The Role of Islamic Boarding Schools in the Digital Age

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Abstract

Pesantren is one of the institutions that still exists today and will always exist until whenever. Pesantren is a place where students learn religious knowledge and manners; this is a difference with education other than pesantren. Islamic boarding schools strongly favor *adab* because knowledge must be accompanied by *adab*. The digital era has brought great changes to society with the convenience offered by technology. One of them is characterized by the ease of accessing the internet, computers, and smartphones. This article aims that pesantren can be a solution to the negative impacts of technological advances in the digital era. This research uses qualitative research with a library approach as supporting data. The results showed that pesantren as a solution to the impact of technological advances by implementing education accompanied by exemplary. The decline in morality that is happening now, especially in adolescents, one of the triggers is the use of gadgets. The ease of access to gadgets makes teenagers uncontrolled in their use. The existence of spectacles that should not be seen by teenagers is the cause of moral damage; this can be overcome by exemplary good from parents, family, and the surrounding environment.

Keywords: Islamic boarding school, digital age, pesantren, role, adab

Introduction

The first Islamic educational institution in Indonesia was the pesantren, where students learn about practicing religious beliefs while looking up to their kyai or ustadz as role models. The pesantren is thus a "social laboratory" for the organization of Islamic education. The term pondok means a house or dwelling, built of bamboo. Pondok comes from the Arabic word "fundoq" which means lodging is another name for pesantren which is a learning center for students. So that people are very interested in sending their children to boarding schools so as to accelerate the growth of pesantren institutions with many parents entrusting pesantren as the most appropriate place of education for children. of course this cannot be separated from the role of kiai, ustadz and the community who helped and nurtured the growth of pesantren in Indonesia. So that pesantren education is Islamic education which until now still exists in learning in it (Oktaria et al., 2022).

The kiai figure is the central role for the continuity of the operation of the boarding school in terms of teaching, education and the economic needs of the students. In pesantren, there is also a mosque as a means of worship, study and other religious activities. The elements contained in the traditional pesantren education system that make it distinctive and unique are kiai, santri, mosques,

huts and teaching classical books (kitab kitab kuning), also explaining that pesantren is one of the Islamic educational institutions in Indonesia and has a symbolic relationship with Islamic teachings, on the other hand it is the main bridge for the process of internalization and Islamic tradition to the community (Fatimah et al., 2019).

Pesantren is the only educational institution to form a literate and culturally literate society. Pesantren historically have an important role in fostering, educating, and developing the generation of the Indonesian nation. Pesantren is often considered an ancient or classical educational institution as a place to study Islam alone and limited to fiqh, tafsir, hadith, and tasawwuf. However, this is different from the current situation. As an institution that has contributed a lot to society, pesantren must continue to innovate9 following the development of technology and information in order to continue to develop and contribute to the surrounding community. Moreover, pesantren must have a fast flow of information, to support the progress and development in it. Thus, pesantren must be able to utilize technological developments properly to maintain and develop its existence as an Islamic educational institution in the midst of society's progress (Siti Badi'ah, Luthfi Salim, 2021).

Along with the times, the challenges and obstacles of Islamic Education also continue to evolve and change. If a few decades ago intimate conversations between students and teachers seemed taboo, then today it is actually a natural thing. Even in the view of modern educational theory, it is a necessity. Such interaction is an indication of the success of the educational process. Another paradigm shift is in terms of learning approaches. In the era of traditional Islamic education, the teacher became the central figure in learning activities. He is the main source of knowledge in the classroom, even the only one. However, in the context of modern Islamic education, this is no longer the case. The role of the teacher today has shifted, namely as a facilitator for students. Learning is no longer teacher centered, but more student centered (Tahan et al., 2003).

As a developing country, digital technology can drive Indonesia's progress. In terms of infrastructure and laws governing activities on the internet, Indonesia is ready to live in the digital era. Indonesia's readiness in internet connection is currently getting better in the 4G era with Information and Electronic Transactions (ITE). Indonesian society in general is enthusiastic about adopting digital life, mainly triggered by internet penetration and smartphone usage which continues to increase every year. The internet-based digital world makes all activities of its inhabitants borderless in time and space. Although Indonesia is almost a decade late in adopting communication technology, especially the internet. However, the digital culture of Indonesian society is very quick to accept these technological developments. Globally, Indonesia is included in the digital culture that is needed in achieving positive growth in accordance with the progress of the era itself (Setiawan, 2017).

