

THE UTILIZATION OF IT IN SALAF ISLAMIC BOARDING SCHOOL EDUCATION SYSTEM AT 4.0 ERA (Case Study of *Salaf* Islamic Boarding School of Lirboyo and Al Falah Ploso)

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ABSTRAK

Perubahan adaptif dan responsif era 4.0 pada pondok *Pesantren Salaf* diperlukan untuk menjaga kelestarian pondok *Pesantren Salaf* dengan menyiapkan *Santri* untuk mampu beradaptasi dan bersaing di kedepannya. Tulisan ini bertujuan untuk membuka sudut pandang dari para pengasuh, pewaris, *Santri* pondok *Pesantren* dan juga masyarakat atas perlunya pemanfaatan TI di pondok *Pesantren Salaf*. Tulisan ini menggunakan pendekatan deskriptif kualitatif dengan pendekatan studi naskah dan studi lapangan. Ditemukan bahwa Pondok *Pesantren* Lirboyo dan Ploso saat ini sudah adaptif dan responsif terhadap TI yakni dengan adanya bukti penggunaan medsos untuk memperkenalkan lembaga pendidikan Lirboyo dan Ploso, penggunaan media sosial untuk dakwah Islam, publikasi kegiatan belajar, kegiatan ikatan alumni dan kegiatan bisnis. Media sosial yang digunakan untuk dakwah agama Islam yakni Youtube, Facebook dan Instagram yakni berupa rekaman ceramah agama dari "Kyai", "Ning" dan "Gus". Namun demikian, penggunaan handphone *Santri* Lirboyo maupun Ploso untuk semua jenjang masih terbatas pada pengurus untuk kebutuhan komunikasi, kecuali pondok *Pesantren* Darussalam Lirboyo, segmen *Santri* khusus pendidikan tinggi, telah memperbolehkan penggunaan HP dan Laptop pada jam-jam tertentu.

ABSTRACT

The adaptive and responsive changes at 4.0 era in *Salaf* Islamic boarding schools are required to maintain the sustainability of *Salaf* Islamic boarding schools by preparing its students to be able to adapt and compete in the future life. Therefore, this paper aims to open the perspective of the caregivers, successors, students of Islamic boarding schools, also the society on the need for the use of IT in *Salaf* Islamic boarding schools. This paper uses a qualitative descriptive approach with library research and field research. It was found that *Salaf* Islamic boarding school of Lirboyo and Ploso are currently adaptive and responsive to IT, with evidence of the use of social media for introducing their educational institutions, Islamic *da'wah*, publishing the learning activities, alumni associations and business activities. The social media used for Islamic *da'wah* are Youtube, Facebook, and Instagram in the form of recordings of lectures from the leader of *Islamic dormitory* ("Kyai"), his daughter ("Ning") and his son ("Gus"). Nevertheless, the use of cellphones for both Lirboyo and Ploso students for all levels are still largely restricted to administrators for communication needs, except Darussalam Lirboyo, which is segmented for higher education, has allowed the use of cell Phones and laptops at specific hours.

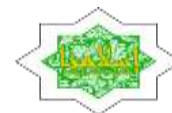
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Introduction

Limiting the use of Information Technology (IT) for learning in Islamic boarding schools today can be said to be like cultivating fish in ponds without water media, they will die because they cannot survive. We can analogize this parable to the current boarding school students who are limited to accessing information technology in this 4.0 era.¹ When the world has been developing modern information technology in all aspects of science, many Islamic boarding school students are still stuttering or untechnical in using IT. Moreover, IT today has developed the metaverse and other advanced technological features that facilitate human life, starting from efforts to facilitate learning, fulfilling life needs, fulfilling the economic side of buying and selling online, facilitating work needs, and even recreational needs. In doing so, learning IT even for Islamic boarding school students is unavoidable in today's life.

On the other hand, Islamic boarding schools have been trying to preserve moral purity in the midst of the current wave of modern IT development. As it has been known for a long time that Islamic boarding schools or known well as "*Pesantren*"² are places that are trusted as a place to increase faith and piety and noble character, which Growing and developing in society with its uniqueness has contributed significantly in realizing Islam that is *rahmatan lil'alam* by giving birth to people of faith who have character, love the homeland and progressive, and are proven to have a real role both in the movement and struggle for independence and national development within the framework of The Unitary State of the Republic of Indonesia.³

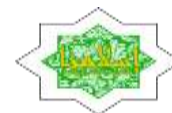
Moreover, as it is well known among internal Muslims, *Pesantren* is considered as a role model of education capable of producing a civilized society.⁴ This is in line with Martin van quoted by Ahmad Barizi that *Pesntren* is an educational institution that always interprets the great tradition

¹ Anis Humaidi, "Bargaining *Pesantren* Di Era Revolusi Industri 4.0," *Prosiding Nasional 2* (December 19, 2019): 255-68, <http://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/view/26>.

² Islamic boarding schools according to Law no.18 of 2019 article 1 namely Islamic boarding schools, Dayah, Surau, meunasah or other designations which are referred to as Islamic boarding schools hereinafter are Islamic boarding schools which are based institutions and are established by individuals, foundations, community organizations and instill faith and devotion to the people of Allah SWT, cultivating noble character and upholding Islamic teachings *rahmatan lil'alam* which reflects humility, tolerance... within the framework of the unitary state of the Republic of Indonesia".

³ "UU No. 18 Tahun 2019 Tentang *Pesantren* [JDIH BPK RI]," accessed June 2, 2022, <https://peraturan.bpk.go.id/Home/Details/122743/uu-no-18-tahun-2019>.

