

## The Phenomenon of Islamic Life in the Movement of "Roan Akbar Pesantren" into the Industrial Era

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### ABSTRACT

*This study seeks to reveal the progression of pesantren in the development of the pesantren environment in the era industry through the Roan Akbar Movement. This research uses an interactive analysis method. Data sourced from interviews, field observations, and documentation. The research location is in Pekalongan. Research shows, through the Roan Akbar Movement, pesantren have progressive development in the environment of students. It can be seen from two things. First, the acceptance of the presence of era Industry. Second, by eradicating the negative values of the era of disruption such as reduced social sense, solidarity, and caring. The acceptance was reflected in at least three things: activities' implementation, documentation of activities, and communication patterns formed in the Roan Akbar Movement. The eliminating of negative values is realized by the massive movement of the Roan Akbar Movement, which has a positive impact on the environment in pesantren.*

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## 1. INTRODUCTION

Santri, in general, is a term for someone who studies Islam at a pesantren. The term santri comes from the Sanskrit language, "shastri" which has the same root word as "literature" which means holy book, religion, and knowledge. There is also explanation of santri that is from the word "cantrik" which means the servants of the begawan or rishi. A cantrik is given a reward in the form of knowledge by the begawan or rishi.

However, the figure of the santri is a view of life about the entire belief and belief system, it is that the santri are referred to as physical and spiritual human beings. The term arises because students believe that humans consist of two inseparable dimensions: the physical and inner dimensions. The dimensions of human birth include sensory, visible, and logical aspects of life, such as intellectual power, abilities, skills, work ethic, achievement, and others. Meanwhile, the mental dimension includes things that are not visible, such as morality and spirituality. Philosophy like this gave rise to the khittah of the pesantren education system that combines these two human dimensions. Tarbiyah system focuses on the inner aspects of the moral spiritual realm. Ta'limiyah system which is oriented to the physical aspects of the realm of intellectual skills.

Now, students will face the millennial era. Even more than that, the world will enter a new chapter inhabited by the post-millennial generation, namely one strip above the millennial. Of course, the generation that lives in the advancement of information and technology has a different lifestyle from previous generations. Massive changes will occur in various aspects of life, including the world of education. In this case, pesantren will also experience new challenges to be able to stand during the millennial generation.

Millennial generation santri now have the challenge of welcoming the industrial revolution 4.0. The fourth industrial revolution era has actually begun to walk, marked by digitization. One of them is artificial intelligence (AI), which is increasingly developing today. Not only for industry, AI is also developed to make human life more manageable. Apart from AI, other technologies support industry 4.0, namely the internet of things, human-machine interfaces, robotic technology, and sensors.

This technology is a sign that in this era, aspects of life will enter the virtual world, the effect of its application is production efficiency and an increase in productivity and competitiveness. Like a coin that has two sides, the industrial revolution 4.0 not only brings benefits to the industrial sector but is also a new challenge. The world that has entered the era of the industrial revolution 4.0 seems no longer a mere figment, so students must be able and open to face the challenges of technological advances in this era of industrial revolution 4.0.

Industry 4.0 is a term popularized by Germany in 2011. A digital revolution marks it. This industry includes various types of technology, from 3D to robotics that are believed to increase productivity. Prior to this, there were three industrial revolutions marked by: 1. The steam engine and railroad invention in 1750-1930; 2. The discovery of electricity, communication equipment, chemistry, and oil in 1870-1900; 3. The invention of computers, the internet, and cell phones in the 1960.

The emergence of the steam engine in the 18th century has increased the income per capita of countries in the world to six times. The second Industrial Revolution is known as the Technology Revolution. This revolution was marked by the production and use of iron and steel on a large scale, the widespread use of steam power, and various new technologies. In the third industrial revolution, industries have turned to digital businesses. The third industrial revolution changed the relations and communication patterns of modern society. This revolution has shortened the distance and time, this revolution puts forward the real-time side. Next, there was a great race in the industry through the fourth revolution in which information and communication technology was fully utilized. In this era, the business model underwent significant changes in the production process and throughout the industrial value chain (Prasetyo & Sutopo, 2018).