The development of an increasingly advanced era provides its own challenges and competition for society, both between groups and individuals. In addition, pesantren must deal with technological advances in the midst of the Industrial Revolution 4.0 and Global Society 5.0. Pesantren, however, must be

able to criticize any technical advances that are widely used. If children are unable to handle every difficulty in this digital world, it can certainly have both good and bad effects. The difficulty faced by pesantren today is to improve the quality of teaching to address contemporary issues. However, the difficulty that pesantren face is the proliferation of state institutions that have the support of the population. Because of this, people consider private schools to be less valuable than public schools. This is due to the assumption that pesantren are unable to cope with scientific, technological and other advances in the Socity 5.0 era. Although many pesantren have used digital technology, its use is only limited to the learning model and methods. Especially those related to information technology, because there are still many pesantren that limit the use of information technology for students. Competing in science, technology and engineering is a problem of Indonesian education as a whole, especially pesantren. In this ever-evolving digital era, it is evident that if pesantren maintain conventional learning methods without integrating science, technology and engineering, then pesantren will not be able to compete and answer any obstacles in the flow of science and technology (digital). However, if pesantren are able to combine the two, it will create a generation with character, faith, intelligence, and ready to face all the challenges of science or technology that the world may provide in this digital era. As we all know above, the existence of Islamic boarding schools as Islamic religious education institutions that teach formal and traditional values by facing the reality of digital life today requires pesantren to be ready to answer and take an important role in responding to digital currents that are so fast-paced, competitive, and also global (Oktaria et al., 2022).

Methods

In research, of course, you must have accuracy in using methods so that there are no difficulties in collecting data when conducting research. Therefore, this research uses a type of qualitative research that produces analysis techniques without using statistics or other quantitative analysis techniques. Then in collecting data using literature studies related to the research theme, namely the role of pesantren so that it has validity to the focus of this research. Then the author analyzes the data with a description analysis approach, where the author will explain what has been obtained in the data source. In this case the author describes the subject matter systematically, comprehensively, and holistically. Furthermore, it is analyzed objectively and critically on the feasibility of a source used in accordance with the object of research and then draw conclusions by conducting a system. So that later the main problem solving will be found from the results of this study. (Oktaria et al., 2022)

Results and Discussion

Pesantren

Islamic boarding school, often abbreviated as pondok or pesantren, literally means a place where students live. The word pondok itself means hut, small house, room, or dormitory; while santri are students who study at the boarding school. According to Kern, the term pondok pesantren is specific to Java and

Madura. In Aceh it is called rangkang meunasah, while in the Minangkabau area it is called surau. Pesantren can technically be defined as a place where students live. The word pesantren comes from the word santri, which means people who seek Islamic knowledge. In general, the word pesantren refers to a place where santri devote their time to live and acquire knowledge. Imam Zarkasi definitively defines pesantren as an Islamic educational institution with a dormitory or cottage system, where the kyai is the central figure, the mosque is the center of activity that animates it, and the teaching of Islam under the guidance of the kyai followed by santri as the main activity. Historically, some state that Islamic boarding schools are a transformation of Hindu-monastery schools or a continuation of ancient Javanese Hindu educational institutions called mandalas which then processed and turned into Islamic educational institutions. The transformation of monastery and mandala culture into Islamic culture is the first step in the process of Islamization of the Indonesian nation, as well as placing pesantren as an effective Islamic ethical penetration path for the people, especially in rural areas. Thus, the existence of pesantren as the oldest educational institution of Indonesian Islam in the archipelago (Email et al., n.d.).

