

Cultural and Religious Resilience: Dzikir Al-Fath Islamic Boarding School, Sukabumi, West Java, in a Globalized World

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INTRODUCTION

Islam in Globalization:

“Far from being incompatible with it, Islam will have its place in the globalizing world. Islamic revival is part of the world-wide religious resurgence that corrects the secularist bias of European modernity. Globalization is a driving force in this process” (Yom, 1981).

Key point:

- Islamic boarding schools are subcultures that have an identity that characterizes their existence
- Globalization as an era of social transformation (Drucker, 1993)
- Islamic boarding schools grow and develop in the flow of globalization

Research Questions:

- How are the sufistic values of pesantren positively correlated with the creative economy?
- How the "educational curriculum" of pesantren is able to encourage the spirit of ethnopreneurship in global era?



LITERATURE REVIEW

Previous research on the Zikir Al Fath Islamic boarding school has been done quite a lot. This indicates that the Zikir Al Fath Islamic boarding school has a uniqueness compared to Islamic boarding schools in general. Some research takes a different point of view. Pujiastuti (2018) and Lutfiah (2015) stated the role of Zikir Al Fath Islamic boarding school in the preservation of cultural arts. Talitha et al. (2022) analyzed the value of local wisdom in shaping the character and morals of students in the aspects of religiosity, social skills, and social education based on Islam. Ruswandi et al. (2020) revealed the success of the Al-Fath Sukabumi Islamic Boarding School in educating students to become entrepreneurs with an Islamic economic vision. Iskandarsyah (2017) examines the strategy of Al Fath Islamic boarding school leaders in internalizing entrepreneurship education to their students. Ruswandi (2024) The process of uncovering the internalization of values rooted in Sundanese culture at the Dhikr Al-Fath Islamic Boarding School. Sidik (2019) discusses the development of A Fath Islamic boarding school since its establishment until 2015.

From the previous writings, it tends to emphasize the aspect of the relationship between the internalization of cultural values, religion, and entrepreneurial education. There are two issues that are considered necessary to be studied further. First, the relationship between religious isoteric values and progress and entrepreneurship. However, these relationships are seen as an effort to answer global challenges.

METHOD

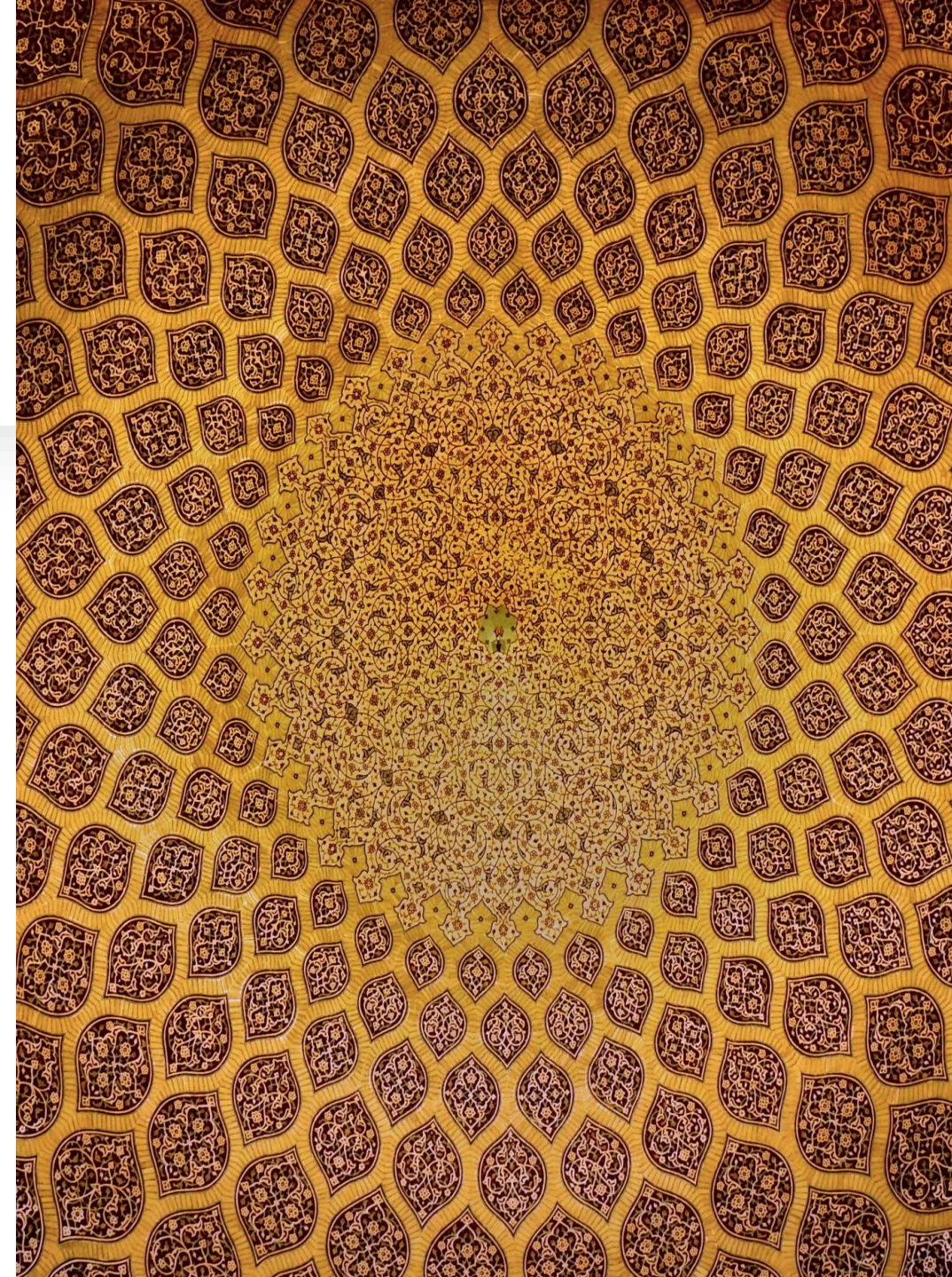
This research employs a qualitative approach, using observation, interviews, and literature study to gather data. The profile of Pesantren Al-Fath examines its role as a subculture, including the leadership of the kiai, the teaching of kitab kuning, and its value system.

