

Functionalism of Islamic Boarding Schools in Building Social Cohesion (Study at Nurul Hakim Islamic Boarding School, West Lombok)

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Article history: Dikirim 04/05/2026 Revised 29/05/2026 Received 26/06/2026 Cite : Hasrabil Nandina, 2026 , Functionalism of Islamic Boarding Schools in Buil, SAKAAI : Jurnal Sosial dan Humaniora, June, Vol. 03, No. 01, pp. 45- 53, DOI : ...	Artikel ini bertujuan untuk mengkaji peran dan fungsi pesantren dalam membangun solidaritas sosial melalui perspektif teori fungsionalis. Dalam teori ini, pesantren dipandang sebagai lembaga sosial yang berperan dalam menjaga stabilitas, ketertiban, dan integrasi sosial melalui pendidikan, pengembangan moral, dan berbagai kegiatan sosial keagamaan. Hasil penelitian menunjukkan bahwa pesantren berkontribusi dalam memperkuat solidaritas sosial dengan menanamkan nilai-nilai kebersamaan, gotong royong, kepedulian sosial, dan tanggung jawab kolektif. Selain berfungsi sebagai pusat pendidikan moral dan agama, pesantren juga berfungsi sebagai sarana penguatan hubungan sosial antara mahasiswa dan masyarakat. Berbagai kegiatan seperti studi agama, dakwah, pengabdian kepada masyarakat, dan kerja sama masyarakat dapat menciptakan hubungan yang harmonis dan memperkuat kohesi sosial. Di tengah tantangan modernisasi dan meningkatnya individualisme, pesantren tetap menjadi institusi yang berperan penting dalam menjaga integrasi dan harmoni masyarakat. Dengan demikian, pesantren memiliki kontribusi yang signifikan dalam membangun dan memperkuat solidaritas sosial melalui fungsi pendidikan, agama, dan sosialnya. Kata Kunci : Solidaritas Sosial, Fungsionalisme Pesantren , Integrasi Sosial Abstract <i>Islamic boarding schools (Islamic boarding schools) are educational institutions that function not only as centers of religious learning but also as important social institutions within society. This article aims to examine the role and functions of Islamic boarding schools in fostering social solidarity through the perspective of functionalist theory. Within this theoretical framework, Islamic boarding schools are viewed as social institutions that contribute to maintaining social stability, order, and integration through education, moral development, and various religious and social activities. The findings indicate that Islamic boarding schools contribute significantly to strengthening social solidarity by instilling values of togetherness, mutual cooperation, social concern, and collective responsibility. In addition to serving as centers for moral and religious education,</i>

Islamic boarding schools also function as a medium for strengthening social relationships between students (santri) and the surrounding community. Various activities such as religious gatherings, preaching, social services, and community-based cooperation help create harmonious relationships and strengthen social cohesion. Amid the challenges of modernization and the growing tendency toward individualism, Islamic boarding schools continue to play an important role in maintaining social integration and community harmony. In conclusion, Islamic boarding schools make a significant contribution to building and strengthening social solidarity through their educational, religious, and social functions.

Keywords: *Social Solidarity, Functionalism of Islamic Boarding Schools, Social Integration*



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INTRODUCTION

Islamic boarding schools (pesantren) are among the oldest Islamic educational institutions in Indonesia and play a vital role in community life. Since their inception, they have served not only as places to study religious knowledge but also as social institutions contributing to the formation of character, morality, and the social fabric of the community. The existence of Islamic boarding schools today demonstrates their ability to adapt to changing times without abandoning the Islamic values that serve as the primary foundation for *education* and community development. As society evolves, the function of Islamic boarding schools is no longer limited to religious education. They also serve as centers of social empowerment, instilling the values of togetherness, mutual cooperation, social awareness, and collective responsibility. Through various educational, da'wah, and social activities, Islamic boarding schools contribute to fostering harmonious social relations and strengthening solidarity within the community. These values are crucial for creating a harmonious and mutually supportive social life.

