

# DIGITAL LEARNING TRANSFORMATION AT ISLAMIC BOARDING SCHOOLS: DIGITAL-BASED LEARNING PATTERNS IN SALAF AND MODERN ISLAMIC BOARDING SCHOOLS IN JEMBER

<sup>1</sup>Babun Suharto, <sup>2</sup>Erma Fatmawati

<sup>1</sup>UIN Kiai Haji Achmad Siddiq Jember

## Abstract

The digital era of technology in the 4.0 revolution is increasingly advanced and provides challenges for Islamic boarding schools to utilize various services and facilities built in “go digital” boarding school program. The challenges of Islamic boarding school education are very complex which is in line with the dynamics of the development of science and technology. Some Islamic boarding schools need to make changes from conventional learning models to information technology-based learning. This study investigates two Islamic Boarding Schools, namely the Darus Solah Islamic Boarding School Tegal Besar and the Raudlatul Ulum Islamic Boarding School Sumber Wringin Jember and limited to aspects of learning activities and system management as well as pesantren management. This research concludes that digital-based learning at Roudotul Ulum Islamic Boarding School Sumber Wringin, has not been established yet. Contrary, Darus Sholah Islamic Boarding School, as a boarding school that has a formal boarding school-based school, has implemented digital learning methods abiding by the current times.

**Keywords:** Pesantren, Digital-Based Learning, Salaf, Modern.

## INTRODUCTION

The issuance of the Law on Islamic Boarding Schools (pesantren) number 18 of 2019 has become an essential instrument in Islamic Boarding School education sustainability. The law manifests as recognition of the Islamic boarding schools' existence. So far, Islamic boarding schools have made a significant contribution in improving the quality of education and shaping the nation's character. The existence of Islamic boarding schools to date has provided tremendous benefits to the independence of the Republic of Indonesia. Its contributions and services that have been inscribed for this republic is out of question.

Islamic boarding schools have never depended on the government or private institutions in terms of self-sufficiency. The independence of

pesantren has been tested since its establishment, in which the majority of which are non-governmental organizations, without depending on government assistance, both in the management and implementation of education as well as in physical (building) development. Along with this management, improving academic and institutional quality is an inevitable demand for the Islamic boarding school education' domain.

As mentioned previously, law number 18 of 2019 concerning Islamic Boarding Schools had become a new form of State recognition of Islamic boarding schools whose existence dates back from centuries ago, long before the country declared its independence. Not only recognition, but the Law on Islamic Boarding Schools are also part of affirmation and an assistance to facilitate the Islamic boarding schools' domain.

The establishment of the law in favor of the sarongs (also referred as santri) began with a series of unrest experienced by the pesantren community. Law Number 20 of 2003 concerning the National Education System (UU Sisdiknas) has not accommodated the aspirations and local wisdom of Islamic boarding schools as educational institutions that have existed since the old order, even since Indonesia was not yet independent.

Along with the development of the current era, Islamic boarding schools also face some conditions related to the growth of technological instruments. Fast information services connected to the virtual world cannot be dammed; changes in people's mindsets are also experiencing a shift. The shift raises the stigma within the pesantren to adapt to social changes in society. Islamic boarding schools continue to experience changes in their form in adopting technological developments but still preserving its initial culture of pesantren. The emergence of modern Islamic boarding schools is part of adopting current technological changes. This emergence of modern pesantren (khalafiyah) is a response to adopt the concept of virtual education, which means learning Islam together.

The digital era of technology in the 4.0 revolution is increasingly advanced and provides challenges for Islamic boarding schools to utilize various services and facilities built in the 'go digital' boarding school program to stay ahead of developing society and providing better education. The challenges of Islamic boarding school education are very complex which is in line with the dynamics of the development of science and technology. Some Islamic boarding schools need to make changes from conventional learning models to information technology-based learning (e-learning).

Currently, Islamic boarding schools face some challenges that cannot be passed up due to the rapid development of technology. Islamic boarding schools must cooperate and find a way on how to keep up with technological developments and maintain the pesantren's culture verified in the journey of pesantren itself.