The presence of this revolution brings its own challenges to the world of pesantren. The development of information technology has resulted in many changes that are so fast coloring educational and social dynamics. Pesantren as the oldest educational institution in Indonesia (Gazali, 2018) must contribute and answer the challenges of the times to consistently present a generation with positive characters in the Industrial 4.0 era.

One of the pesantren cultures that carry a positive character influence on students is the roan tradition. Roan is a group cleaning activity in the boarding school environment which all students attend. Unlike the usual roan, this year's roan is unique and special because it is held nationally. Through the Minister of Religion issued a circular letter from the Roan Akbar Movement, which was addressed to all Islamic boarding schools in Indonesia with the theme "Keep the Heart, Protect the Earth."

This paper intends to examine the progress of pesantren environment in facing the industrial era 4.0 through the Roan Akbar Movement by conducting field research in several pesantren in Pekalongan.

Therefore, the formulation of the problem to be answered in this study is: What is the Roan Akbar Movement? Moreover, how is pesantren progress in building the environment through the Roan Akbar Movement in the Industrial era?

## 2. RESEARCH METHOD

This is a Field Research that uses a method of analysis data that matches the results of research obtained from research subjects in the field. Information and data obtained is through observing the subject of this research. The subjects in the study were several boarding schools in the city of Pekalongan. As qualitative research, the data collection methods were observation, interview, and documentation. There were primary and secondary data (Hikmawati, 2017). They will be analyzed to find answers.

## 3. RESULTS AND DISCUSSION

### 3.1. Pesantren progression and Islamic Life

Environmental issues should be an important concern for all humans as the caliph of Allah because the environment is a continuation of life (humans and nature). Preserving the environment is the same as ensuring the survival of humans, nature and surroundings. On the other hand, damaging the environment is a severe threat to human survival, nature, and surroundings. In fact, many people are still not aware of it and often treat nature arbitrarily. Some of these communities often ignore the terrible consequences of the various actions they take without realizing that what they do will impact environmental damage. The desire to extract products from the surrounding environment is an important motive for exploiting and destroying the environment.

Islam teaches mankind always to preserve the environment and invites humans to live side by side in harmony with the natural surroundings. There are many arguments from the Qur'an and hadith that explain environmental discussion and the prohibition of damaging the environment. Like the Word of God in QS. 42: 30.

Preserving the environment is not just aesthetics (beauty), but rather the implementation of Islamic teaching values. Yusuf Qardhawi explained that environmental preservation is included in the purpose of implementing religious sharia (maqasid al-Syariah) as the conception of Imam Al Syatibi. It is regarding the objectives of implementing Islamic law; hifzu al-nafs, hifzu al-aql, hifzu al-mal, hifzu al-nasl, and hifzu adin (Gazali, 2018).

Pesantren are considered to be the centers of the production of Islamic thought in Indonesia, even as the motor for the formation of Islamic education civilization in Indonesia. Pesantren is the oldest educational institution and is a product of the scientific culture that was born from the womb of the archipelago long before the birth of the Republic of Indonesia (Gazali, 2018).

In Law Number 20 of 2003 concerning the National Education System, it is stated that pesantren is an academic unit that prepares students to become a generation capable of understanding and practicing religious values. It is not only dealing with the area of education, but pesantren also has a central function in improving social life and the community's economy and the fortress of the nation's integrity (Gazali, 2018).

This emphasizes the size and breadth of the role of Islamic boarding schools for the life of the Indonesian nation, namely (a) faith and devotion to Allah SWT; (b) Useful scientific development, and (c) Dedication to religion, society and the state. These three things are the main keys of character education in pesantren, manifested in various activities and policies in pesantren (Hamdani & Saebani, 2013).