In the era of modernization and globalization, society faces a variety of complex social challenges. Technological advances and lifestyle changes have impacted patterns of social interaction. Increasing *individualism*, decreasing the intensity of direct interaction, and declining concern for the social environment are common phenomena in modern life. These conditions have the potential to weaken the bonds of social solidarity that have long been a crucial foundation of community life. Therefore, the role of social institutions that can maintain and strengthen shared values is necessary to maintain social stability. In this context, Islamic boarding schools (pesantren) hold a strategic position as agents of education and social change. They possess strong social capital in the form of trust, social networks, and collective values that strengthen the relationship between the pesantren and the community.

This relationship is evident through various forms of cooperation in religious, educational, and social activities involving the surrounding community. The presence of Islamic boarding schools benefits not only the students but also the surrounding community. One example can be found at the Nurul Hakim Islamic Boarding School in Kediri, where a close relationship exists between the school and the surrounding community. The community not only lives side by side with the school but also participates in maintaining security and order, and supports various activities organized by the school. This reciprocal relationship demonstrates strong social cooperation, creating a harmonious life while strengthening social solidarity within the community.

This phenomenon can be analyzed through the perspective of structural functionalism, which views society as a system comprised of various interrelated social institutions with specific functions. In this view, Islamic boarding schools (pesantren) *are understood* as social institutions that perform the functions of

education, value dissemination, social control, and social integration. Through these functions, Islamic boarding schools contribute to maintaining order, balance, and social stability in community life.

Based on the description, this article aims to analyze the role of Islamic boarding schools as social institutions in building social solidarity in society, examine the function of Islamic boarding schools from the perspective of structural functionalism theory towards the creation of social integration, and explain the contribution of Islamic boarding schools in strengthening the values of togetherness, mutual cooperation, and social concern in the community.

METHODS

This study employs a qualitative approach with library research. This approach is used to in-depth examine the role of Islamic boarding schools (pesantren) in building social solidarity in society through various relevant literature sources. The research data comes from books, scientific journals, articles, and various academic documents discussing Islamic boarding schools, social solidarity, and functionalist theory. Data collection techniques are carried out by reviewing and collecting various references relevant to the research topic. Furthermore, the obtained data are analyzed using content analysis techniques to identify, interpret, and draw understanding regarding the function of Islamic boarding schools in strengthening relationships. social issues in society. Through this method, research is expected to provide a clearer picture of the contribution of Islamic boarding schools in creating and maintaining social solidarity.

RESULTS AND DISCUSSION

1. Islamic Boarding Schools : Building Social Solidarity in the Community

The existence of Islamic boarding schools (pesantren) in Indonesia is no longer viewed merely as an Islamic religious educational institution (tafaqquh fiddin), but has transformed into a social institution with significant significance in building and maintaining social solidarity . The presence of Islamic boarding schools within local communities serves as a third space or inclusive social interaction space capable of bringing together and integrating various levels of society without dividing them based on economic status or social class. Through a series of manifestations of religious activities, open educational programs, and various other social activities, Islamic boarding schools consistently internalize the values of togetherness, the bond of brotherhood (ukhuwah), and an awareness of collective responsibility. These values, in turn, become the epistemological and empirical foundation for the formation of a solid, organic, and deeply rooted social solidarity within the very fabric of community life.

When examined more deeply through the lens of educational sociology, the social role played by Islamic boarding schools encompasses a much broader spectrum and can be categorized into two intertwined strategic domains. The first domain positions Islamic boarding schools as agents of social change, institutions with the moral and cultural authority to alter, construct, and reconstruct the structures of ideas, paradigms, and thought patterns that develop within society. The ability of Islamic boarding schools to drive this social change is inseparable from their abundant social capital. As emphasized by Dakir and Umiarso, this social capital manifests itself in the form of deep mutual trust within the community, extensive social networking, and the adoption of collective values that are always oriented towards the common good.

This combination of instruments stimulates the community to voluntarily adopt new ideas offered by Islamic boarding schools in order to respond and resolve various contemporary social problems more wisely. Meanwhile, in the second domain, Islamic boarding schools play a vital role as agents of cultural change, where these institutions act as dynamic agents capable of directing, modifying, and transforming various cultural practices and local traditions of the community towards greater benefits. Through the diffusion of the internal culture of Islamic boarding schools which is full of values of egalitarianism, simplicity, and the spirit of mutual cooperation, the customs or habits of the community which were originally individualistic are slowly being re-institutionalized into a communal culture and full of social empathy. This inclusive culture acts as a bridge that dissolves cultural resistance and social tensions that often arise due to the flow of modernization.