The importance of digitization for Islamic boarding schools in the 4.0 digital era is one of the big chores and efforts that must be carried out for all Islamic boarding schools, especially

in implementing the learning activities. On the one hand, apart from being a form of branding for Islamic boarding schools, digitization in Islamic boarding schools also aims to inform people that education is important, especially the one carried out at Islamic boarding schools as one of the leading generation initiators, especially in the subjects of religion, self-reliance, manners, and social life.

In simple terms, digitization is seen as a movement that transforms the way things work using digital technology to become more efficient, measurable, and reach anything efficiently and more widely. There have been many efforts to digitize Islamic boarding schools, such as keeping up with the current ages by creating social media and websites to disseminate information and pesantren's branding. Some use supporting applications such as attendance applications, incoming and outgoing mail applications, as well as financial applications like e-Pesantren.

This study aims to examine the independence of Islamic boarding schools in digital transformation in two Islamic boarding schools; the Darus Solah Islamic Boarding School Tegal Besar, and the Raudlatul Ulum Islamic Boarding School Sumber Wringin Jember. This study has relevance in examining and identifying how Islamic boarding schools are familiar with the digital world, both in learning, management, etc.

In identifying the objective, this study investigates two Islamic Boarding Schools, namely the Darus Solah Islamic Boarding School Tegal Besar and the Raudlatul Ulum Islamic Boarding School Sumber Wringin Jember. The selection of these two research sites is based on the existence of these two pesantrens which have been around for a long time and have relatively large number of santri compared to other pesantren in Jember Regency. In other words, these two pesantren are assumed to be aware of using digital form of managerial activities. Moreover, the development of the learning process in these two pesantren is very varied and all of them lead to strengthening and empowering the social community life. This study is limited to aspects of learning activities and system management as well as pesantren management. This research used field research, in which data collection is carried out by exploring the data directly at the research setting. The approach used is a

phenomenological approach focusing on the meaning of ethics in theorizing and conceptualizing, and it is not intended to present theories and conceptualizations that are merely in form of suggestions. Meanwhile, the source of this research will focus on primary data in which it is related to the process of implementing the learning process in two Islamic Boarding Schools. This type of data is taken from direct observations in the field and direct interviews with those who carry out the learning activities in Islamic boarding schools themselves.

### The Existence of Pesantren

Pesantren has a reasonably strong network among religious leaders, so this educational institution is also called as an agent of network. The phenomenon that often arises is that after students complete their study within religious knowledge at a pesantren, most of them will return to their respective locales to establish a new pesantren and recruit santri to establish an institution like their former alma mater. Pesantren then became a diaspora that spread across topographical boundaries. This kind of phenomenon is what strengthens the network between pesantren in Indonesia so solid and extensive.

In addition to these functions, pesantren, according to Geertz, is known as cultural brokers whom serves as filters for the flow of information inbound within the community. It also develops and disseminates values/practices that are considered to be useful and to modify, even discard, things that are considered contrary to the values of the pesantren. Furthermore, in their way, Islamic boarding schools have been able to act as pioneers of change itself (agents of social change), not just filtering information.

Meanwhile, according to Abdurrahman Mas'ud, Islamic boarding schools have at least two main functions, they are: (1) the center of excellence which handles cadres of religious thinkers, (2) the agent of development focuses on the development of leaders within social community life. In its first function, Islamic boarding schools have produced generations of ulama (Islamic Scholars), both at the rural-urban level and the lower classes and middle and upper classes. While for the second function, Islamic boarding schools have produced many alumni

involved in various social lives and even served as national leaders.

Recently, when it is examined more closely, the development of Islamic boarding schools in Indonesia has functionally expanded, which was initially only as a center for education, it now plays other functions without leaving its original essence as a center for studying religious knowledge. Some Islamic boarding schools are now also paying attention to the problems of community disorder. For example, it functions to rehabilitate juvenile delinquency, drug victims, mental illness, Etc.

In addition, several Islamic boarding schools have also become centers of community development through the provision of skills (life skills) for human resources within Islamic boarding schools themselves, such as student cooperative activities, sewing skills courses for female students, two-language speech exercises (Arabic and English), agriculture, calligraphy training, workshop courses, and other activities. Some pesantren have a more specific focus related to economic activities to become a trademark of the pesantren itself, such as the emergence of marine Islamic boarding schools, agribusiness Islamic boarding schools, and many more.