Pesantren as the oldest Islamic education institution in Indonesia always strives to educate the nation and form a young generation with good morals. As a subculture of Indonesian society, pesantren education aims to not merely enrich students' minds intellectually but improve morally and spiritually. Pesantren teaches honest and moral attitudes and character, and prepares a strong generation, not only intellectually but also spiritually (Dhofier, 1982).

Progressive means moving forward, improving from the current state or one step ahead of the previous state. Thus, the progress of pesantren can be interpreted as a step forward in bringing pesantren life to a better direction.

According to Syamsul Rizal Panggabean, something is progressive if it has critical, energetic and creative characteristics. Progressivity has no meaningful impact (Syaukani, 2009). These are the basics that the writer then makes to explain the progression of pesantren in the Industrial 4.0 era through the Roan Akbar Movement.

One of our efforts in overcoming environmental damage is by holding a grand roan movement and raising awareness of the santri, the roan Akbar movement as a form of Indonesian environmental education based on Islamic boarding schools.

### 3.2. Pesantren and the challenges of the Industrial Era

Life has entered the era of the technological revolution which has fundamentally changed the way of life, work and relationships with one another. In terms of scope and complexity, the transformation that is taking place is experiencing a lifestyle shift from before. The progress of information communication and biotechnology to materials engineering has experienced tremendous acceleration and brought changes to many areas of life.

In this era, the millennial generation has a way to interact, play and learn in new ways. They were born in the digital age, where technological devices are at a high level of intelligence. The physical and digital environments are connected. As they grow up, technology has become a part of their lives and will shape their experiences, attitudes and expectations of the world. The mindset of this generation tends to be very different from the previous generation (Gazali, 2018).

One of the most fundamental challenges in this era is communication patterns and personality changes. The easier communication patterns and fulfillment of needs have made this generation a less socially character. The presence of technology, if it is not anticipated, will cause moral declines such as loss of care, reduced social life, the emergence of individual attitudes and several other negative characters (Asmuni, 2012).

According to Zubaedi, it is acknowledged whether there is a real and worrying crisis in society, among others in the form of increasing promiscuity, increasing rates of violence against children and adolescents, crimes against communities, cheating habits, pornography, rape, and destruction of other people's property. Social problems have not been resolved completely (Zubaedi, 2011).

In this case, all students are the nation's next generation. They are the ones who will continue the leadership of the next generation. Therefore, a great quality generation of Indonesian children will be born by cultivating positive characters early.

In the course of Indonesia's history, Islamic boarding schools have played a major role in strengthening faith, increasing the piety of the Indonesian people, and contributing to the nation's intellectual life through informal, non-formal and formal education they hold (Dewan Redaksi Ensiklopedi Islam, 1994). Informally, pesantren institutions in Indonesia have functioned as a family that shapes the character and personality of the students. The pesantren has also implemented skills education through courses to equip and help the students' independence in their future lives to take part in their respective societies (*Ensiklopedi Islam*, 1994).

Santri are educated to have a strong sense of solidarity and kinship, a high sense of care, both among their fellow students and between their students and kiai. The social situation that develops among the santri creates a separate social system. In the pesantren, the students learn to live in society, organize, lead and be led (*Ensiklopedi Islam*, 1994).

Roan originated from the word tabarrukan which was shortened to "rukan", then became "roan". Roan is something that customizes and is attached to the identity of the pesantren. Every child is burdened to roan, the least is to clean his own room. Besides the cleanliness of Islamic teachings, cleanliness is also a medical recommendation and of course the benefits of clean. Ro'an is a tradition of community service to clean the boarding school environment which the students carry out. Ro'an activities are generally carried out once a week (on Friday when the boarding school is closed) or are carried out in turns in groups depending on the policies of the pesantren. In this case, the students cleaning the pesantren environment and the surrounding community is more than just a routine picket.

For instance, in PP Mambaul Huda Pajomblangan, this pesantren does picket twice a day every morning and evening. All students carry out this picket by dividing the picket points and giving a point coordinator and a regional coordinator who is in charge at several picket points. For roan, this pesantren applies roan together on Friday morning. In contrast to the daily picket, Friday roan has more quantity and quality than the regular picket. On that Friday morning, the students did pickets sweeping and mopping and collecting abandoned clothes, neglected items, burning trash, tidying the grass, and several other additional agendas (Observation in Pekalongan).