⁴ Mahfud Mahfud, "TRANSFORMASI PENDIDIKAN PONDOK PESANTREN HASAN JUFRI SANGKAPURA BAWEAN GRESIK," *Didaktika Religia 2* (January 24, 2013), <https://doi.org/10.30762/didaktika.v2i1.135>.



or known as *akhlaq al-karimah*.⁵ Also Zamakhsyari Dhofier who even defines *Pesantren* as a traditional Islamic educational institution to study, understand, appreciate and practice religious teachings by emphasizing the importance of religious morals as guidelines for daily behavior.⁶ So maintaining the preservation of moral purity is a priority and is non-negotiable. And one way that is trusted by some Islamic boarding school caregivers in maintaining the moral purity of students is to limit the use of IT in the Islamic boarding school environment. IT is a combined technology between communication technology and computer technology, including the equipment (software and hardware).⁷

Quoting from Gus Dur's term, *Pesantren* is a distinctive 'sub culture', which is currently in the midst of a modernization condition. Taking the choice to survive in traditional conditions will cause him to be left far behind from civilization. So, like it or not, *Pesantren* must respond wisely to these advances. One of them is that IT progress must be a medium to maximize the potential of students in developing the knowledge they have. Thus, *Santri* as a product of *Pesantren* must learn new things, especially technology. Because, today's students should not only be students who are good at reading Islamic Classical Books or well known as "*Kitab Kuning*"⁸, but are technologically stuttering. Nor are they those who only understand the knowledge of the *Salaf* scholars without knowing the knowledge of the *kholaf* scholars. Good students are students who have to follow social demands. They must understand reality, understand the current situation, and be able to solve social problems with a wise attitude and based on the right law, without being separated from the traditions held by previous scholars.

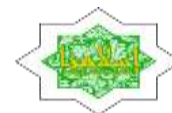
Currently, Islamic boarding schools or "*Pesantren*" have been registered as non-formal educational institutions which have legally been included in the National Education system. Even now there is a law that specifically discusses *Pesantren*, namely the *Pesantren* Law no 18 of 2019. In its development, Islamic boarding schools have undergone many changes and shifts, such as those that were previously only considered as traditional education, now have developed

⁵ Ahmad Barizi, *Pendidikan Integratif: Akar Tradisi Dan Integrasi Keilmuan Pendidikan Islam* (Malang: UIN-Maliki Press, 2011), p. 69. <http://repository.uin-malang.ac.id/1229/>.

⁶ Mastuhu, "Dinamika Sistem Pendidikan *Pesantren* Suatu Kajian Tentang Unsur dan Nilai Sistem Pendidikan *Pesantren*," 1989, <http://repository.ipb.ac.id/handle/123456789/1007>.

⁷ Abdul Muin, "Pemanfaatan Teknologi Informasi Di *Pesantren*," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, August 1, 2011, <https://doi.org/10.32729/edukasi.v9i1.281>.

⁸ The Yellow Book according to "Law No. 18 of 2019 Concerning Islamic Boarding Schools are Arabic Islamic books or other language Islamic books which are references to the Islamic scientific tradition in Islamic boarding schools.



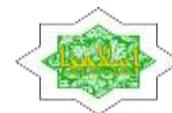
into modern educational institutions which use modern curricula, and some even use international languages as the language of instruction. His certificate has also been recognized based on Law No. 18 of 2019. Even now it is strengthened by the Presidential Regulation No. 82 of 2021 concerning the Funding for the Implementation of Islamic Boarding Schools, in which in this Presidential Decree, Islamic Boarding Schools are entitled to receive education funds from the government.

In general, there are two types of Islamic Boarding School, namely *Salaf* and *khalaf*. *Khalaf* Islamic boarding schools are modern Islamic boarding schools that have been cooperative towards the development of scientific and technological advances. This type of Islamic boarding school has opened public schools such as the Tebuireng and Rejoso Islamic boarding schools in Jombang which have opened junior high schools, high schools and universities but still maintain the teaching of the Islamic classical books, namely “Kitab Kuning”, while the *Salaf* Islamic Boarding School is a boarding school that still adheres to the old teaching system which emphasizes the teaching of Islamic classical books as the core of its education.⁹ Here the Lirboyo and Ploso Islamic Boarding Schools are the embodiment of the *Salaf* Islamic Boarding School which will be the object of discussion in this paper, even though currently Lirboyo and Ploso have also opened public schools as an adaptive and responsive form to the needs of today's modern society.

Talking about adaptive need is in accordance with the functional structural theory initiated by Talcott Parsons which states that in order for a social organization system to survive, the system must have 4 things, namely: adaptation, the system must adapt to the environment and adapt the environment to the needs; goal attainment (has a goal), ie a system must define and achieve its main goals; integration (integration), namely a system must regulate the relationship between the parts that are its components; and latency (pattern maintenance), ie a system must equip, maintain and improve, the cultural patterns that create and sustain motivation.¹⁰ So indeed to survive with the changing times, Islamic boarding schools must be adaptive to changing times in the 4.0 technology era.

⁹ Muhammad Jamaluddin, “METAMORFOSIS PESANTREN DI ERA GLOBALISASI,” *Karsa: Journal of Social and Islamic Culture*, July 10, 2012, 127–39, <https://doi.org/10.19105/karsa.v20i1.57>.

¹⁰ Ahmad Royani, “Eksistensi Pendidikan Pesantren dalam Arus Perubahan,” *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 16, no. 2 (November 22, 2018): 375–92, <https://doi.org/10.21154/cendekia.v16i2.1242>.