This proves that the pesantren does not only provide its students with religious knowledge, but also various kinds of skills so that later after finishing their study at the pesantren, they can become agents of change in society. For example being pioneers of economic activities, at least for their own families.

The framework will then be identified for digital transformation in Islamic boarding schools. When Islamic boarding schools are used to the learning systems that are not only focus on the religious aspect, it has expanded its scope by deepening the areas outside of religious reasoning. However, what is not yet known is related to digital transformation. What will the digital transformation look like in the world of Islamic boarding schools? This is then served as the thinking framework in this study.

## Overview of Research Objects

### Profile of the Salafiyah Islamic Boarding School Raudlatul Ulum Sumberwringin Sukowono Jember

Raudlatul Ulum Islamic Boarding School is one of the oldest Salaf Islamic Boarding Schools in Jember. Since K.H. Ahmad Syukri founded it in 1912 to the fourth principal, namely K.H. Misbah Umar, Islamic boarding school Raudlatul Ulum still maintains its education system in accordance to the Salaf system. Having implemented the salaf system, the Raudlatul Ulum Islamic boarding school is still recognized as the preferred educational institution to study religious education.

The social conditions of the Sukowono were inseparable to the establishment of the Raudlatul Ulum Islamic Boarding School in 1912, which at that time the people of Sukowono was known to be ignorance of any Islamic religious values. Under such circumstances, K.H. Ahmad Syukri was motivated to establish an Islamic boarding school in that area. Apart from the social factors of the community, the area itself is considered to be in a strategic location so establishing the Raudlatul Ulum Islamic Boarding School is plausible. The form of education implemented by K.H. Achmad Syukri is to provide direct assistance to the community by conducting religious guidance in the form of a recitation institute. In this case, it was conducted by using the sorogan and wetonan methods. The number of students at the beginning of the establishment of the Raudlatul Ulum Islamic boarding school in 1912 was about 15 people from nearby areas of the Islamic boarding school itself. The classical system had not been implemented at that time, so there were no class levels and provisions for the length of time students studied. In 1930, the Raudlatul Ulum Islamic boarding school principal, K.H. Achmad Syukri passed away. He was replaced by K.H. Muhammad Umar, the husband of Nyai Sofia, the daughter of K.H. Ahmad Syukri. Under the leadership of K.H. Muhammad Umar, Raudlatul Ulum increasingly engrained within the social community. Kyai Umar inherited Kyai Syukri's character in educating students. During the time of K.H. Muhammad Umar's governance, the education system implemented remains the same, which is salafi educational system. In 1982 K.H. Muhammad Umar passed away and was succeeded by his son, K.H. Khotib Umar.

However the managerial activities were managed collegially with his brothers, and at this time, it still maintains the salafi teaching system with Sorogan and Bandongan. Even though Kiai Umar is not popular, he was quite famous and well known to be a formidable NU partisan. He was given the name of "ayahanda" to represent his significant roles within NU. He was very popular among NU partisans, especially in East Java. During his time, he founded Madrasah Diniyah education. Although it still maintains the classical system, general subjects were nowhere. This results in a decrease of the students' number each year. The Raudlatul Ulum Islamic Boarding School was established to benefit the community. Therefore, the influence of the Raudlatul Ulum Islamic boarding school is very significant on the people of Sumberwringin Village, Sukowono District, and the people of Jember Regency in general. Moreover, the people also feel that the establishment of the Raudlatul Ulum Islamic Boarding School can generate a peaceful and well-mannered way of life in their daily routine activities. The Raudlatul Ulum Islamic Boarding School stands in the midst of people, functions as a control over the modernization movement that arrive in the Sumberwringin area.

In its development, the leadership at Pesantren Raudlatul Ulum Sumberwringin Jember is no longer centered on one kiai (referred to as a leader within Islamic education), but all of the kiais; brothers, sisters, and their sons, are responsible as leaders. In other words, collegial leadership was implemented. At the Raudlatul Ulum Islamic Boarding School, the first founder was K.H. Ahmad Syukri. Kyai Syukri founded the Islamic Boarding School in 1912 and managed the pesantren by himself. At the end of 1933, K.H. Ahmad Syukri passed away and the managerial activities of the pesantren were entrusted to his son-in-law, namely Musawwir (who later became K.H. Muhammad Umar) the husband of his daughter Nyai Hj. Shofiyah. After Kiai Umar passed away in 1982, he left a wife, four sons, and one daughter, the leadership of then continued by his second son, Sayyidis Shaykh Al-Haj M. Khotib Umar who was assisted by his brothers and sisters and nephews. from Kiai Umar himself, including: Sayyidis Shaykh Al-Haj M. Kholid Muhammad Bin Sayyidis Shaykh Al-Haj Muhammad Dohwi, Sayyidis Shaykh Al-Haj M. Mahsusi Bin Sayyidis Shaykh Al-Haj Muhammad Dohwi,