Roan activity has a multiple essence. Roan not only produces clean and tidy Islamic boarding schools, more than that, through roan, but the students are also trained to clean the dlohir (environment) and the mind (conscience). Ro'an which is done together by all students, is carried out with sincerity, togetherness, and joy. Not infrequently, during roan activity, suddenly some students joked. In Islamic

boarding schools, collective work is not a barrier to mutually transforming knowledge through small conversations (Observasion Adib Karomi).

Roan is a unique forum for students. Because it is a mass collective agenda, lazy santri will eventually participate in roan activities. When roan, few students discussed their life's minor issues at the pesantren. Some of them tell stories, listen, pay attention, until problem solving appears in small discussion. From this, the students learn to empathize, socialize and communicate, so that they unconsciously grow a sense of care and kinship between fellow students.

Unlike the usual roan, this year's roan is unique and special because it is carried out massively and simultaneously. This mass roan was given the name "Roan Akbar Movement". This activity is a community service agenda that is carried out nationally and simultaneously, based on the circular letter of the Ministry of Religion of the Republic of Indonesia number 39 of 2019 concerning Ro'an Akbar, Ro'an Akbar activities can be in the form of community service cleaning the pesantren environment or the surrounding community, planting trees in the environment. Roan akbar is a series of activities to commemorate students' day 2019. These activities will be held simultaneously on October 6, 2019 in Islamic boarding schools throughout Indonesia.

This year's grand roan took the theme "Keep the Heart, Protect the Earth". According to Tikror Bukhori, this theme is the harmony between physical and spiritual cleanliness and spiritual and mental hygiene. Keeping the earth means that through this Roan Akbar Movement, the students are guarding and caring. Its implementation is cleaning and planting and growing greenery on earth. Protecting the earth is cleaning the surrounding environment and cleaning oneself from all forms of liver disease. This is in line with the value of roan that has been running in pesantren. The value is not only in the cleanliness but in the creating the character of a santri. The characters that have a deep sense of caring, awareness, solidarity, self-sacrifice and sincerity (Observasion Tikor Bukhori).

### **3.3. Progressiveness of Pesantren in the Industrial Era through the Roan Akbar Movement**

In the observation, the researcher believed that pesantren can still survive in the era of the industrial revolution 4.0 due to several things. First, pesantren is in progress in responding the challenges of the times. The various curriculum implementations evidence this in the pesantren and some have stepped into modern pesantren by establishing formal educated pesantren. Salaf Islamic boarding schools have begun to gain legality with the existence of muadalah or the emergence of PDF (formal diniyah education). In addition, pesantren also continue to carry out programs capable of elevating the name of the pesantren, such as the national santri day, pesantren films, and seminars. One of them is the grand roan movement. Second, pesantren are considered consistent in producing young generations who are smart in thinking and smart in ethics. Not a few pesantren alumni are able to take part in the country, either following official institutions or not. Third, pesantren are protected by the community, because pesantren present from the community, run by the community and produced for the community. Islamic boarding schools are not established for individual or commercial interests. The primary mission of pesantren is to educate the nation, both in mind and character

Through the rule of "al-Muhafadloh ala qadim al-salih wa al-akhdi bi al-jadid al-aslah". In simple terms this rule can be understood by the idea of progressive pesantren in maintaining the positive teachings of its predecessors that are still relevant to the times and continue to carry out progression by taking modernization that does not conflict with religious norms.

The Industrial Era brings its own challenges for pesantren. This era comes with positive values in various forms of convenience because it is helped by technology and digital. On the other hand, there are challenges such as reduced social sense, sense of solidarity, a sense of caring and various other challenges (Martin & Tulgan, 2006).