Actually, Lirboyo and Ploso have made small adaptive changes in using IT.¹¹ And this is also followed by Ploso. This is evidenced by the existence of several recordings of teaching conducted by Lirboyo and Ploso caregivers which have been uploaded using IT, such as lectures by Gus Kausar from Ploso on social media IG and FB as well as Youtube and lives recitation for FB Lirboyo caregivers, KH Anwar Mansur and several studies from elder Lirboyo about the study of women's *Fiqh* on FB and IG. However, this adaptive attitude is not matched by freedom of access to information technology for students, on the grounds of maintaining moral purity. Restrictions on the use of IT for students are still being carried out today. Only nannies and teacher councils are allowed.

Indeed, currently there are several modern Islamic boarding schools use Information Technology as one of their learning approaches, even there are Islamic boarding schools that established themselves as "cyber *Pesantren*". However, there are only a few numbers of Islamic boarding schools that allow access to IT, because there are still worries about the negative effects of IT. Moreover, in fact, some parents put their children into boarding schools intending to break the dependence on using IT technology like smartphones which have become the "negative and addictive lifestyle" of children in the era of 4.0.

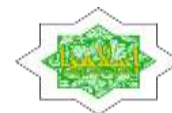
But actually, the wise use of IT can bring tremendous benefits for the advancement of Islamic education today. With technology: 1) Islamic religious *da'wah* from trusted Islamic boarding schools can be done easily, which is currently classified as a lot of *da'wah* which is still mostly controlled by non-Islamic boarding schools trusted,¹² 2) The economy can be easily developed and controlled,¹³ 3) By using technology as a learning medium, teaching becomes lighter and easier, and information and quotation references can be easily obtained.¹⁴ Even the Islamic classical books can be changed in digital form along with the development of learning, 4) Students' learning activity in Islamic boarding schools can be documented and also the results of their religious discussions so that they can be seen and accessed by the wider community, 5)

¹¹ Anis Humaidi, "Transformasi Sistem Pendidikan *Pesantren* Dari *Pesantren Salaf* Ke Terpadu: Studi Kasus Pondok *Pesantren Salafiy* Terpadu Ar-Risalah Lirboyo," *Didaktika Religia* 1, no. 1 (June 23, 2013), <https://doi.org/10.30762/didaktika.v1i1.115>.

¹² Hj Muliaty Amin, "Information Technology (It) dan Urgensinya Sebagai Media Dakwah Era Kontemporer," *Jurnal Dakwah Tabligh* 14, no. 2 (2013): 183-92, <https://doi.org/10.24252/jdt.v14i2.326>.

¹³ Lalu Haqqulyakin Mulyawan, "Peningkatan Ekonomi Berbasis *Pesantren*: Studi Kasus Pondok *Pesantren Darul Abidin Nahdlatul Wathan Lombok Timur*," *MUSLIMPRENEUR : Jurnal Ekonomi Dan Kajian Keislaman* 3, no. 1 (January 2, 2023): 38-50.

¹⁴ Muin, "Pemanfaatan Teknologi Informasi Di *Pesantren*."



The findings and ideas of Islamic boarding school students as well as their intellectual treasures can be documented and perpetuated. Indeed, the perspective on the use of IT needs to be slightly changed for the greater benefit of the progress of Muslims.

With the many positive things that can be taken from the use of IT among Islamic boarding school students to maximize Islamic preaching, the economics of students, and the improvement of learning media to welcome a more advanced era ahead, the author hopes a lot to be able to contribute to changing the paradigm of IT restrictions. Among the current Islamic Boarding Schools, especially Islamic Boarding Schools with traditional *Salaf*, are currently using IT media as a medium for developing their learning to develop the potential of students and the community.

Finally, there are some questions that are asked in this paper, namely, first, is the *Salaf* Islamic boarding school still relevant, in this case represented by Lirboyo and Ploso, staying away from IT as a learning media for students in this 4.0 era?; Secondly, can Lirboyo and Ploso Islamic Boarding Schools currently be able to answer the challenges of the future by equipping students with life and soft skills in IT?; the last, can the Islamic Boarding Schools maximize the potential in using IT for Islamic *da'wah* as the main media, improving the economy of students and improving learning outcomes in the form of IT results?.

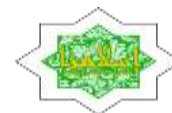
This paper uses a qualitative descriptive approach with a script study approach and a field study. This paper discusses a lot about the use of IT in Lirboyo and Ploso *Salaf* Islamic Boarding Schools. Then the main sources of this paper are field data in the form of observations, interviews, analysis of web links and social media from Islamic boarding schools Lirboyo and Ploso, and several documents in the form of the *Pesantren* law. Then also taking secondary sources from several journals related to the development of IT use in Islamic boarding schools.

Results and Discussion

IT Concepts in Education

William & Sawyer (Abdul Kadir & Terra CH, 2003), defines information technology as a technology that combines computers with high-speed communication lines, which carry data, voice, and video.¹⁵ Here IT consists of two main components, namely computer technology and

¹⁵ M. Husaini, "PEMANFAATAN TEKNOLOGI INFORMASI DALAM BIDANG PENDIDIKAN (E-education)," *MIKROTIK: Jurnal Manajemen Informatika* 2, no. 1 (March 29, 2017), <https://ojs.ummetro.ac.id/index.php/mikrotik/article/view/314>.



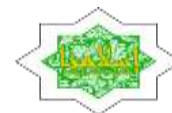
communication technology. IT is simply defined as: 1) computer-related technology, 2) a set of tools that help perform information tasks related to the processing of activity, 3) communication technology for storing and transmitting information, 4) technology that connects computers with communication lines. high-speed ones that carry voice and video data.¹⁶ In short, IT can be defined as a technology tool for processing data, transferring data from one device to another, manipulating and processing information.

