

## ISLAMIC STORIES AS CYBER LITERATURE IN ISLAMIC BOARDING SCHOOL EDUCATION: VOICES OF THE TEACHERS

Lestari Budianto<sup>1</sup>, Ninik Yusrotul 'Ula<sup>2</sup>, Achmad Muwafiq Setiawan<sup>3</sup>, Indah Retnowati<sup>4</sup>, Zubaidi<sup>5</sup>

*Institut Pesantren K.H. Abdul Chalim*  
[antobuddy104@yahoo.com](mailto:antobuddy104@yahoo.com)

### ABSTRAK

Pada era 5.0, manusia diharapkan dapat menyelesaikan semua masalah dengan teknologi di segala bidang tidak terkecuali di bidang pendidikan. Dalam bidang sastra di dalam pendidikan, para peserta didik diharapkan akrab dengan dunia internet untuk pendidikan yang lebih baik termasuk pendidikan pesantren. Penelitian ini bertujuan untuk mengeksplorasi pendapat para guru pendidikan agama islam terkait cerita islam sebagai sastra siber. Penelitian ini menggunakan metode deskriptif kualitatif dengan partisipannya adalah para guru pendidikan agama islam di pesantren. Data dikumpulkan melalui wawancara semi terstruktur dan dokumentasi. Wawancara dilakukan secara luring dan daring. Hasil dari penelitian ini menunjukkan bahwa para pengajar pendidikan agama islam yakin bahwa cerita islam sebagai sastra siber akan sangat membawa dampak positif bagi pendidikan pesantren. Meskipun begitu, cerita islam sebagai sastra siber di dalam pendidikan pesantren mendapat banyak tantangan diantaranya fasilitas, waktu, dan kemampuan digital para anggota pesantren baik pengurus, guru, dan peserta didik. Penelitian ini fokus pada explorasi cerita islam sebagai sastra siber di dalam pendidikan pesantren dan terbatas pada jumlah partisipan dan lembaga pesantren. Disarankan untuk penelitian di masa depan untuk dapat meneliti tentang solusi tentang tantangan-tantangan tersebut serta menggunakan partisipan dan lembaga pesantren yang lebih beragam.

**Kata kunci:** Cerita Islam, Sastra Siber, Pesantren

### ABSTRACT

*In the 5.0 era, humans are expected to be able to solve all problems with technology in all fields, including education. In the field of literature in education, students are expected to be familiar with the world of the internet for better education, including pesantren education. This research aims to explore the opinions of Islamic education teachers regarding Islamic stories as cyber literature. This study uses a qualitative descriptive method with the Islamic education*

*teachers in Islamic boarding schools as the participants. The Data were collected through semi-structured interviews and documentation. Interviews were conducted offline and online. The results of this study indicated that Islamic education teachers believed that Islamic stories as cyber literature would have a very positive impact on Islamic boarding school education. Even so, Islamic stories as cyber literature in Islamic boarding schools faced many challenges including facilities, time, and the digital capabilities of Islamic boarding school members including administrators, teachers, and students. This research focused on the exploration of Islamic stories as cyber literature in Islamic boarding schools and was limited to the number of participants and institutions of Islamic boarding schools. It is recommended for future research to be able to examine solutions to these challenges and use a wider variety of participants and Islamic boarding schools.*

**Keywords:** Islamic Stories, Cyber Literature, Pesantren

## INTRODUCTION

Technology is developing very quickly, especially in the 5.0 era. This is marked by the involvement of technology in almost all aspects of human life (Ellitan, 2020; Fukuyama, 2018; Rahmawati et al., 2021). The internet is one of the evidence of technological developments (Harvey et al., 1995). With the internet, many electronic devices can develop and operate automatically and help facilitate human work.

One aspect of human life that is related to technology in the field of education (Carstens et al., 2021; Harvey et al., 1995; Raja & Nagasubramani, 2018). Technology

plays an important role in the world of education such as in aspects of formal teaching and learning activities, assessments, or types of informal teaching and learning activities. The use of technology is very helpful in the world of education not only for activities in the classroom but also for activities outside the classroom. The existence of technology makes information more accessible from anywhere and anytime without the limitations of space and time (Amirulloh & Mulqi, 2022; Shaqiri, 2015).

With the convenience offered by technology and the internet, everyone who uses it will find it

easier to access the information needed. Associated with teaching and learning activities, these activities of course involve many activities such as seeking information, reading, reviewing information, processing, and creating new information. This makes it important for educational units to be able to integrate educational activities with technology to make these activities more effective and efficient (Dogruer et al., 2011; Hui et al., 2001; Tatnall & Fluck, 2022; Zeeshan et al., 2022).