The management journal explains that one of the characteristics of Industry is big data, smart factories, Cyber Physical Systems, Internet of Things (IoT) and interoperability. Interoperability is a collaboration between different elements and exchanges information between these elements. Interoperability is basically what happens when the elements above are put together. It is a physical, human and Smart Factory cyber system connection that communicates via the Internet of Things. Objects, machines and humans must communicate through the Internet of Things. This is the most essential principle that makes factories smart (Halim, 2018).

In this case, there are two forms of pesantren progressive steps through the Roan Akbar Movement. First, accept and respond to the presence of industry 4.0 by taking advantage of all forms of convenience. Second, removing and countering the negative values that were raised by the disruption of technology in the industrial era 4.0.

### 3.3.1. Acceptance of Industry through the Roan Akbar Movement (Documentation)

Documentation comes from the word document. A document is a collection of important letters. Documentation means the process of collecting sheets containing photos or writings which are used as evidence or savings on the implementation of the event. Therefore, in every activity, documents should be made. Not only to prove responsibility but also to facilitate further development.

The Roan Akbar movement has received a direct appeal to be properly documented. We encourage the documentation to be published on social media or mass media. Social media and mass media are basically positive things. Social media was created to make communication easier. Everyone can be connected in any part of the world. The mass media was created to not have difficulty finding accurate information that could be justified.

With this awareness, through a circular, the Minister of Religion appealed to all Islamic boarding schools and institutions implementing the Roan Akbar Movement to carry out documentation disseminated through social media and mass media. In the letter numbered: 11526 / Kw.11.3 / 3 / PP.00 / 10/2019, the Minister of Religion called for documentation of the activity in the form of photos or videos.

Roan pesantren, usually only done internally in pesantren. There is rarely any widely published documentation. This is because the aim of the boarding school roan is character education for the students. Broad publications are not a target in routine roan operations.

According to M. Fardani, as the coordinator of the Roan Akbar Movement at the Pekalongan Islamic boarding schools, he explained that the widely published documentation has several reasons. First, to enliven the Roan Akbar Movement, which is part of implementing the 2019 National Santri Day. Second, to spread to the wider community about the importance of community service. The main value is not only in the cleanliness produced but also in the spirit of sacrifice and sincerity built up from these activities. This value is to be conveyed to the wider community (Observation Fardani).

### 3.3.1. Acceptance of Industry through the Roan Akbar Movement (Communication Patterns)

Industry comes with all forms of convenience provided. One of them is the ease of communication. Only through a device can one access and communicate without being limited in space and time. Communication and information technology supports various activities. The basic principle of communication is directing a person or group to understand and develop togetherness. Communication is crucial in life together. Everything needs to be communicated so that the intentions or ideas, ideas and information of a person can be understood by others

In this case, communication patterns are established between caregivers and administrators and all elements involved in the success of the Roan Akbar Movement. Pesantren groups and pesantren caregivers groups, or in Pekalongan are members of the RMI, take advantage of the convenience of technology and information to exchange information and forms of activities. The ease of exchanging information is used to remind each other of activities, share photos of activities, and provide input in implementation. The executive chief of Roan Akbar Pekalongan, M. Fardani (Observation Fardani), coordinates and monitors everything.

Forms of activity. This time, the usual roan is a roan initiated by the government through the Minister of Religion. Through a circular on the implementation, the Minister of Religion urged that the letter be conveyed to all levels of institutional ministries to all pesantren in Indonesia.

Togetherness in the success of the Roan Akbar Movement is a new progression in the world of pesantren. This activity was carried out by the pesantren individually and on a massive and simultaneous basis on October 6, 2019. Apart from being supported by the government, this activity also received a warm welcome from the boarding school caretakers. Tikror Bukhori, as the head of the RMI, explained that the caregivers and the entire RMI management were very ready and enthusiastic to welcome the Roan Akbar Movement (Observation Tikror ).

There are three forms of implementation activities that are appealed to in the letter: 1. Community service cleaning the pesantren environment and the surrounding community; 2. Tree planting in the pesantren environment or the surrounding community; 3. Socialization of the Roan Akbar Movement as widely as possible through social media and websites.