In the world of education, IT has a vital role in the education sector, namely:¹⁷

- 1) IT as expertise and competence, namely the use of IT must be proportional or IT can enter all levels of society but following with their respective portions;
- 2) IT as a learning infrastructure, namely the availability of learning materials in digital format, the network is a school so that learning can be reached anywhere and anytime;
- 3) IT as a source of learning materials. This is related to books and learning materials that are updated continuously using technology. Because without technology, up-to-date learning takes a long time. With IT as a source of learning, knowledge can develop rapidly, great teachers can be spread all over the world, books and teaching materials can be updated continuously, innovation requires collaborative thinking and without technology, up-to-date learning requires a long time;
- 4) IT as a learning tool and facility. IT helps the learning process example, in conveying information, by using multimedia facilities, information quickly reaches students more accurately, students are more motivated to learn and explore their knowledge more broadly. IT makes the delivery of knowledge consider the real-world context, provides illustrations of various scientific phenomena to accelerate the absorption of teaching materials, students can explore their knowledge more broadly and independently, knowledge acquisition can come from student and teacher interactions and the ratio between teachers and students so that determine the process of providing facilities;
- 5) IT as a supporter of learning management. It is because, basically each individual needs continuous learning support every day, interactive transactions and

¹⁶ Muin, "Pemanfaatan Teknologi Informasi Di Pesantren."

¹⁷ Haris Budiman, "Peran Teknologi Informasi Dan Komunikasi Dalam Pendidikan," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (December 12, 2017): 31, <https://doi.org/10.24042/atjpi.v8i1.2095>.



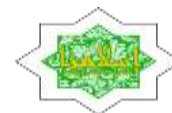
interactions between stakeholders require strong back-office management, service quality in administrative control is gradually improved, and people are a valuable resource;

- 6) IT as a decision support system. In making decisions, each individual has their own reasons. Therefore, information is needed based on the facts that exist in making a decision. In this case, each individual has their own character and talent in learning, teachers increase their competence in various fields of science, and the profile of educational institutions is known by the government.

According to Ira Arnita (2005) the benefits of information technology applications for the world of education and science are:

- 1) Distributed knowledge, means that knowledge will no longer be centralized in formal educational institutions but will be distributed in all corners of the world.
- 2) Resource sharing.
- 3) Collective wisdom. In this case, the teacher does not have an answer for everything. The teacher becomes a mediator, the group becomes important in building knowledge. Therefore, learning-based (learning) is more prominent than teaching-based (teaching).
- 4) Training for trainers (training) is very important to maintain the ability of teachers or lecturers as mediators in the world of education (*tri dharma* of higher education), namely: education, research, and community service.
- 5) Society and the professional world will ultimately provide an assessment (audit and accreditation) of a person's ability.
- 6) The process of cultural transformation. A weak and passive culture will be influenced by a strong and aggressive culture, high reading habits, the ability to absorb a lot of knowledge and knowledge quickly, open various innovations, and even always try to find new things, a world view that has local, national and national dimensions. universal, able to predict and plan for the future, technology that is constantly evolving and being used.

As discussed above, there are many benefits of using IT. One of them is the latest IT developments that have proven to be helpful in the existence of an e-learning learning system during the Covid-19 pandemic in 2020-2022. All lines of education during the pandemic were



forced to switch to using IT-based learning. With IT, both face and non-face-to-face education can still be carried out at that time, namely using the e-learning learning system. The negative thing about IT that is most at risk for students is the moral degradation of IT users if used unwisely. In doing so, IT has more positive value for learning purposes.

Meanwhile, according to Brunner quoted by Muin (2011), learning will provide a pleasant atmosphere (joyful learning) if it is presented with audiovisual IT media related to interests, talents, potential, student hobbies, and student acceptance of the material being studied will be useful in the future (contextual) because students feel they have gained valuable skills to deal with life. Here it can be said that the use of IT with the concept of joyful learning for learning will be very meaningful because IT can be very helpful in teaching students the contextual materials they need in the future.

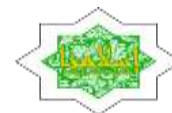
According to Horoen, 4 stages of IT development can be carried out by Islamic boarding schools, namely 1) the emerging phase, namely the phase where all education personnel, in this case, Islamic boarding school residents, pay attention to IT. This is indicated by the need for performance support in administration, 2) the applying phase, which is the phase where educational people start learning to use IT. Here improving the quality of learning from traditional to IT is considered a necessity, 3) Infusing phase, namely the phase where education personnel knows how and when to use IT in learning. This is marked by the availability of IT learning facilities for students, 4) the Transforming phase, namely the phase where Islamic boarding school residents can use IT well in learning. The indicator is simple, namely when students can do learning tasks with IT.¹⁸

With the various benefits of IT for the needs of developing the world of education, Islamic boarding schools should be able to adapt so that they can improve the quality of Islamic boarding school learning to disseminate Islamic boarding school branding in this case especially *Salaf* Islamic Boarding Schools so that they are better known, more advanced and provide more benefits to the wider community in the current era.

Islamic Boarding School Between Moral Purity and the Need for IT Media for Learning

Pesantrens are required to accept the logic of change, apart from having to stick to the tradition of preserving the Islamic classical books or well known as “*Kitab Kuning*” without being

¹⁸ Muin.



traditional and old-fashioned. Islamic boarding schools must develop adaptively and innovatively according to the times. Today, with the support of the global era, IT has become an amazing instrument in the massive dissemination of information. Currently and in the future, Islamic boarding schools and their education have big challenges, namely the rapid impact of information technology, both positive and negative. This challenge must be considered and responded to adequately and proportionately. The positive needs to be developed and the negative must be eliminated.¹⁹

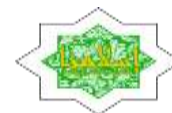
Lirboyo and Ploso, both of are *Salaf* Islamic Boarding Schools, have now claimed to be Islamic boarding schools that are adaptive to the times. In fact, many IT-related innovations have been carried out by administrators and clerics and caregivers as well as families in the "Gus" and "Ning" Islamic boarding schools as has been widely circulated in the mass media, namely live online recitations through social media such as Facebook (FB), Instagram (IG), YouTube and even podcasts.²⁰ The social media has a fantastic number of followers with various profile account names.