Even so, not all educational units can do it optimally because the quality, vision, mission, and facilities of each educational unit are different (Ghimire, 2022; Kusuma, 2022; Yikici et al., 2022). The rules in each educational unit are also of course different from each other as are the regulations in Islamic boarding schools-based education units. One of the policies in Islamic boarding school-based schools is the prohibition of students to bring and use electronic devices. This is done because the Islamic boarding school tries to make students more focused on learning. Technology affects

negatively students (Alhumaid, 2019). The boarding school believes that the use of electronic devices by students will make students use these tools for entertainment purposes and not for educational purposes. What's more, the portion of time spent on entertainment will be distracting and take up a portion of the student's learning activities. The use of electronic devices can disturb learning activities and attention (Chu et al., 2021; Shrivastava & Shrivastava, 2014). That is why electronic devices are not allowed to be brought by students. Even so, many Islamic boarding schools allow students to bring and use electronic devices for learning purposes with certain rules and restrictions from the board of the boarding school.

Regarding the world of Islamic boarding school education, the teaching materials taught are dominated by teaching materials about the Islamic religion. Many books related to Islam are taught (Auni et al., 2022; Aziz et al., 2021; Hasan, 2020; Suryadi & Mansur, 2018). One type of material that is inherent in the world of Islamic boarding school-based education in

Islamic stories. The students at the Islamic boarding school get a large portion of Islamic stories. One of the Islamic stories taught in Islamic boarding schools in the history of Islamic culture (Amar, 2020; Cookson & Stirk, 2019; Maesaroh et al., 2022; Yumiarty et al., 2021). The use of books that review the history of Islamic culture can be found in many Islamic boarding schools. Most of the teaching is by giving lectures by opening and interpreting the books. This is done repeatedly so that there is a negative impact in the form of boredom in learning for students because teaching and learning activities are carried out with a monotonous method.

Islamic stories are a type of literary work (Abdullah, 2015; Areqi, 2016; Irwansyah, 2019, 2021). Islamic stories are very possible to integrate with technology. The use of internet technology with literary works will make these literary works into cyber literature. Cyber literature itself is a new form of literary work because it can be accessed, operated, and enjoyed through electronic devices. The use of electronic devices in the world of education can

make teaching and learning activities more interesting and not boring.

Regarding the previous research, there were three studies on cyber literature and education, including the first entitled *Muslim Representation on Children's Cyber Literature in Indonesia's Deconstructive Semiotics Study* (Sujinah & Isnah, 2021). The results of this research indicate that Upin-Ipin (a Malaysian product) represents Islam without forcing Islamic symbols to appear on the main character, otherwise Nussa-Rara (an Indonesian's product) attaches Islamic symbols to the main characters. So it can be concluded from these representations found that the invention is not capricious and does not mean not Muslim, "The other" from the representation of the hijab, shows the awareness of the characters in the story.

The second previous research entitled *Learning Of Cyber-Literature Based On Local Wisdom In Creating Characteristics Of Students In Having The Society 5.0 Era* (Kurnia et al., 2022). The results of this research indicate that to create characteristics of the students, cyber-

literature based on local wisdom should be containing basic-literature, skills, and character.

The third previous research was entitled *Contribution of Cyber Literature by Agus Noor to the Preparation of "Kisah - Kisah Kecil dan Ganjil Malam 1001 Pandemi"* (Alfian & Sari, 2022). The results of this study reveal the relationship usefulness of cyber literature in making story ideas and stories by Agus Noor.

Based on these previous studies, there is a research gap, namely, there is no research that examines Islamic stories as cyber literature in boarding schools. Therefore, this research would like to explore Islamic stories as cyber literature in Islamic boarding schools.

This research leads to two research questions. The first research question is related to the opportunities for Islamic stories as cyber literature in Islamic boarding schools. While the second research question is about the challenges of Islamic stories as cyber literature in Islamic boarding schools.

## **METHOD**

This study aims to explore the opinions of Islamic religious education teachers regarding Islamic stories as cyber literature. This study uses a qualitative descriptive method with the participants being Islamic religious education teachers in Islamic boarding schools. Data were collected through semi-structured interviews, observation, and documentation. Interviews were conducted offline and online.

This research used a qualitative descriptive method. This method was chosen to be used because it could describe events in a scientific and structured manner (Nassaji, 2015; Seixas et al., 2018). The participants of this study were three teachers of Islamic religious education (PAI) at a Amanatul Ummah Boarding School. The participants were chosen using the purposive sampling technique. This technique was considered to be used because it could find the most suitable participants that potentially provided rich and clear data (Campbell et al., 2020; Etikan, 2016).

Related to the data, the data of this research were collected through

a semi-structured interview, observation, and documentation. The Semi-structured interview was chosen because it could be used to gain deep and rich data (Al Balushi, 2016; Kakilla, 2021). To support the interview data, observation and documentation were done because observation and documentation could be used to provide more data related to the interview (Bowen, 2009; Geiger et al., 2018; Katz-Buonincontro & Anderson, 2020; Mirhosseini, 2020). The data then were analyzed using four stages namely data collection, data reduction, data display, and conclusion (Miles et al., 2014).