Ultimately, the dialectic between the social capital inherent in Islamic boarding school culture and its dual role in promoting social and cultural change is the primary driving force behind sustainable social integration and cohesion. The collective trust, networks, and values fostered by Islamic boarding schools are no longer merely passive theological dogmas, but have evolved into manifest and applicable instruments of social engineering. This dynamic synergy ultimately places Islamic boarding schools in a highly strategic position: institutions that not only strengthen emotional bonds between members but are also capable of minimizing potential conflict, harmonizing differences, and creating a more harmonious, adaptable, and solidly solidified social order.

2. Functions of Islamic Boarding Schools

Within the framework of structural functionalism theory, every social institution plays a crucial role in maintaining stability, order, and balance in the social order. This function is carried out by Islamic boarding schools through educational instruments, character formation, and the instillation of socio-religious values that target both students and the surrounding community. This series of processes has succeeded in building a strong collective consciousness, which in turn

serves as the main foundation for creating social integration and strengthening bonds of solidarity between the internal world of the Islamic boarding school and the community living around the boarding school. Facing the challenges of the modern era, Islamic boarding schools have proven capable of transforming and significantly expanding the reach of their roles. Their contributions are no longer one-way or passive, but have become dynamic driving forces for major social and cultural change. The presence of Islamic boarding schools has had a significant impact on the surrounding community, ranging from shifting mindsets, strengthening religious values, to stimulating local economic growth.

When analyzed more deeply using a functionalist approach, this sociological influence creates a balanced pattern of reciprocity. Local residents are not merely positioned as spectators or objects of these changes, but rather become integrated into the Islamic boarding school system. This bond triggers active community participation in maintaining security stability, maintaining the existence of the Islamic boarding school, and even contributing to the advancement of the Islamic boarding school. This harmonious interdependence confirms that the Islamic boarding school and its surrounding community are two closely linked and inseparable subsystems within a single social entity.

In accordance with Émile Durkheim's theory of social solidarity, order in society will be realized when individuals within it are bound by shared norms and value systems. The communal culture within Islamic boarding schools, which upholds discipline, a spirit of cooperation, and the value of brotherhood (*ukhuwah*), has proven successful in building very strong social bonds among students. When these internal values are transformed into a wider societal scope, a consensus of shared values is formed. This reality aligns with studies on integration and solidarity between students and the surrounding community at the Nurul Hakim Islamic Boarding School. Kediri has proven that communal living within Islamic boarding schools can foster strong social cohesion and solidarity, even though the students come from diverse ethnic and tribal backgrounds. This inclusive character fosters a sense of belonging among local residents, empowering them to contribute to the advancement of the Islamic boarding school. Through By continually adapting to the needs of society, Islamic boarding schools (*pesantren*) play a significant role in preventing intergroup conflict and strengthening social ties within their communities. Community involvement in supporting and maintaining the sustainability of Islamic boarding schools demonstrates a positive and harmonious relationship between them and the community. Therefore, the stronger the role of Islamic boarding schools and the better their cooperation with the community, the more important their position as institutions that help maintain harmony and social stability in community life.

3. Contribution of Islamic Boarding Schools in the community environment

A harmonious relationship between Islamic boarding schools and the surrounding community is a crucial factor in supporting the sustainability of their social function. This harmony is evident in the high level of community involvement in maintaining the security, order, and comfort of the Islamic boarding school environment. Observations at the Nurul Hakim Islamic Boarding School in Kediri revealed that the community living near the boarding school not only coexists with the boarding school but also actively participates in supporting the educational and development processes within it. This involvement demonstrates a close social relationship and a sense of shared responsibility for the continuity of the boarding school's life.