There are various forms of roan which were held on October 6, 2019. As implemented in PP. Al-Fusha Kedungwuni, the pesantren also invited students to help complete the construction of the pesantren which was still in process (Observation Al-Fusha, Pekalongan).

In contrast to al-Fusha, MPPHM Kampir Wangandowo Bojong carried out reforestation around the pesantren environment. All students followed this activity by planting tree seeds. The students seemed cheerful when doing the reforestation. Apart from cleaning the environment, planting is also important to keep the earth sustainable.

### 3.3.3. Counter Industry Era Negative Value through Roan Akbar

The meaning of character building is a sociological reflection in a harmonious social life, while the reflection of the industrial revolution is manifested in a willingness to accept to adjust to the development of science and technology.

A change in the mentality of the people will be needed to advance the Indonesian nation in the midst of increasingly competitive global competition. Character education in the industrial revolution era must be reflected in the independence of students. For example, new creativity and innovation in various fields such as the creative economy must be realized in this character education.

This character is expected to be a complete personality that reflects the harmony and harmony of the heart (honesty and sense of responsibility), thought (intelligence), body (health and cleanliness), as well as feeling (caring) and intention (skill and creativity).

Changing the people's mindset and forming a strong mentality is not easy, but that does not mean it cannot be done. Because this is a matter of habit that has been transformed into a culture, it is necessary to change quickly and thoroughly character education.

The mental structure of humans is built on three things. First is the way of thinking (mindset); second is how to believe (transcendental value); and third is how to behave (behavioral approach). From these three stages, a good mentality is manifested in the form of behavior. The mandate for building and strengthening mental character.

The negative impact of Islamic boarding schools in the Era industry Pesantren on cultivating the five souls of pesantren has shifted. Therefore, the inculcation of the values of pesantren in the spirit of sincerity, simplicity and independence has not been fully implemented by the boarding school. Now, it is starting to shift to modern cultures that are synonymous with luxury and consumption. This can be seen from the lifestyle of the santri, including the existence of rewards when carrying out tasks from the boarding school, the culture of eating in public kitchens and in the pesantren canteen, and the availability of facilities to meet the needs of the students. Meanwhile, the spirit of ukhuwah Islamiah and spirit of freedom has been embedded in the santri at the pesantren.

Pesantren in instilling the five souls (spirit) of the pesantren also need to be open and flexible to the demands and developments of the world, but still provide a filter so that their basic values do not fade (Islamic teachings). In a sense, pesantren does not only transform the outside (objectives, curriculum, methods, management systems and management of the pesantren) but needs to wisely transform the inside (the values of the spirit of the Islamic boarding school). Pondok pesantren institutions still have to carry out a process of transforming their education system, so that pesantren continue to develop the community's demands and needs and maintain the pesantren's survival. The direction of development of pesantren must lead to: First, increasing the institutional goals of Islamic boarding schools within the framework of national education and developing its potential as an educational, preaching and social institution in the community. Second, improving the curriculum with educational methods so that the boarding school's development's efficiency and effectiveness is targeted. Third, promoting life skills education in the Islamic boarding school environment, so that pesantren graduates have added value compared to other education graduates of an equivalent. Fourth, pesantren must always be open to developments and scientific findings, including the world of education, so that pesantren do not sink into their own world.

Therefore, it can be concluded that with the grand roan movement in the industrial era 4.0, character education in Islamic boarding schools plays an active role in warding off negative influences caused by the influence of globalization and advances in science and technology.

