Rasul:" Behold, there is flesh inside the human body if it is well kept then the entire body is in good nurturing, but if it is bad, then the entire body is covered by Evil Deeds, Then Behold that the Flesh is Heart".**

**Personal Resilience of santri will appear in Personality controlling Potential and Indication of Physic, Sexual Desire, Mind, Heart and Soul. When The Application is then committed in Consideration of Needs and proportionally estimate about Actually Potential Idealism that that the santri have had Personality of Reliance. The Personality of Resilence is then created by Personal Experiences facing Temptations proportionally. The Proportional deeds will then lead experiences accustomed to steps of treating Life from Ruh indication to physical commitance. The Steps of considering many temptations of life, first it will consider for Ruh potential deed to inspire directions from Allah SWT for making sure of their deeds for actual truth. Second, after believing and committing well, then considered selecting allowed or prohibited rules. Third, after believing in the strength of the allowance, then considering with Logical Pattern for beneficiences and malfunctions above the deeds. Fourth, Then convincing about the true Truth about permitted deeds and the benefits will lead to the desire to do physical commitances.**

**The Balance of Santri personality for physical, desire, mind, heart, and soul walk with the personality of *ummatan wasatohon*, The Middle ummat can be realized method between balance of two dimensions in human being as follows: material and spiritual (Mursi, 1997:61-62). Al-Qur'an explains The Importance of Realising the Balance as Allah Proclaimed:"Then Herewith We have finally created you Muslims, The Lawful and selected as you become witness above Human Deeds for that you become witness above deeds of Rasul (Muhammad) and your commit." (Al-Baqarah: 143). "Then Find what Allah has graced you for Happiness in Hereafter, and never forsake your part of your Joy in Worldly Living." (Al-Qashash: 77)**

**In this definition, Rasulullah saw Explained: "This had better for those do for work without seeing the after, and never those do commit for the hereafter and abandon the worldly life. And then better for you do anything for either hereafter or universe."**

**The Skills of Santri to create a Balance Personality are affected by the ability to control the heart, mind, and Desire. When the condition of people's hearts is well / qolbun salim it will be easy to capture the power of the soul Indicated for a Good Deed. The Heart Condition can be more direct if humans can do any deeds with a Spiritual Quotient with adequate maturity, emotion, and Right Logical Intelect. With Purity of Heart. With Clear Heart and True Mind, it will inevitably manage The Desire Intention leading to Good Comit in completing Physical Needs in Soul Desire.**

**The Resilence Empowering Process of santri are then strengthened with the verse of Motivation: There is no burden outside Human capabilities (QS. 2: 286), The Recommendation has also stressed not being weak and sad because Human has a higher Degree in their faith (Q, S, 3:139), There are Overcome in every step of the Test (QS,94:5-6), Then Herewith if there are Sadness and Miseries, The Scholars are recommended to get submitted to Allah SWT with many dzikir, because dzikir can create a peaceful heart and ability to overcome any problems (QS,13:28).**

**Experiences to treat problems in life with those four steps will adapt Scholar to always do anything in Completion Truth, free from Prohibited ones and free of Self- Harm Deeds or to others, The Experience will make The Scholars more realistic to treat and customize to many Life Issuance at once to handle problems wisely. If Experience counts in Continual Time, it can be a preparation to create resilience and design Scholars with Strong Personalities in Faith.**

**2. Challenge of Educational Social Change in Pesantren**

**he Social Change of Social Era 4-0 provides Different Temptations of Education. Industrial Revolution has widely opened for those including Education Sector is not only patterned to linear Professionality to their occupation. Digital Era and Cyber as the availability of Big Data proceeding Access for all people have provided the opportunity for competence without having registered for Formal Education enlisted for legalized linearity. Teachers in Education Institutions must have the creativity and ability to innovate and relate communication well to collaborate. Besides, Education faced the evil effects of era 4.0 as degrading Great National Culture.**

**The Challenge of Application Digital Technology and Internet Service insist us Educational Field changes Strategy and Lesson Orientation directed to:**

**a. Model of Learning provides the availability of Information anywhere for direct access.**

**b. The Lesson Direction is to give Students to search many sources for observation but not computation.**

**c. Learning Process points for designing Problems of Learning but overcoming Problems of Learning.**

**d. Learning Process Points to train Critical Thinking for deciding Final overcome not just Routine Mechanism and Communication from where and where to.**

**e. The Learning Process emphasises The Importance of Cooperation and collaboration to overcome Problems.(Mujaeni, 2021: 5)**