Sayyidis Shaykh Al-Haj Ahmad Syirbini Bin Amra (brother-in-law, husband of Mrs. Hj. Masturoh), Kiai Kohir (KH. Abdul Hayyi Bin Amiruddin), KH. Ahmad Zaini Bin Arju, and KH. Ahmad Baidlowi Bin KH. Abdul Karim.

The historical narration of the leadership within Raudlatul Ulum Islamic Boarding School Jember previously shows that the leadership changes began in the 3rd generation of principals when KH. M. Khotib Umar governed. Kyai Khotib is assisted by other kiai who are still descendants of KH. Ahmad Syukri as the founder and principal of the 1st generation. Currently, the leadership has entrusted to Kyai Misbah, but the leadership system still uses a multi-leader (collegial) pattern, where some principals manage an educational institution. The area within the Raudlatul Ulum Islamic Boarding School Jember is divided into two big regions; the southern region led by Kyai Kholiq implementing salaf system and the north one is led by Kyai Hamdi Syirbini and Kyai Misbah implementing khalaf/modern system. Meanwhile, the brothers and their sons take care of formal, non-formal institutions and other organizations related to the pesantren, such as taking care of the diniyah institutions in the morning and evening, Madrasah Tsanawiyah, and Madrasah Aliyah.

The Roudotul Ulum Sumberwiringin Islamic Boarding School is categorized as the salaf Islamic boarding school. This is based on the learning material subject that still uses classical books using the sorogan/bandongan teaching and learning method. Meanwhile, when the learning material has adopted the general subjects and its learning method, then it is categorized as a modern boarding school. Modern Islamic boarding schools usually emphasize some aspects such as foreign language proficiency, Arabic and English, both in the classroom context and daily conversations between boarding school residents in their everyday life. Pesantren applying the two models are said to be combined pesantren.

#### Profile of Darus Sholah Islamic Boarding School Jember

Darus Sholah Islamic Boarding School Jember was founded in 1985, by the late Drs. KH. Yusuf Muhammad, LML, and carried on by Drs. KH. Nadhier Muhammad, MA. This boarding school

was initiated in 1987 followed by formal and non-formal educational institutions ranging from Full Day Kindergarten, SD Plus, SMP Plus, Madrasah Aliyah, SMA Unggulan BPPT, TPQ (Al Qur'an Learning Institute), Madrasah Diniyah, Majelis Ta'lim, Majelis Da'wah, Polyclinic, Kopontren and skills considered to be useful for santri and pesantren.

Historically, this Islamic boarding school was instituted in Jl. Moh. Yamin 25, Tegal Besar Jember on an area of 8 hectares. At that time, the surrounding area of the pesantren was still quiet, not as busy as today. There was no vehicle and electricity was originated from diesel at that time. Only a few students studied there.

It was Kiai As'ad Syamsul Arifin, a charismatic kiai from Situbondo, who laid the foundation stone for the Darus Sholah Islamic Boarding School. During that time, Kiai As'ad had become such an elder in the Jam'iyah Nahdlatul Ulama. It was Kiai As'ad with several senior kiai, such as KH Achmad Shiddiq and KH Ali Maksum, in 1984, who became the key figures greatly determined the steps of Nahdlatul Ulama. At that time, Nahdlatul Ulama was on the verge of collapse due to a shattering internal conflict. Fortunately, kiai As'ad and several other charismatic kiai managed to resolve this conflict. Therefore, it would be very appropriate when he, who is also turned out to be the father of KH Fawa'id Situbondo, was asked by Gus Yus to inaugurate his pesantren. Moreover, it turned out that KH Muhammad, Gus Yus' father, was Kiai As'ad's senior.