Islamic boarding school is the oldest Islamic educational institution that is a product of Indonesian culture. The existence of pesantren in Indonesia since Islam entered this country by adopting a religious education system that had long developed before the arrival of Islam. Islamic boarding schools not only gave birth to the most influential national figures in this country, but are also recognized as having succeeded in shaping its own character, where the Indonesian nation, which is predominantly Muslim, has been known to be very accommodating and tolerant. Nevertheless, not everyone understands boarding schools deeply and or vice versa they are unwilling/reluctant to be familiar with what is called, "Pondok Pesantren". There is then a diverse understanding of this institution, ranging from a very simple impression to a rather complete understanding (Sulaiman, 2016).

According to Zamakhsyari, the basic elements of a pesantren consist of a hut, a mosque, the teaching of classical Islamic books, santri, and kiai. A pesantren is basically a traditional Islamic boarding school where students live and study under the guidance of one (or more) teachers who are better known as "kiai". The dormitory for the students is in the environment of the pesantren complex where the kiai resides which also provides a mosque for worship, space for learning and other religious activities. In addition to the dormitory, the mosque is an inseparable element of pesantren because it is considered the most appropriate place to educate students, especially in the practice of five daily prayers, preaching and Friday prayers, and teaching classical Islamic books. Another element of pesantren is the teaching of classical Islamic books, especially the writings of scholars who adhere to the Shafi'iyyah school of thought, which is the only formal teaching given in the pesantren environment. The main purpose of this teaching is to educate future scholars. The classical books taught can be classified into eight groups: (1) Nahwu-Sharaf (syntax-morphology); (2) Fiqh; (3) Ushul Fiqh; (4) Hadith; (5) Tafsir; (6) Tauhid; (7) Sufism and Ethics, (8) Other branches such as Tarikh and Balaghah. These books range from very short texts to

thick volumes on hadith, tafseer, fiqh, ushul fiqh, and tasawwuf. These can also be classified into three groups, namely: (1) basic books; (2) intermediate books; (3) major books (Makmun, 2016).

According to education experts, the classification of pesantren types into two major types, namely modern pesantren, which have implemented many modern western school education systems and salaf pesantren, which are oriented towards preserving Islamic cultural traditions with traditional education systems. First, salaf pesantren. According to Zamaksyari Dhofier, there are several characteristics of salaf or traditional pesantren, especially in the teaching system and the materials taught. The teaching of classical Islamic books or often referred to as the yellow book because the paper is yellow, especially the writings of scholars who adhere to the Shafi'i school of thought, is a formal teaching applied in a traditional pesantren environment. The entire classical books taught to students in pesantren can be classified into eight groups including; nahwu science, shorof science, fiqh science, ushul fiqh science, hadith science, interpretation science, tawhid science, Sufism science, and ethics, and other branches such as tarikh and balaghah. Islamic boarding schools as the oldest Islamic educational institutions in Indonesia have always preserved traditional teaching-based values. The preservation of traditional teaching systems and resources is what makes such pesantren called traditional Islamic boarding schools. The preservation of these values can be easily applied to the lives of santri who live in simplicity every day, and live by emphasizing the principle of independence in themselves. learning selflessly and responsibly, and bound by a high sense of unity and solidarity between fellow santri (Maruf, 2020).

Islamic education is education that is founded and organized on the basis of the desire of tawheed, the motivation of worship, and the spirit of da'wah to manifest / embody Islamic values, both divine values and human values, through educational activities as included in the five programs and practices of Islamic education. Meanwhile, Ahmat Tafsir provides an understanding that what is meant by Islamic education is the guidance given by someone to someone so that he develops optimally in accordance with Islamic teachings (Sabil & Diantoro, 2021).

The digital age

The digital age is not the digitization of media content to bits, but the dynamic life of "new media" content and interactive relationships with media consumers themselves as Lev Monovich describes. So it lies in accessing it in real time (anytime with ease). New media is a term meant to encompass the emergence of digital, computerized, or networked information and communication technologies in the late 20th century. Most of the technologies described as "new media" are digital, often having the characteristics of being manipulable, networked, dense, compressible, interactive and impartial. Some examples include the internet, websites, multimedia computers, computer games, CD-ROMS, and DVDs. Online media has been growing in society. Through the Internet, they not only capture the interest of readers, but also advertisers of print media. In fact, the Minister of Communication and Information, Rudiantara, in the

Icon 2016 event in Jakarta, considered this as the era of the demise of print media. The indicator of online media progress, according to Rudiantara, is the financial performance of the companies. Compared to print media, digital media is superior in terms of presentation. By opening a digital news page, consumers can read text, view photos, and even watch videos. If they want to interact, their comments can be instantly presented and get a response (David, 2016).