**In an attempt at Social Change, pesantren has also faced Tests about Curriculum Policy with Science Oriented and Skills required in this era of Cyber Technology, is not merely about teaching but also the way for Critical Change Innovation to anticipate Transformation.**

**Challenges for value aspects and National Culture is Prominent in Particular because ignoring this can vanish National Character and other Influences will get a chance to substitute and eliminate degrading Unity and harmony in National Life in Indonesia. Education Temptation in Islamic Boarding School in this aspect is about the way of welcoming Competency in 21 Century ( Critical, Innovative, Communicative dan Collaborative) in Perfection completed to National Cultural Value covered in the competence in 21-century. The School should create a Critical and Innovative Generation Educational Strategy the School with serious Descent Value and plant pious character for growing subtle to live in a wealthy society, peaceful, and joy, in the National Scope with the existence of the National Principle in Influence of Overseas Globalisation.**

**Answering Challenges of Social Change in era 4.0 Islamic Boarding School should perform Perspective Change, Approach Change, Harmony Change, and Role of Education in Family, School and Society and change of Facilities. Besides, It Requires Education Continuity for every level from Kindergarten to University as hoped it can create National Cultural Empowerment.**

**Education is one of the Cultural Transformation Media as it is an Important Role in National Culture in the middle of the Cultural Social Change era 4.0. To commit to the Role of Education, one should immerse well - a prepared to answer any tests of Social temptation. Few alternatives to manage Educational Issuances in era 4.0 with the indication of National Cultural Value Strength performed as Educational Innovative Strategy within the parallel activity of Educational Processes related to Management of Students, Teachers, Educational Teaching-Learning Activity Process, Educational Environmental Teaching-Learning Process, Learning Source Activity, and Scoring Management for Education to stay it in steady conditions effective and efficient linear to Educational Purpose as stated by (Suyono,2012:20). Based on Scope of the Educational Strategy, The strategy alternative offered in national core culture in the middle of era 4-0 in Social performed with three steps below:**

**a. Pesantren Educational Direction**

**Educational Purpose above if explained based on the concept of Alquran described by Ainain (1980: 150 – 153), must refer to the principles of development that are built from the 4 main pillars of education as follows: 1) Pillar *ruhiyah*, designed for awareness about Existence and obedience to God's Rules. 2) Pillar *ubudiyah*, Designed to point out that a form of awareness to commit Religious activity for entire life is Religious Manifestation. 3) Pillar *fardliyah*, designed to advance Basic Individual Potency optimally related to their talents and lifestyles.4) Pillar *Ijtimaiyah*, Designed that Education must be able to grow awareness of Social Sense in Society. The third one must be in the entire system as perfection and human entity.**

**The Pesantren has two simulant Targets, Developing Muslims with National Cultural Life at once possessing the lifeskills of era 4.0. Sanjaya (1994:286) explained two ideas to preserve the Indonesian Personal View: *First*, to create National Culture Oriented Generation (religious, togetherness, social, politeness, pious, and subtle), Education points out to: a. Cultural experience, Education covers Contextual Core Cultural Activity Students. This Context should create a Direct Education Application of Religious, Togetherness, Helpful, and Politeness to immerse them in actual life, school, family, and society. b. Culture knowledge, Creating Information Centre multifunctions core culture. the purpose is to enrich more young generation about core culture for the purpose and thrived of this nation.**

***Second*, The Development Effort to grow Generation Competence towards era 4.0 Education Principle points to: a. Instruction should be student-centred (Information), the Direction should be a student-centred learning activity. b Learning should have context, not computation, educational Material has a context to the everyday life of students pointing to critical problem solutions and searches overcoming for Life problems. c Schools should be integrated with society, education is inevitable for society to prepare them immersed in social environments. d Education should be collaborative and Communication, Education is collaborative and communicative to create a collaborative and communicative generation. e e-learning education, broadening sources and Science Independence (Mujaeni, 2021: 6).**

**b. Pesantren Education Management Reform**

**Anticipating social change in the 4.0 era, Islamic Boarding School should reform education management. Management reform Education is expected to develop new educational ideas that are full of changing socio-cultural demands. The development of a Muslim personality that is required by the national culture of the 4.0 era requires a learning management model to preserve personality and culture, as well as a learning management model that can develop creative abilities. The development of pesantrenl education management model is recommended to meet the following criteria.**