One form of community participation is evident in efforts to maintain the security and discipline of students. The surrounding community collaborates with the Islamic boarding school administrators to conduct social monitoring of students' activities outside the boarding school environment. If a student leaves the boarding school grounds without permission or engages in actions that violate applicable regulations, the community does not hesitate to report the incident to the boarding school. This form of cooperation demonstrates the community's concern for the character development and discipline of students. The community's presence as a partner in the boarding school in conducting social monitoring also assists the boarding school administrators in creating a more orderly and conducive educational environment.

This phenomenon shows that the relationship between Islamic boarding schools and the community is not only formal, but is also built on the basis of trust, concern, and a strong sense of belonging. Islamic boarding schools possess social capital consisting of trust, social networks, and collective values that develop within the community. This social capital serves as a crucial foundation for building harmonious cooperation between the Islamic boarding school and the community. When trust and communication between the two parties are well-established, a mutually supportive relationship is fostered in various aspects of social life. Condition What was found at the Nurul Hakim Kediri Islamic Boarding School is also in line with the Principles which emphasize the importance of building close and mutually beneficial relationships between the Islamic boarding school and the surrounding community.

Through these positive relationships, the community not only becomes a neighbor to the Islamic boarding school but also becomes part of a support system that helps maintain security, order, and the continuity of its activities. When the community feels a sense of belonging to the Islamic boarding school, they are more motivated to participate in various activities aimed at creating a safe and comfortable environment for all members of the boarding school. Besides Besides playing a role in maintaining security, community involvement also has a positive

impact on strengthening social solidarity. Continuous interaction between Islamic boarding schools and the community fosters mutual trust, respect, and a spirit of mutual cooperation in resolving various shared problems. Such relationships reflect strong social integration between Islamic boarding schools and the surrounding community. From a functionalist perspective, this demonstrates that Islamic boarding schools have fulfilled their function as social institutions capable of creating order, stability, and balance in community life.

Thus, the collaboration between the Nurul Hakim Islamic Boarding School in Kediri and the surrounding community is a concrete example of how Islamic boarding schools contribute to building social solidarity within the community. Islamic boarding schools serve not only as religious educational institutions but also as social institutions capable of strengthening the values of togetherness, mutual cooperation, social awareness, and collective responsibility. The success of Islamic boarding schools in shaping the character and discipline of their students is inseparable from the support of the surrounding community, which actively participates in maintaining and supervising the Islamic boarding school environment. Therefore, a synergistic relationship between Islamic boarding schools and the community is a crucial asset in creating a harmonious, safe, and sustainable social life.

CONCLUSION

Islamic boarding schools (pesantren) are socio-religious institutions that play a vital role in community life, particularly in strengthening social solidarity. Their role extends beyond serving as places for Islamic education and learning, but also as institutions that instill the values of togetherness, social awareness, mutual cooperation, and shared responsibility. Through various educational, da'wah, and community-based social activities, Islamic boarding schools are able to build strong relationships between students, administrators, and the surrounding community, fostering a harmonious and mutually supportive social life. From a structural functionalist perspective, Islamic boarding schools perform various social functions that contribute to maintaining order and balance in society. These functions include the socialization of values and norms, social control, social integration, and maintaining social stability. Through these functions, Islamic boarding schools are institutions that contribute to building collective awareness in society and strengthening social bonds amidst the challenges of modernization, globalization, and ever-evolving social change.

Observations at the Nurul Hakim Islamic Boarding School in Kediri indicate that the relationship between the Islamic boarding school and the surrounding community is built on trust, cooperation, and a strong sense of belonging. Community participation in maintaining security and order, and supporting various Islamic boarding school activities, reflects a positive, reciprocal relationship. This relationship not only supports the continuity of Islamic boarding school activities

but also strengthens social solidarity, increases concern among residents, and creates a safe and conducive social environment. Based on this description, it can be concluded that Islamic boarding schools make a significant contribution to building and maintaining social life in the community. By upholding the Islamic values of togetherness and mutual cooperation, which are their main characteristics, Islamic boarding schools can continue to fulfill their role as educational institutions and social institutions capable of responding to the various challenges of the times. Therefore, the existence of Islamic boarding schools is not only important in the development of Islamic education, but also plays a strategic role in strengthening social integration, maintaining harmony, and realizing a harmonious and sustainable community life.

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