Field observations will be carried out in May, June, and July 2024. The interview was conducted with the leaders of the pesantren and students.



FINDING AND DISCUSSION (1)

- The Al Fath Dhikr Islamic Boarding School is a "living monument" where traditions, education, artifacts, and the economy grow and develop together.
- The Al Fath Dhikr Islamic Boarding School was established in 2008, and in 2010 it was inaugurated.
- Until 2024, Al Fath Islamic Boarding School has graduated 16 batches.
- Pesantren has subordinated educational institutions ranging from basic education to higher education.
- Students who have completed primary and secondary education continue to become students, because they participate in higher education. They are also involved in various aspects of services in the pesantren environment through the Moving Learning Curriculum and Continuing Lectures.



FINDING AND DISCUSSION (2)

- KH Fajar Laksana learned from Abah Anom Suryalaya (Tasikmalaya), H. Junaedi (Sukabumi), and KH Dadun Abdul Kohar (Sukabumi).
- What KH Fajar Laksana initiated in building and developing the Al Fath Dhikr Islamic Boarding School can be placed in a transformative framework. Transformation is the key to the development of a highly advanced Al Fath Islamic boarding school.
- Sufism or thoriqoh developed by Al Fath Islamic Boarding School is not a classic Sufism with its uzlah principles, but Sufism involved in providing solutions to solve problems in society. The element of economic education, which is the color of teaching at the Al Fath Islamic Boarding School, is the answer to the crucial problems of ummah.
- *ngajaga shalat, ngajago silat, ngajaga silaturahmi*
- Cultural values that are internalized in the Adzikir Al Fath pesantren can be an inspiration and education, including simplicity, obedience, and independence.
- Globalization can be seen from the perspective of Al-Fath as a challenge and response:
 1. Providing skills to students
 2. Providing work experience in Islamic boarding schools and domestic
 3. Sending students to work abroad
 4. Museum collections from various countries, especially the Ottoman Turkish collection



CONCLUSION



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- Pesantren Dzikir Al Fath also prepares students with practical life skills for their future. These skills include various fields such as agriculture, handicrafts, information technology, and other skills that are relevant to the needs of the times. With these skills, the students are not only ready to enter the community as knowledgeable individuals in the field of religion, but also have practical abilities that allow them to work and gain experience both at home and abroad.
- In this era of increasingly advanced globalization, Pesantren Dhikr Al-Fath play an increasingly important role. Islamic boarding schools not only function as a place of moral and spiritual learning, but also serve as a bridge between religion, tradition, and modernity.
- The interaction and synergy between these three elements—religion, tradition, and modernity—creates an environment that supports the development of students into well-rounded individuals, possessing strong faith, deep cultural awareness, and relevant skills to compete in the modern world.

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