The digital era is a time when most people in that era use digital systems in their daily lives. According to the Communication Technology Timeline cited by Dan Brown, various types of electronic media in the world began to spread in the early 1880s starting with telephone communication devices, tape-recorders, radios. Other electronic items such as television, cable TV, cellular phones only began to be used by many people around the 1940s - 1970s. Communication technology from electronic media initially still used analog systems, and only switched to digital systems marked by the presence of media product transformations such as e-books, the internet, digital newspapers, e-libraries, e-shop, etc. This period is also often referred to as the digital revolution. This digital revolution began in the early 1990s in the world. With the principles of the digital system in mind, the digital era is an era where the flow of information through communication media is clear, accurate and fast. The development of digital technology is the development of computers, the birth of the internet, cell phones, and social networks. Examples of digital devices include televisions, handheld gaming devices, digital clocks, smartphones, computers and laptops. While examples of technology conversion include the change of printed books into electronic books (E-Books), letters into Electronic Mail (Email / Gmail), typewriters into computers, telephones into cell phones (cellular telephones), gramaphones into cassettes then CDs (Compact Disks) then switch to MP3 / MP4, and analog clocks into digital clocks then Smartwatches (Rahayu, n.d.).

The digital era is an era in which the emergence of internet networks, especially computer information technology. In this era, humans in general have a new lifestyle that cannot be separated from electronic devices. Technology has become a tool that can help most human needs. Technology has been able to be used by humans to make it easier to do any tasks and jobs. The important role of technology is what brings human civilization into the digital era. Especially if you look at the millennial generation, who cannot be separated from digital technology, both for daily life and business activities. Digital technology no longer uses human or manual labor. However, it tends to be an automatic operating system with a computerized system or a format that can be read by a computer. The digital era is also referred to as the era of information and communication. Because in this era, information has developed rapidly throughout the world. Many new technologies have been created to make it easier for people to do their tasks and businesses. Some information is migrated physically to electronic formats. Modern devices such as smartphones, mobile computers, and tablets are creations of the digital age and are essential for this generation (Makdis, 2020).

In today's digital era or information age, science and technology are developing increasingly rapidly. This development has an increasingly open

impact with the spread of information and knowledge from and throughout the world that penetrates the limits of distance, place, space and time. In fact, human life in this digital era will not be separated from technology. Munir explained that information and communication as part of technology also affects various lives and makes changes to the way of life and daily human activities, including in the world of education that uses digital media, so that school policies come out in facing era 4.0. Education is experiencing a very rapid development as well, from face-to-face education directly taught by teachers in the traditional way to learning by using gedge, the use of gedge in school-age children will apparently also improve children's learning achievement, especially in kindergarten, which of course these developments are also influenced by technology and information that is developing today, the development of the digital world in learning does not mean that it does not have obstacles, adaptability and network access also decorate from a series of digital learning obstacles (Anam et al., 2021).

The world of science and technology is currently developing very rapidly. Science and technology has made life easier for modern humans. Everything we encounter everyday is part of the development of science and technology, for example smartphones, which used to be used only to make calls and send messages, now we can find various applications that are very helpful for daily life with just a smartphone, for example applications related to finance, education, religion, work, recreation, and so on. Just one smartphone can fulfill all our needs for technology and information. We can see the use of digital information technology has also been widely used in various places and various types of fields, for example the banking sector, the government sector, the health sector, the education sector, and many more. The use of digital information technology in the world of education is currently needed when all students are required to study from home as a result of community restriction policies during the Covid 19 pandemic. Technology in education provides benefits in supporting successful learning. The role of educational technology includes the following: (1) Educational technology as a tool to support knowledge design, (2) Educational technology as a means of information to find out knowledge that supports students, (3) Educational technology as a medium in facilitating students in expressing arguments, (4) Educational technology can increase the effectiveness and efficiency of the learning process, (5) Educational technology as a tool to achieve educational goals. Besides, the role of educational technology is very important in the learning process, especially during a pandemic like today (Tamzil, 2021).