1. **Curriculum management model, the management of curriculum content is directed to meet the principles: 1 Syamilah Kamilah, this principle directs that the curriculum content in addition to comprehensively contains the subjects needed to instil core culture and lessons related to 21st-century competencies, is also directed to integrate the message value of the lesson. , and develop them so that they mutually strengthen and complement each other to achieve the main educational purposes (Mursyi, 1977). 2. Open up lessons, providing opportunities to explore materials needed to achieve educational purposes.Students are allowed to explore other materials in what way and how it is important to be burdened with the responsibility for achieving as much as possible. 3 Tap into Students' digital expertise, giving freedom to use the internet as a learning resource (Mujaeni, 2021:18)**

**2) The learning management model, the educational model is managed in such a way that it can facilitate the cultural learning process and the innovative creative learning process. 1. Education carries out the process of cultivating the national core culture, namely systematically and measurably the national core cultural values ​​are reflected and manifested in activities in educational institutions (both schools, families and communities) and available sources of study and documented examples of behaviour in real life, books and on cyberculture. 2. Get real With the Project, managed education facilitates project-based student learning. Projects in the academic tradition are a very good policy because students are trained to carry out one-focused comprehensive multi-disciplinary studies and analyze and transcend the scientific boundaries of each discipline. In this kind of project, besides being able to increase the scientific maturity of students, they are also trained to work in teamwork, practice managing time for work, and at the final stage present their work in a school forum with a variety of listeners and observers.**

**3) Learning environment management, the main principle of learning environment management is the concept of Tarbiyah mustamiro/continuous education. The management of continuous education is not only synchronization of education between levels that must contain national core culture and 21st-century competencies. Continuity between levels is very necessary but is no less important to achieve perfect education to organize and manage the educational environment of both schools, families and communities to facilitate culture and the development of 21st-century competence. It is hoped that the value of education taught in schools is also taught with the same value in the family and society. This management needs to work together with families and communities and manage collaboratively, empowering the role of families and communities in fostering education.**

**4) Management of teacher development, teacher management is directed at developing professional competencies as educators. Professional competence includes pedagogical competence, professional competence, social competence and personal competence. Professional development of teachers is expected to be able to facilitate education with effective teachers, teachers who always think about how to be better in carrying out their teaching duties. The characteristics of effective teachers (Dzulkifli & Sari, 2015:89-93) are 1. Have a high sense of sympathy, serve, and consider that students are their children; 2. Sincere in providing knowledge and not asking for a reply in any form; 3. Giving responsibility to students (assignments) based on the portion of each student. 4. Provide advice if students commit violations. 5. All knowledge has the same position. 6. Not forcing students to achieve predetermined targets. 7. Providing simpler teaching materials for children who have not been able to understand the lesson well.**

**3. Pesantren and Personal Resilience Santri Education**

**Pesantren as Educational Institution has existed in Indonesian Society since the 15 Century beginning has offered an education that hands the process of community development and intelligence. Islamic Boarding School was even once the only indigenous community education institution that made a dominant contribution in fostering people to understand the culture and be able to study (Qomar, 2005:22). The recent existence of the Islamic Boarding School shows that the Islamic Boarding School has advantages separately, both in the development of the curriculum system and the development of learning culture.**

**Pesantren lstudies mention that among the distinctive features of pesantren with the existence of santri, mosques, and cottages guided in the central figure of the Kyai and the Yellow Islamic Book. Pesantren in traditionally the existence of a charismatic Kyai is inevitable from the yellow book because in the standard Islamic can only hold the title of a Kyai if they can master the yellow Islamic book. The ability of the priest to master the yellow book is not only full of religious levels but also the charisma of charm that enlights the priest believed to be able to bring out the blessing of the Kyai (Abubakar. editor, 2020:111). With Kyai exemplary religious values, morals, and Islamic ideals, even completely extend to social and political life.**

**The role of Pesantre in shaping santri resilience, such as in Islamic pesntren Gontor prepares education that will form students to have "Panca Jiwa Santri" characterized by the character of students who have: Sincerity, Simplicity, Ukhuwah Islamiyah, Freedom and Independence. These five souls will become socio-cultural capital that will shape through the life system built in the life of the pesantren.**