On the other hand, when Kiai As'ad intended to establish Ma'had Aly (MA) in 1990, Gus Yus and Gus Nadzir, his brother, were asked to formulate the establishment of the post-Islamic boarding school education program. With a number of senior kiai, he was invited to contribute ideas for the establishment and development of Ma'had Aly in the future. The MA itself was envisioned by its founders to produce cadres of ulama, which according to Kiai As'ad, were increasingly infrequent. Furthermore, after establishing the MA, Gus Yus was also asked to become one of the teaching staff there. Just because he has been busy in politics during that time, this political kiai was only asked to teach once a month as a guest lecturer.

Gradually, Gus Yus established the "foundation" of his Islamic boarding school. The number of students was increasing each year, not only from Jember, but also from outside. Having the intention of modernizing the pesantren, Gus Yus eventually also established public schools such as Kindergarten, Elementary School, Junior High School Plus (SMP Plus), SMA Unggulan, MA/MAK and others. Nevertheless, the salaf aura of the Darus Sholah Islamic boarding school is still maintained. It seems that Gus Yus wants to apply the rule of: "al muhafadlah alal qadi mi as shalih wal akh dzu bil Jadidi Aslah". Persisting the good salaf tradition, and at the same time taking the excellent value modernization. Moreover, he also built a magnificent mosque planned to be an Islamic Center.

To date, Darus Sholah is twenty years old. An age, which Gus Yus said, at the 17th Haul event as "quite mature". The kiai who was also the former chairman of PKB Party at the parliament of the Republic of Indonesia for the 1999-2004 period, desired that his pesantren will become independent. Being independent in a sense of managerial activities governed by the system running well. Undeniably, some people were quite worried who will replace him when he was not around because the influence of this young kiai was very decisive. However, this concern itself has been answered. After the departure of Gus Yus, Darus Sholah's was still running very well and the managerial activities was not significantly affected. This was because Gus Yus had laid the foundations for professional management. Everything was running according to the prevailing system, and even Darus Sholah is increasingly becoming an Islamic boarding school that the people prefer. It was shown by the increasing number of students who are staying at this boarding school, even there was a time when it lacks of buildings (school rooms and dormitories) to accommodate more and more students.

The teaching and learning activities at this Islamic Boarding School have adopted changes by adjusting to digital technology-based learning, especially during the COVID-19 pandemic.

## Digital-Based Learning in Islamic Boarding Schools

Islamic boarding school experiences a shift in roles and functions according to the situation and conditions within people's social life. This shift indirectly creates a plurality in the pesantren education system. The plurality of the pesantren education system makes it very challenging to find pesantren identical to others. However, looking at it more closely, pesantren still preserved some characteristics. Islamic boarding schools have developed their existing education system in accordance with the times but still pay attention to their distinctive characteristics.

According to the Indonesian Dictionary (KBBI), transformation refers to a change of appearance, whether it is related to its form, nature, or function. Transformation also refers to the changing process of the structure by adding, subtracting, or rearranging its elements. This change is carried out indirectly, where the change itself is done gradually to reach the final stage. Such change is a way to respond to external and internal elements.

Meanwhile, learning is a process related to the teaching activities that use media in its implementation. Learning also includes the process of studying carried out by teachers and students. The purpose of learning itself is to create a more conducive external environment. Learning will be considered to be successful and achieve its objective when students are actively learning through various sources such as books, newspapers, magazines, and others.

It can be seen that Pesantren is the oldest Islamic educational institution within the history of the Indonesia as a nation. Since 1596, Pesantren or Islamic boarding school has been there as a place to study Islamic teachings. Islamic boarding schools in Indonesia have a crucial role, both for advancing Islamic education itself and for the nation of Indonesia. Its objective is none other than to educate the people within the nation through education, religious teaching, and morals. In general, Islamic boarding schools discuss many kinds of scientific framework, ranging from Arabic syntaxs such as nahwu, sharaf, interpretation(tafsir), qiraat, monotheism, fiqh of the four disciplines of thought (madzhab), as well as morality, mantiq, history to tasawwuf. The learning methods

applied in Islamic boarding schools also vary. It covers the method of *bandongan*, where the *kiai* reads a book alongside the meaning and the description while the students take notes; *sorogan*, where the *santri* stands facing the *kiai* individually to learn knowledge or present their memorization.