As for the Lirboyo Islamic boarding school, on Facebook it has various account names ranging from online recitation groups, alumni groups, *Santri* groups, both private groups and public groups, namely Lirboyo republic *Santri* (86 thousand members), Lirboyo *Santri* (27 thousand members), Lirboyo Connection (23 thousand members), Ma'had Aly Lirboyo Kediri (5.4 thousand members) and Al Mahrusiyah Lirboyo lovers (5.3 thousand members). And several Fanpage pages, namely *Pondok Pesantren* Lirboyo Kediri, East Java (30 thousand likes), HMQ Lirboyo Kediri, East Java (30 thousand likes), Serambi Lirboyo (233 thousand) and Lirboyo merchandise (1,812 followers).²¹

¹⁹ Nur Syam, *Pendidikan Islam Kontemporer Perspektif Sosiologi Transendental*, 2019. P. 512.

²⁰ Evi Fitriana and Muhamad Khoiri Ridlwan, "NGAJI ONLINE: Transformasi Ngaji Kitab Di Media Sosial," *ASANKA : Journal of Social Science and Education* 2, no. 2 (September 30, 2021): 203–20, <https://doi.org/10.21154/asanka.v2i2.3238>. Gus, according to sources taken from <https://id.wikipedia.org/>, is a Javanese title that is popular among students at Islamic boarding schools and traditional communities, especially on the island of Java. According to KBBI, "gus" is a nickname for men. This title means "good, handsome, or clever." The variant can be agus for the title of son or male family of a *Kyai* who is not yet enough to be called a *Kyai* or as a call of intimacy and a form of respect. Apart from being a biological son, Gus can also be pinned on *Kyai's* son-in-law. *Kyai's* son-in-law will be called gus even though he does not have a *Kyai's* lineage. While Ning is a designation or title for the descendants of *Kyai* for women. this title is a sign that someone has a tough task, this is in accordance with the philosophy of the word 'Ning' itself which comes from the Javanese sentence '*beningno ati*' which means clear the heart, a person with such a title should be able to clear the heart so that it becomes a good example for followers in this case can be said as students. The *dhalem* family is the family of the *Kyai*.

²¹ See official account at <https://id-id.facebook.com/pondoklirboyo/>, <https://id-id.facebook.com/pondokalfalahploso/>

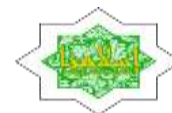


Then, on IG social media ²² there are various names of Lirboyo accounts, including Pondok Lirboyo (official account), serambi lirboyo, ppmqlirboyo, limoofficial_lirboyo, elmahrusy.media dan pphy_lirboyo, mahadalylirboyo, lirboyoarrisalah, asSalafilirboyo, darsalirboyo, hmslirboyo, ittihadhirboyo, pphmlirboyopapar, lirboyocabang_trenggalek, autadilirboyo, lirboyostore, gasmi.lirboyo.pusat, pp.alihsah_lirboyo, assalamah_lirboyo, lawangsongolirboyo, pon.pes_lirboyo_cab.pagung, alyaquby.id, p3tq_lirboyo_kediri, Pesantrenlirboyo, lirboyo, Santri.lirboyo (himasal lirboyo), arrisalah lirboyo, lirboyocabang_majalengka, so on. The accounts start from the Islamic boarding school account in Lirboyo, the alumni association account, and even the Lirboyo bussiness unit account. This shows that social media outside of the alumni students and Lirboyo administrators have been adaptive to the development of the IT era.

But what's interesting about the official IG of Pondok Lirboyo is that with 1001 posts it is only followed by 326 thousand followers. This shows that even though the official IG is only a few who have access to subscribe, waiting for information from the account when compared to the accounts of politicians and artists who have millions of followers. Meanwhile, Serambi Lirboyo posted quite many posts, namely as many as 2,139 posts with 380 thousand followers which contained announcement content and knowledge symbols as well as *Santri* activities. In the Serambi Lirboyo account, the contents of each dormitory in Lirboyo are recorded, namely Mahad aly, PPMQ, AL Baqoroh, Al Mahrusiyah, MHM, Ar Risalah, Al Ihsan, Darussalam, HMA, HMS, DRSA, HMQ P3TQ, Muftadi-AAT, HMC, Pondok Induk, and PPHY.

Then, Pondok Ploso does not yet have a paid official account, but already has an official account, namely alfalalah_ploso, alfalahputri_ploso, queenalfalah.id, alfada.ploso, imappusat (ikatan alumni), alfalahploso, azzahirulfalah (PP Az Zahir Al falah ploso), albadru.falah (PP. Al Badrul Falah ploso), ppmq_ploso, alfalahdyf (PP. Nurul Falah Ploso). Here the official IG Alfalah account has 135 thousand followers with 568 posts. Then for Facebook accounts, namely *Santri* Ploso, a public group of 22 thousand members and Alumni of AL Falah Ploso Islamic Boarding School Kediri as many as 2.7 thousand members. The private group, *Santri* Ploso, has 20 thousand members. The Ploso fan page was not found. Thus, it can be concluded that the social media of the Ploso Islamic Boarding School is quite adaptive using social media IT.