1. **The spirit of sincerity will creat Santri enthusiasm for learning and working based on the sole intention of worship, not on the basis of obtaining worldly benefits. This soul is able to create an atmosphere of harmonious cottage life between kyai who are respected and obeyed with love and respect and encourage students to be ready to fight for their duties in the way of Allah whenever and wherever**
2. **The spirit of Modesty is not stable and defined as poorly but advanced with a soul of modest, strength, acceptance, submitting, self-control and self-management to face life struggles. Through it indicates having an open-mindedness and bravery to face any situation. Modest will create strong mentality and personal resilience to face all life challenges**
3. **The spirit of independent , is an inner ability to help itself. The independent spirit that is instilled in the Islamic Boarding School to students not only trains students to be able to practice and take care of their own needs but also teaches students and Islamic Boarding Schools to develop with independent strength without expecting mercy and help and dependence on other parties. What has been developed is a system of mutual contributions and mutual use, and the lodge is not rigid in refusing people who want to help. And at the Islamic Boarding School, everything is done by priests and scholars, and there are no employees in the pesantren.**
4. **The spirit of ukhuwah, Life at the Islamic Boarding School cottage is filled with a close atmosphere of brotherhood so that all joys and sorrows are felt together in the fabric of Islamic ukhuwwah. No wall can separate them. This ukhuwah is not only while they are in Pondok, but also affects the unity of the ummah in society after they enter the community**
5. **The spirit of independent , free in thinking and doing, free in determining the future, free in choosing a way of life, and even free from various negative influences from outside, society. This free spirit will make students big-hearted and optimistic in facing all difficulties. Instilled freedom is freedom in positive lines, with full responsibility; both in the life of the Islamic Boarding School itself, as well as in the life of the community. This soul will be brought by the students as the main provision in their life in society. This soul must also be maintained and developed as well as possible (Gontor News, 15-1-2022: Abubakar, 2020:120-130).**

**Pesantren is familiar with the Education of spiritual/tasawwuf, as a consequence of the role of pesantren in creating spirituality will be a source to create personal resilience santri . The Growth of resilience through *tasawwuf* is named 3T (*takhalli, tahalli, tajalli*). First, is a step of takhalli, the step is about to purify them from evil covered for their soul, Companying the santri for absolution from any sins and mental issuances (displayer, arrogant, envy, temperament, deceive, etc). *Second,* is Tahalli, the step when the pupils should be modest for enriching them with good deeds within the necessity of formal duties (shalat in the group, Necessary and recommended, Alquran Recite, Well Interaction of santri and santri or within Kyai, Recommended and Obligation Donation), and Inner duty as an effort to purify faith and enriching dzikir, and doing obedience for the rules as a shred of evidence to Allah SWT. *Third Tajalli*, After the heart is created with faith and good character, to keep it from diminishing, it needs to be filled with increased awareness and optimal appreciation and a deep sense of love for Allah swt.**

**Pesantren with national/international standards, such as Gontor students from many advantages in building cultural intelligence capital to prepare students who are resilient to the challenges of various understandings. Cultural intelligence engaged by managing diversity of creations in the interaction of life and the expression of the appearance of cultural diversity is a proper asset to foster cultural resilience before entering Islamic Boarding School pupils had monocultures (Rifqoh, 6). Cultural Preservation is particular because this ability can be a practical application so that students can face life's tasks in situations of cultural diversity. Likewise, it will make it easier for students to quickly adapt to new cultures without having to lose their identity as santri who are committed to their Islamic spirit.**

**The spiritual quality established by the pesantren is the basis for the growth of a resilient spirit based on Poerwanto and Prihastiwi's research 2017, which has proven that religiosity is one of the internal factors that influence academic resilience. Spirituality will be able to restore the meaning of life and encourage the spirit to face challenges. And the quality of one's religion proves to change human nature towards good behaviour (Nadhifah, 2021: 6).**

**With socio-cultural capital and educational processes systematized in daily life, exemplified by the Kyai, and educated through a learning system, students will gradually gain experience in forming personality resilience so that students have seven steps requirements competition of resilience conceptualized by Reivich and Shatte . Among the seven capabilities in question are: a. Regulate emotions to stay calm in the immerse challenges. b. Controlling impulses to be able to control desires. c. Optimism to grow hope and the ability to control the direction of life. d. Empathy is the ability to understand the psychology of others. e. Problem analysis skills. f. Self-efficacy ability to believe in his abilities. And is Able to improve self-positivity.**

**D. Conclusion**

**Resilience is a personal ability of Santri to face and be accustomed to life's temptations. Resilience ability is a Scholar's Necessity to have daily committed life skills after graduating from school. Pessonal Resilience Santri can create various Life, and Learning Experiences in pesantyren has a high role to create persona resilience santri in deriving five spirit education of spirituality or tasawuf and cultural intelligent system.**

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