Human civilization has gradually changed; each era or place has a unique value from the previous one. Likewise, Islamic boarding schools need to face what is called as digital era. The students must resolve many challenges because there are so many changes and developments related to the learning environment and resources. In this particular time, students are required to master information technology, but it is very unfortunate that in the *pesantren*'s environment itself, they are prohibited from using any communication instruments such as cellphones, laptops, and others.

Hence, the transformation of Islamic boarding school education system in this digital era is crucial for *santri* to avoid being called 'out-dated'. The role of the *santri* is vital as they are responsible for spreading the *da'wah* (preaching) of Islamic teaching to the people in the future. In terms of the *pesantren*'s management, according to KH. Abdurrahman Wahid, it should be in a simple form where the *kiai* holds decisive leadership in any aspects, while the administration itself, most of the time, can be assigned to a senior *ustadz*. Meanwhile, in terms of systems applied, *pesantren* mostly uses the classical approach by adapting the old system to the newest methodology in a modern teaching method. It covers the lecture, grouping, question-answer and discussing method, as well as the demonstration, experiment, and dramatization method. Furthermore, modern *pesantren*, in terms of developing the learning materials within the curriculum, does not only require students to study the old Islamic teaching books, but it has to develop learning materials in the form of a more comprehensive student-centered learning curriculum.

Along with the advanced development, the system in providing education and teaching in several Islamic boarding schools has changed. This change is affected by the development of education in Indonesia as a whole as well as the people's preference within the nearby area of the *pesantren* itself, such as granting a verified diploma recognized by the government.

However, some other Islamic boarding schools still maintain their education and teaching system, such as upholding the non-classical system with no certificates or diplomas granted.

Although the education and the teaching system of Islamic boarding schools have undergone various changes due to people's preferences, the characteristics of *pesantren* are always evident in these educational institutions. The characteristics of the Islamic boarding school are as follows: having *kiai* who teaches and educates *santri*, having *santri* learning from the *kiai*, having a mosque or prayer room, having dormitory where *santri* live, and there is a teaching and learning activities of classical Islamic books.

These characteristics are a symbol of an Islamic boarding school's legitimacy. Therefore, when those five characteristics are not around, then the legitimacy of the *pesantren* itself is questionable. Dhofier said that the prominence on Islamic boarding schools' resolution is to develop individual educational characteristics oriented towards self-employment and social employment. The students are taught according to their abilities and limits. Thus, there are some basic principles known; thorough and continuous learning. *Santri* who are considered to have intelligence and exceptional capacities than others, will be given special attention and are always encouraged to continue to develop themselves and receive adequate personal lessons.

As a result, in the education and the teaching system within Islamic boarding schools, some classifications are applied. It involves the classical system where it can be found classes considered as levels, and some other Islamic boarding schools do not use any classes as levels (non-classical). Moreover, the exclusivity of *pesantren*, which is almost missing in other educational institutions, is the yellow book's learning models (lit: *Kitab Kuning*, conventional books containing various Islamic teachings written by prominent figures in Arabic).

In the Middle East, the yellow book is called '*al-kutubul qadimah*' as a counterpart to '*al-kutubul asriyah*'. *Al-kutubul asriyah* are newly written books that have been modified from classical Islamic books in their physical form, systematics writing, methodology, discussion, and the author. For example, the paper used is

no longer yellow, but white. It has been given a syakal, and has been neatly bound and the contents have been adapted to empirical and contemporary studies.

Both in quality and quantity, the yellow books in Indonesia are experiencing rapid development. According to Nasuha, the Javanese and Madurese Islamic boarding schools initially contained around 54 titles of the yellow book. However, at the end of the 20th century, Bruinessen suggested, as quoted by Nasuha, that the yellow book circulating in Java and Madura had reached 900 titles. These titles cover various scientific fields, both religious and the general subject of sciences. Nevertheless, most of the yellow books contain religious knowledge, such as Tafsir, Hadith, Fiqh, Usul Fiqh, Tawhid, Akhlak/Sufism, and Balaghah. Most of this religious knowledge are taught in Islamic boarding schools referred to the relevant yellow books. For example, the subject of Tafsir can refer to the books of Tafsir Jalalain, Munir's Tafsir, and Ibn Kathir's Tafsir. For the subject of hadith, it can refer to the books of Bulughul Maram and Riyadlus Shalihin. However, not all of the yellow books are studied in Islamic boarding schools. Like the book of Tafsir mentioned previously, in certain cases they may only study the book of Tafsir Jalalain or the book of Tafsir Munir. Likewise, for the subject of hadith, they may only study the book of Bulughul Maram or Riyadlus Shalihin. All of this detail depends on the approval and aspiration of the kiai as the teaching and learning activities of the yellow book in Islamic boarding schools is regulated by the kiai himself.