Positive and Negative Impacts of the Digital Age

In the development of digital technology, there are certainly many impacts felt in this digital era, both positive and negative impacts. The positive impacts of the digital era include: The growth of innovation in various fields oriented towards digital technology that facilitates the process in our work, The emergence of digital-based mass media, especially electronic media as a source of knowledge and information for the community, Improving the quality of human resources through the development and utilization of information and communication

technology, The emergence of various learning resources such as online libraries, online learning media, online discussions that can improve the quality of education, The emergence of e-business such as online stores that provide various goods needs and make it easier to get them. There are some negative impacts of the digital era that must be anticipated and found solutions to avoid losses or dangers, including: The threat of infringement of Intellectual Property Rights (IPR) due to easy access to data and causing plagiarists to commit fraud, The threat of shortcuts where children are trained to think short and lack concentration, The threat of misuse of knowledge to commit criminal acts such as breaking into the banking system, etc. (declining morality), Not making information technology effective as a medium or means of learning, for example, such as not only downloading e-books, but also printing them, not only visiting digital libraries, but also still visiting library buildings, etc (Setiawan, 2017).

The role of pesantren in the digital era

Islamic boarding schools have developed and received support from the community, so educational institutions need to equip them with qualified teachers. To prevent the negative impact of technological advances, teachers or ustadz must be able to educate their students on how to utilize technical tools effectively. The problem that exists is that the majority of students who already have cellphones or laptops only use the product for entertainment, information, communication, and various other fun activities. Technological advancement, in terms of its various goods, has the potential to be utilized to improve the standard of teaching in pesantren, as an advertising platform, and to promote Islamic propagation. The openness of information and technology from rich countries to developing countries like Indonesia marks the beginning of the digital era. There are still many Indonesians who cannot utilize technological advances properly, so its presence does not always have a positive influence on all Indonesians. The impacts arising from the digital era, especially for students, especially those outside the boarding school, there are many problems such as the moral decline of students, students who should always be respectful to teachers or parents in this era, there are many cases of students defying teachers in their schools. There are even several cases of dating cases going beyond the limit so that this is very tarnishing the good name of the school. the ease of access in gadgets makes it easy for students to access many things. Many problems that occur in education, especially for students, require an important role from teachers, parents, and people around the pesantren where students gain knowledge with the figure of kyai as a role model for students. Pesantren provides education that may be different from education outside the pesantren. The boarding school strictly prohibits students from bringing cellphones or gadgets. Maybe many people have the perception that the students will be out of date, even though this in the pesantren will cause a lot of kemadhorotan. There are many negative things from using gadgets, especially during the junior high school-high school period. Islamic boarding schools provide the same learning or curriculum as education outside the pesantren. So not allowing students to hold cellphones does not make students lag

behind the material taught outside of pesantren education. The number of rules that exist within the scope of the pesantren is solely so that students are kept awake from bad things. Although sometimes gadgets, laptops, etc. cannot be left behind in this era because it has become a necessity, it is very important for parents to control their children's control in using gadgets by only giving gadgets if they are really needed in the realm of education, not to be left without control from parents. Pesantren is the most appropriate place in education now that parents are not afraid of their children's socialization and also in terms of education that has been guaranteed from morals, religion and general education (Oktaria et al., 2022).

Conclusion

The digital age makes it easy for everyone to do anything. But on the positive side of the facilities in the digital age there are many negative things from the ease of technology in the digital age. For example, in education, the moral decline of students to teachers, there are many cases that occur about students who are brave towards teachers at school. Promiscuity makes many cases that exist in several schools so that it makes the school name tarnished not good. The uncontrolled use of gadgets from parents especially makes these things happen. Islamic boarding school where students gain knowledge. Islamic boarding schools that strictly prohibit students from bringing gadgets because it brings kemadhorotan for students who are not yet time to have or use gadgets. The rules in the boarding school do not make students left behind by the times. However, the rules that are made solely want to protect the students both in terms of morals and knowledge that has been obtained. So control for parents for their children is very important, especially in the use of gadgets.

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