²² See official account at <https://www.instagram.com/pondoklirboyo/>,
https://www.instagram.com/alfalah_ploso/



Then for the Pondok Lirboyo YouTube account, 110 thousand have subscribed by posting 538 videos. It contains the contents of the Lirboyo map, Islamic boarding school educational activities, recitations, celebrations, information, and other activities. Then there has also been a lot of content related to Lirboyo from outside the official account with the name Lirboyo which contains recordings of recitation activities. Then Ploso also has an official YouTube account with 111 thousand subscribers with 167 posts. Especially for Pondok Ploso, one of the caregivers, namely Gus Kautsar or HM Abdurrahman Al Kautsar, has become a famous preacher with many followers and lectures circulating on social media, both IG and Fb.

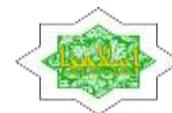
Furthermore, in terms of the use of IT in learning at Islamic boarding schools to maintain the moral purity of students, the use of IT is limited to the use of learning facilities in schools, namely multimedia learning and the use of labs in formal schools in Lirboyo and Ploso Islamic boarding schools. Queen Ploso has facilitated Islamic boarding school multimedia learning facilities with a computer lab for Islamic boarding school students inside the Islamic boarding school. However, due to a lack of facilities at their formal school, their computer facilities and internet network was transferred to Queen's formal education. Meanwhile, because Queen has a vocational school whose majors are 1) computer and network engineering and 2) multimedia, the students of the Queen Al Falah Ploso Islamic Boarding School have been given permission to bring laptops for study needs, but are limited to only during school hours. And the laptop is stored in the school²³ The granting of this access is a manifestation of the adaptation of the Ploso Islamic Boarding School to the needs of the era.

The Lirboyo boarding school which has allowed the use of cellphones and laptops is the Darussalam Lirboyo boarding school where the *Santri* segment is college students who are only allowed to study at IAIT Tribakti. The restrictions are only during the *Diniyah* activities, after that, after the *Diniyah*, it is allowed to use cellphones and laptops again. Then the hours of morning activities are also limited to the use of these cellphones and laptops.²⁴

Noted that, this *Pesantren* also has formal educational institutions such as Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) Al-Mahrusiyah as well as general educational institutions such as Elementary Schools (SD), Junior High Schools (SMP), and High Schools

²³ Zimam, *interview*, Sunday, 19 June 2022 at 15.14 at Queen Al Falah Ploso Islamic Boarding School.

²⁴ Hilda, *interview*, Sunday, 19 June 2022, at 14.10 at Darussalam Lirboyo Islamic Boarding School.



(SMA). ar-Risalah, also oversees a university, namely the Tribakti Islamic Institute (IAIT).²⁵ As for the facilities provided for special students of the Integrated *Salafi* Islamic Boarding School (PPST) Ar-Risalah Lirboyo, whose Islamic boarding school provides computer and multimedia lab facilities for Arrisalah Lirboyo Middle School and High School.

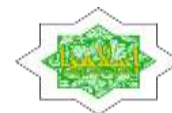
This also applies to Ploso, which has opened public education institutions, namely SMP, SMA, SMK and MTs Queen Al Falah Ploso. At Queen al Falah Ploso high school and junior high school, the boarding school provides computer and multimedia lab facilities at the school. Even in Queen there is a vocational school whose majors are Computer and Networks and a major in multimedia. Also in their schools, their offices are also equipped with computers and wifi. In doing so, from here it can be seen that even though it is only at the school level that has been adaptive to today's IT needs.

Then for the use of IT in the form of Hand Phones and Laptops by students in the Lirboyo and Ploso *Salaf* boarding schools, it is still only at the level of administrators or supervisors per room which is allowed and even then, for the communication needs of administrators with guardians of students and fellow administrators for coordination.²⁶ The teacher council has been given leeway in using IT but it is not used in classroom learning media. Learning still maintains the classical tradition of using blackboards and books along with manual writing utensils. So here it can be seen that the effort to preserve the morals of students is still an effort to keep students away from the influence of using cell phones and laptops.

Actually, now with the 2019 Islamic boarding school law, the government has given more attention to *Pesantren* in order to improve facilities and provide opportunities for Islamic boarding schools to further upgrade their students in IT literacy so that they are better prepared to face changing times and can master the people's economy. One example of this assistance is in the form of assistance in facilitating the establishment of a multimedia vocational school at Islamic boarding schools and a digipreneurship mentoring program from the Ministry of Tourism and Creative Economy at Islamic Boarding Schools to make students as candidates for digital creative industry entrepreneurs who are adaptive, creative and innovative which can

²⁵ Arif Rahman, "Dinamika Tradisi Pendidikan *Salaf Pesantren* Lirboyo Kediri Di Tengah Arus Modernisasi," *Jurnal Pendidikan Islam* 9, no. 1 (2019): 48-60, <https://www.ejournal.iaidalwa.ac.id/index.php/jpi/article/view/232>.

²⁶ Titah Ulfiandari, *interview*, Tuesday, 08 June 2022 at 13.35 at Mts Lirboyo Kediri.



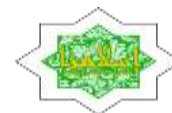
ultimately prosper students and Indonesian Islam in the future. And several other Islamic boarding schools' friendly programs, especially related to IT.

Of course, Lirboyo and Ploso *Salaf* Islamic Boarding School must take part in taking opportunities to increase students' competence in IT, because if Islamic Boarding Schools cannot take these opportunities to be applied to *Salaf* Islamic Boarding Schools, it will be a big loss because these opportunities can be controlled and used by Islamic Boarding School groups outside *Salaf*. This is where the need for adaptive and innovative IT for learning is important and is needed by Islamic boarding schools even for *Salaf* types such as Lirboyo and Ploso in order to increase the potential of the community. Of course, restrictions on the use of time, content or in the form of an agreement can technically be done in an effort to maintain the moral purity of Islamic boarding schools. Because giving what is needed is better than limiting without any solutions.