### 3.4. Benefits of Roan Akbar for pesantren in the Industrial Era

Human both from an emotional and spiritual perspective. The role of the world of education is needed in the internalization of character values, both formal education such as schools and non-formal education such as Islamic boarding schools. pondok pesantren is one of the non-formal education in Indonesia which is considered as the oldest education system. Pesantren education was born long before education with the school system was born. This Islamic boarding school grew as an embodiment of the Muslim community's strategy to maintain its existence against the influence of western colonialism and became an alternative to fully anticipate the mosque which at that time was used as a center for teaching and learning activities for Muslims. Pesantren is a miniature of a social life where in the pesantren there are various norms that must be obeyed like norms in society. The students who live in the pesantren are educated with great discipline in the hope that when they leave the Islamic boarding school they will become better human beings than before. In addition, the existence of Islamic boarding schools also responds to the challenges of the times that demand an active, creative, innovative and productive society.

Every effort aimed at community development, especially in rural areas, needs to involve the world of pesantren.

Due to the large number of students living in pesantren, there are so many pesantren that environmental cleanliness has become a serious problem in the world of pesantren. There is a stigma that the pesantren is a dirty and shabby place, a hotbed of disease and some even identify the pesantren with a skin disease which is known in Java as scabies or in medical language is scabies. Thus, maintaining the cleanliness of the pesantren is very important and as an effort to live a healthy life as well as to instill a caring character for the environment for students. As an original institution, the product of the archipelago, pondok pesantren shows the distinctive characteristics of mutual cooperation which is part of the original traditions of the Indonesian people which have begun to disappear due to being eroded by external cultures. The erosion of Indonesia's indigenous cultures is one of the impacts of the ferocity of globalization. Pesantren with its collective way of life is one of the manifestations of the spirit and tradition of mutual cooperation in society.

#### **4. CONCLUSION**

The role of the world of education is needed to internalize character values, both formal education such as schools and non-formal education such as Islamic boarding schools. Pondok pesantren is one of the non-formal education in Indonesia which is considered as the oldest education system. Pesantren education was born long before education with the school system was born. This Islamic boarding school grew as an embodiment of the Muslim community's strategy to maintain its existence against the influence of western colonialism and became an alternative to fully anticipate the mosque, which was used as a center for teaching and learning activities for Muslims. Pesantren is a miniature of a social life where in the pesantren various norms must be obeyed like norms in society. The students who live in the pesantren are educated with great discipline, hoping that when they leave the Islamic boarding school, they will become better human beings than before. In addition, the existence of Islamic boarding schools also responds to the challenges of the times that demand an active, creative, innovative and productive society. Every effort aimed at community development, especially in rural areas, needs to involve the world of pesantren.

Due to the large number of students living in pesantren, there are many pesantren that environmental cleanliness has become a serious problem. There is a stigma that the pesantren is a dirty and shabby place, a hotbed of disease. Some even identify the pesantren with a skin disease known in Java as scabies or in medical language is scabies. Thus, maintaining the cleanliness of the pesantren is very important and as an effort to live a healthy life and instill a caring character for the environment for students. As an original institution, the archipelago product, Pondok pesantren shows the distinctive characteristics of mutual cooperation which is part of the original traditions of the Indonesian people which have begun to disappear due to being eroded by external cultures. The erosion of Indonesia's indigenous cultures is one of the impacts of the ferocity of globalization. Pesantren with its collective way of life is one of the manifestations of the spirit and tradition of mutual cooperation in society.

The success of pesantren in shaping a living environment such as the Roan Akbar movement has invited many other institutions to imitate pesantren designs. The pesantren's response to environmental problems emphasizes the rules applied by the pesantren. Then from the application of aspects of local wisdom it is manifested by the spirit of the students that when carrying out environmental maintenance, there will be an understanding and belief in carrying out Islamic sharia values.

The above explanation means that Islamic boarding schools are still the prima donna of society in stemming the swift currents of globalization and western culture. Therefore, the prospect of pesantren as an Islamic institution in the future still exists because pesantren are consistently considered capable of fortifying individual santri against the swiftness of Western culture entering Indonesia. In addition, pesantren also apply strict supervision regarding both worship and social norms.

Although simple, Roan Akbar's activities are beneficial for the boarding school and for the students themselves. With the grand roan activity, it is hoped that it can positively impact the lives of students in the future after graduating from the Islamic boarding school.

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