## RESULT

The results of this study indicate that Islamic religious education teachers believe that Islamic stories as cyber literature will have a very positive impact on Islamic boarding school education. Even so, Islamic stories as cyber literature in Islamic boarding schools face many challenges including facilities, time, and the digital capabilities of Islamic boarding

school members, both administrators, teachers, and students.

GP1: *“Cerita-cerita islam itu bagus-bagus lo pak apalagi kalau di buat versi digitalnya jadi bisa lebih menarik”*

E: *“Islamic stories are good, sir, especially if you make a digital version so it can be more interesting”*

Many Islamic stories can be learned. There are many books about Islamic stories. These books become teaching materials in Islamic boarding schools. The teaching system is by lecturing. Islamic stories are considered very good and provide many valuable lessons. If it is added to digital form, of course, it will be very good and in demand because there will be visualizations, especially video versions. So, Islamic stories that become cyber literature are believed to make the work better if applied in Islamic boarding schools.

GP2: *“Peserta didik pesantren ini jarang nonton video cerita islam*

*karna lebih sering pakai kitab tapi jika ada kegiatan itu saya yakin pasti akan sangat menarik bagi para peserta didik”*

E: *“The students of this boarding school rarely watch videos of Islamic stories because they use books more often, but if there is an activity, I'm sure it will be very interesting for students”*

In addition to being more interesting, Islamic stories as cyber literature will also be of great interest because in Islamic boarding schools there are rules that are prohibited bringing and using electronic devices for students so the use of electronic devices in Islamic boarding schools is only carried out by teachers or students with special permission. In addition, the activities of the students are very dense, making the activity of watching videos of Islamic stories very attractive.

GP3: *“Kendalanya adalah di fasilitas pak. Di pondok pesantren ini kan ada larangan untuk para peserta didik membawa alat elektronik. Jadi sulit diterapkan”*

E: *“The problem is in the facilities, sir. In this Islamic boarding school, there is a prohibition for students to bring electronic devices. So hard to apply”*

Nevertheless, the application of Islamic stories as cyber literature in Islamic boarding schools faces many challenges. The first challenge is related to facilities for students. The lack of facilities plus restrictions on the use of electronic devices facilities makes it difficult for Islamic stories to develop into the cyber world in Islamic boarding schools. When there is free time, students are expected to focus more on the addition of memorizing the Al-Quran.

GP2: *“Waktu kegiatan para peserta didik itu menurut saya sangat padat pak. Kalau diterapkan sepertinya harus di jam sekolah atau mengaji. Selain itu, sulit pak”*

E: *“In my opinion, the time for the activities of the students is very tight, sir. If it is applied, it seems that*

*it has to be during school hours. Besides, it's hard sir"*

In addition to facility constraints, students' free time is also an obstacle because regulations regarding the prohibition of electronic devices also make students unable to use electronic devices for literary activities related to cyber literature. Free time is targeted for students to increase their memorization of the Qur'an because one of the mandatory programs for Islamic boarding schools is memorizing the Qur'an. Therefore, time constraints are a barrier to the application of Islamic stories as cyber literature.

GP3: *"Kendala lain adalah kemampuan digital para guru dan murid pak. Kalau guru dan muridnya tidak faham atau merasa ribet untuk menggunakan alat digital, cerita islam versi siber ini menjadi terkendala padahal dampaknya bagus. Kebanyakan lebih memilih cara tradisional dengan berceramah"*

E: *"Another obstacle is the digital ability of the teachers and students, sir. If teachers and students don't understand or find it difficult to use digital tools, this cyber version of the Islamic story becomes a problem even though the impact is good. Most prefer the traditional way of lecturing"*

Another obstacle is related to the digital abilities of teachers and students. Using Islamic stories as cyber literature, of course, involves the use of digital devices, while not all teachers and students feel able and comfortable using them because most of them feel they are in their comfort zone by learning Islamic stories through books and by giving lectures like the traditional way.

## **DISCUSSION**

This study adds insight and findings from previous studies where no previous studies have explored Islamic stories as cyber literature in Islamic boarding schools. Therefore, the results of this study are useful in the topic of cyber literature. Cyber literature has many advantages compared to literature in general

(Binti Othman et al., 2019; Rahman et al., 2017; Rokib, 2022). The use of technology such as digital tools and the internet brings benefits to the development of cyber literature. In the Islamic boarding school environment, Islamic stories as cyber literature have great potential and have a positive impact on the world of Islamic boarding school education. However, its implementation must go through many challenges such as facilities, time, and digital capabilities of teachers and students.

## CONCLUSION AND SUGGESTION

Islamic stories as cyber literature in Islamic boarding schools have the opportunity to have a positive impact. However, its implementation will potentially face several challenges related to facilities, time, schedule, and digital capabilities of teachers and students in the Islamic boarding school environment. This study focuses on the exploration of Islamic stories as cyber literature in Islamic boarding schools and is limited to the number of participants and institutions of

Islamic boarding schools. It is recommended for future research to be able to examine solutions to these challenges and use a wider variety of participants and pesantren institutions.

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