The Islamic Boarding Schools' Potentials on IT-Based Learning Centers: Digital Islamic Da'wah, Economic and Business Training For Students, And IT-Based Education Development

The world of Islamic boarding schools is often identified with stupidity, backwardness, and backwardness in the world of science and technology as well as IT so some people still doubt the potential that exists in Islamic boarding schools. Nowadays, many people think that Islamic boarding schools are technologically backward and unresponsive to technology. Even though not all of them, many Islamic boarding schools have been able to adapt, such as Lirboyo and Ploso Islamic Boarding Schools although they are still limited. Because nowadays, Islamic boarding school caregivers are starting to realize that digital literacy changes are really important for Islamic boarding schools. Indeed, more awareness is still needed regarding facilitating students to access IT more loosely to prepare *Santri* graduates who can lead the market and predict the digital era further.

Several great potentials can be developed at Islamic Boarding Schools related to IT-based learning, including a digital Islamic *da'wah* learning center, a digital economic and business training center for students, and a center for developing IT-based educational outcomes. Indeed, at this time some graduate students were previously not allowed to hold cellphones or laptops, but in fact, the practice of technology can and when they leave the cottage there are some who



have become digital subjects and proficient. If they were more literate and educated about IT the result would be much more capable, more sophisticated, more successful, and more qualified.

IT-based Islamic Da'wah Learning Center

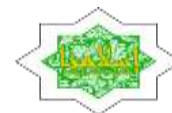
Pesantren can be said as a community that is not just a gathering place for students. The interaction between the *Kyai* (boarding school owner/manager) and the students (*Santri*) or between the students (*Santri*) and the teachers (*Ustad*) in *Pesantren* is a transaction of exchanging ideas and ideas. This is where the need for ICT to expand the scope of *Pesantren* as a medium of *da'wah*, exchanging ideas and ideas with the outside world who wants to make *Pesantren* a place of learning. The presentation of science in the digital version is quality across the ages without being obsolete. Technology helps keep science intact. Technology can be an intermediary (*wasilah*) to transform knowledge, traditions, and values of *Pesantren*. Islamic boarding schools need to take advantage of this technology to broaden the horizons of Islamic *da'wah* and scholarship and document the learning processes and outcomes of the traditional *Santri* style.

Educational institutions such as Lirboyo and Ploso have the potential to become vital kitchens capable of creating Muslim scholars who adhere to religion and can utilize IT as a means of propagating Islam. This is because Indonesia is a country with the largest number of Islamic boarding schools in the world.²⁷ And the two Islamic boarding schools, Lirboyo and Ploso, are Islamic boarding schools that have a large number of students, namely 34 thousand in Lirboyo and 18 thousand students in Ploso, a very large number.²⁸ Moreover, with the government's great attention to Islamic boarding schools currently, it is very possible for Lirboyo and Ploso *Salaf* Islamic boarding schools to create students who are adaptive to IT developments.

Then, in 2018, the Minister of Manpower M. Hanif Dhakiri held a community-based information and communication technology training program for Islamic boarding schools. This shows that *Pesantren* have been eyed to shift methods using the benefits of technology. With IT, Islamic boarding schools can popularize and promote the *da'wah* of students in the future. With solid religious studies of pure *Salaf* products then supported by *da'wah* learning using IT as well

²⁷ Munifah Munifah, "Antara Tradisi Dan Modernitas: Metamorfosis *Pesantren* Di Era Digital," *Prosiding Nasional 2* (December 18, 2019): 1-24.

²⁸ "Di Kediri, Ridwan Kamil Kunjungi *Santri* Asal Jabar Hingga Balapan Sepeda | Merdeka.Com," accessed January 18, 2023, <https://www.merdeka.com/peristiwa/di-kediri-ridwan-kamil-kunjungi-santri-asal-jabar-hingga-balapan-sepeda.html>.



as a touch of IT editing, Islamic boarding schools will produce cadres of Muslim scholars and scholars who can broadcast Islam innovatively and creatively so that it can touch all circles, especially the general public from the millennial generation and generation Z.

It is hoped that the results of the cadre of ulema from *Salaf* students who are proficient in IT, will produce modern, moderate clerics who can decorate the media, especially social media with Islamic religious symbols, exemplary, moral learning, jurisprudence, hadith, Islamic history and other Islamic studies with a touch of *Salaf* Islamic boarding schools that can target all levels of society in any area area to spread religion religion and a moral learning orientation that can target the aim of slightly changing the ferocious face of Muslim netizens on social media and eradicating radicalism.

Santri Economics and Business Training Center

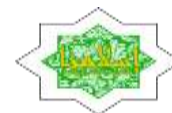
A *Santri* must not only master the Islamic classical books but also be independent, both economic and political as well as the use of increasingly advanced and widespread technology. Dr. Tubagus Furqon Sofhani assesses the need to change the *Pesantren* curriculum to include other skills.²⁹ In this way, the potential of a large number of students, in this case, the Lirboyo and Ploso Islamic Boarding Schools, is expected to be maximized.

In line with Tubagus, according to Ir Sigit P. Santosa, innovation opportunities for the development of Islamic boarding schools today are through digital system-based teaching, a sharia economic system, and developing food, energy, and water businesses by collaborating on the implementation of technological innovation with strategic partners, namely alumni, industry, the ummah, as well as establishing a boarding school innovation management institution that manages the implementation of future *Pesantren* development.³⁰

With a lot of attention and government assistance in the form of grants, mentoring, providing capital, granting soft loans, and others, as well as the potential for a large number of Islamic boarding schools, Islamic boarding schools can easily optimize their potential as business centers. One of them is the program of the ministry of tourism and creative economy, namely the *Santripreneur* camp 2022, with this program students will be trained as new creative economy actors in the creative industry. Then the IT assistance program for Islamic boarding schools will

²⁹ Ibid.