The teaching and learning activities of the yellow book in Islamic boarding schools are directly carried out by kiai. It is usually done through the sorogan and bandongan or weton methods. This method has been used since the establishment of the Islamic boarding school up until today. In some salaf Islamic boarding schools, this method is still preserved for it is still considered to be relevant to effectively teach the yellow book. As for the kholaf Islamic boarding school, they have used other methods, such as mudzakarah (discussion), muraja'ah, muhawarah, and delivered classically.

The weton and sorogan methods for the yellow book learning activities has been retained since the first Islamic boarding school was established in 1911. This Bawani's research results are

distinct to Mudatsir's findings in several pesantren in the Kajen Pati area, Central Java. Based on Mudatsir's research, the yellow book learning was carried out using the sorogan, weton, or bandongan methods. In addition, it also uses the muraja'ah (memorization) and mudzakarah (discussion) methods.

Within the thinking construction above, the researcher then investigated such matters and found interesting facts related to these two research objects. At the Roudotul Ulum Islamic Boarding School, Sumber Wringin, digital-based learning has not been initiated yet. According to the principal at the pesantren, digital transformation using information technology is not yet needed for almost all the learning material is based on the yellow book and textbooks arranged at the Islamic boarding school. Moreover, this pesantren also prohibits its students from using any gadgets such as mobile phones and other digital devices. Furthermore, students at this Islamic boarding school are required to live in the pesantren fully. Even if the students are locales, they need to live within the Raodulutul Ulum Sumber Wringin Islamic boarding school. In other words, they are required to stay in boarding schools or live in pesantren. Thus, learning continues to be carried out classically and in person with the kiai or with the teacher.

In contrast to the Darus Sholah Islamic Boarding School, as an educational institution with formal boarding school-based institutions, it has implemented digital learning methods abiding by the times. As stated by the principal of Darus Sholah, there is some kind of convenience in providing the learning process that combines various teaching methods, models, and learning styles. It provides various alternatives in the form of interactional association between the facilitator and the person being taught. It is similar to Blended learning, where it uses a combination of direct teaching (face-to-face) and online teaching. Digital-based learning media endeavors innovation in the field of education to keep running.

#### Implementation of Digital-Based Learning in Islamic Boarding Schools

A new era driven by a revolution within information-communication technology is just around the corner. The development of the



digital-based instrument is not only will affect people's habit, but also change their behavior and practices. This digitalization era, when information and communication are proliferating, needs to be taken seriously, especially within education. It needs to be aware of students' needs to face and confront this movement. In other words, the education system applied today must provide the students with life skills for the next ten to twenty years. Moreover, it must also be able to predict and prepare what kind of skills students must have to live in the future. At this point, the system education implemented must be able to adapt to the rapid developments within information-communication technology by initiating digital based learning system.

The School Digitalization Program is a form of digital-based learning innovation that begins by preparing a platform in the form of a digital portal or program named "Rumah Belajar" as an official and free digital platform from the Ministry of Education and Culture to the public. Later, after the supporting facilities and infrastructure are evenly distributed within schools in Indonesia, the platform can be accessed by all schools in Indonesia.

In this particular case, it is not much different from the learning activities carried out in Islamic boarding schools. In this changing era where everything can be performed digitally, Islamic boarding schools inevitably have to keep up and apply digital-based learning methods, especially during the COVID-19 pandemic. The learning system carried out during this pandemic is digital-based learning. A digital-based learning system, often called as e-Learning, is a form of learning activities done online. This can be done interactively with video calls, or by providing digital learning material. Having implemented such learning system, learning can be done remotely.

Likewise, students can also access the teaching materials anywhere and anytime. The benefit of digital-based learning is that it is an effective, fast, and credible communication medium for delivering e-learning materials from teachers. Second, it covers a large area and can be accessed anytime and anywhere. Thus, this digital-based learning can be accessed from any location globally. This digital-based learning also eliminates the time and place restrictions with the traditional classroom characteristics by

using online communication instruments such as email and online discussions where students can access it 24 hours a day. Third, encouraging municipal communication where learning is seen as a social interaction. Students can learn to exchange information with each other. Real time and non-real time interactions can be created. Fourth, it can improve students' learning through the internet which any kind of interaction can be done to be more focussed on providing education/training programs appropriately. Learners can access various virtual libraries around the world and use them to explore as well as to increase understanding of the teaching materials given. Teachers can immediately add relevant references to the learning materials through various sources to broaden students' knowledge of the learning materials themselves.

Meanwhile, the advantage of using blended learning as a combination of direct teaching (face-to-face) and online teaching is the interaction between teachers and students. The teaching and learning activities can be done online or face-to-face.

This is not much different from what is happening in pesantren. By looking at the changes as described above, the Roudotul Ulum Sumberwringin Islamic Boarding School and Darus Sholah Islamic Boarding School also have a point of urgency to implement digital-based learning. As the researchers found that these two Islamic boarding schools had a learning system that had been established from the beginning. When the Roudotul Ulum Islamic Boarding School uses the sorogan and bandongan learning system, the Darus Sholah Islamic Boarding School uses a modern learning system by utilizing information technology. The effective and efficient learning system is needed in Islamic boarding schools. However, the teaching models and traditions developed within Islamic boarding schools have been established and deeply rooted for a long time, so any kind of change in this aspect will be done gradually with performing any appropriate adjustment within the change itself.

#### A. The Ideal Pattern of Digital-Based Learning in Islamic Boarding Schools

Globalization and modernization must be at hand to be fully controlled by the successor

cadres of pesantren. Advances in science and technology must be handled wisely without being antipathy. However, in this sense, pesantren's traditions and teachings must be upheld no matter what. For this reason, the successors of the pesantren must be able to find innovation and improvisation to anticipate the progress of the current era. The ideal principles and patterns that can be developed within the learning activities in Islamic boarding schools are:

a) Al muhafadzatu 'ala qadiim ash-sholih wal akhdu bil jadiid al ashlach which means maintaining good old traditions, and seize on new and better things. Various kinds of traditions and customs that have been passed down for hundreds of years in Islamic boarding schools should be upheld, practiced, and maintained. At the same time, it strives for various innovations that of course, holding the same ground with religious decree.

b) Dar'ul mafaasid muqoddamun 'alaljalbil mashoolih which means evading the negative impact of something is much better than hoping to get benefits. Hence, the innovations and improvisations implemented are still carefully preferred and controlled.

## Conclusion

Islamic boarding school institutions experience a shift in roles and functions according to the situation and conditions of the social life within the community. This shift indirectly creates diversity in the Islamic boarding school education system. At Roudotul Ulum Islamic Boarding School Sumber Wringin, digital-based learning has not been established yet. Digital transformation using information technology is not yet needed because almost all learning materials are based on the yellow books and textbooks that have been prepared in Islamic boarding schools. Thus, learning continues to be carried out classically and in face-to-face learning with the kiai or with the teacher. Contrary, Darus Sholah Islamic Boarding School, as a boarding school that has a formal boarding school-based school, has implemented digital learning methods abiding by the current times. As stated by the principal of Darus Sholah, there is some kind of convenience in providing the learning process that combines various teaching methods, models, and learning

styles. It provides various alternatives in the form of interactional association between the facilitator and the person being taught. It is similar to Blended learning, where it uses a combination of direct teaching (face-to-face) and online teaching. Digital-based learning media endeavors innovation in the field of education to keep running.

The urgency of implementing digital-based learning in Islamic boarding schools has shared a common ground. In this changing era where everything can be done digitally, Islamic boarding schools inevitably have to keep up and apply digital-based learning methods, especially during the COVID-19 pandemic. The learning system carried out during this pandemic is digital-based learning. A digital-based learning system, often called as e-Learning, is a form of learning activities done online. This can be done interactively with video calls, or by providing digital learning material. Having implemented such learning system, learning can be done remotely.

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