³⁰ Ibid.



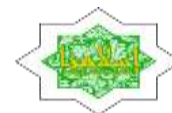
be a valuable opportunity to improve the entrepreneurial spirit of students and IT skills which will later master the digipreneurship business players.

One of the potentials that should be implemented for early practice using digital platforms is the use of digital for economic and business purposes at Lirboyo and Ploso Islamic boarding schools, namely the use of digital money payments, digital school attendance, canteen payments using electronic money and even food management. By digitizing, effectiveness and efficiency can be done. If Lirboyo Islamic boarding school with 32 thousand students and Ploso with 18 thousand students use this platform, there will be a lot of electronic money circulation in the *Pesantren's* internal environment. Then, with economic and business training among *Salaf* students, the IT-based business potential of students will be well-honed

Especially now that there is a policy from the governor regarding the OPOP project. Namely, those that target *Santripreneurs* to create new entrepreneurs among students of Aliyah, high school, vocational students, students, and other students in the Islamic boarding school environment. The second, namely *Pesantrenpreneur* which is an improvement in product quality and marketing through strengthening *Pondok Pesantren* cooperatives, and the third is sociopreneur which is nothing but an effort to grow new entrepreneurs from *Pondok Pesantren* alumni who involve the community around the *Pondok Pesantren*.³¹ Unfortunately the Lirboyo and Ploso Islamic boarding schools are not yet serious about participating in this program, as evidenced by the lack of serious learning regarding this matter.

So actually, with the addition of competency material to the *Pondok Pesantren* curriculum for the development of business potential of students with this IT platform, the role of Islamic boarding schools is now a complete menu, namely being the center of Islamic and general educational institutions, Islamic and General scientific institutions, economic and the business training institutions, and IT-based moral and religious guidance institutions. This is where the role of Islamic boarding schools is in educating millennial students so they can survive and even become champions of business people in the future.

³¹ "30 *Pesantren* di Jatim Jadi Pilot Project Program OPOP," *Republika Online*, August 23, 2019, <https://republika.co.id/share/pwo6aj383>.



IT-Based Educational Development

According to Malik Fajar, the current Islamic boarding school has become a kind of "local genius" which has penetrated all fields that play a role in the success of the national development program.³² Educational developments in the form of innovations that are in accordance with the times are needed to form these local geniuses in Islamic boarding schools.

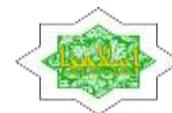
For this reason, an effective technology-based learning model is needed to support learning. For example, without technology, students need at least half an hour to find a theme in three types of books, with the help of technology such as *maktabah syamilah*, students only need about five minutes. The role of technology in the learning process is also related to time efficiency. This encourages students to know many things without taking a long time. Information and Communication Technology in Islamic boarding schools will provide many conveniences. Such as the flexibility of educational programs, Islamic preaching and scientific study materials that can be made more interesting and memorable. The integration of information and communication technology in education in Islamic boarding schools as stated by the observer of Information Communication Technology (ICT) Budi Murdiyasa (2008) can improve the quality of education and the ease of *da'wah* in Islamic boarding schools.

K.H. Deni Ahmad Haedar argues that *Pesantren* should study science and technology outside of religious books by taking advantage of and learning a lot from the use of information and communication technology in the *Pesantren* environment. Then the importance of technology is needed for teaching Islamic boarding schools, for example when explaining *fiqh* and *aqidah* can unite the viewpoints of science and technology. After the culture of science and technology lives in the internal environment of the *Pesantren*, the *Pesantren* will finally be able to become a facilitator to empower the businesses of the surrounding community.³³

The academic tradition of *Salaf Pesantren* that has existed and has been sustainable until now can be preserved by providing a touch of IT in its learning practices to develop knowledge in Islamic boarding schools based on IT, namely by marrying or integrating religious and general knowledge with IT. Islamic boarding schools that can be developed with IT include eight Islamic boarding schools with knowledge divisions from Zamakhsyari Dhofier, namely *nahwu* and *sharraf*,

³² Royani, "Eksistensi Pendidikan *Pesantren* dalam Arus Perubahan."

³³ "Pemanfaatan Teknologi di *Pesantren* sebagai Lokomotif Pemberdayaan Masyarakat - Lembaga Penelitian dan Pengabdian kepada Masyarakat."



fiqh, *ushul fiqh*, hadith, interpretation, monotheism, *tasawwuf* and ethics, as well as other branches of knowledge such as dating and *balaghah*.³⁴

Then the Islamic Boarding School has now developed academic general sciences according to Baso, namely 1) agricultural science, 2) medical science, 3) astronomy, astronomy, and astronomy, 4) mathematics and algebra, 5) engineering science, 6) earth science, natural sciences, and biological sciences, 7) sharia sciences, and 8) social sciences (political science, state administration, and economics).³⁵ The deepening of good religious sciences and supported by a touch of technology will be the key to the revival of Islam. Later, a religious expert who graduated from the *Salaf* Islamic Boarding School will not only be a religious expert, they will be able to master other skills. It could even be that these students could result in integration of religious knowledge with IT which ultimately resulted in pure Islamic boarding school-style IT *da'wah* products. In other words, students will be able to unite technology and religious knowledge.

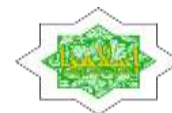
Currently, many who have used digital *da'wah* platforms are *Salafi* lodges, because they have developed IT seriously. They even have a special boarding school for IT development, namely the programmer program cottage, multimedia program cottage, and marketer program cottage. If the *Salaf* Islamic Boarding School cannot be adaptive and serious in developing IT at the *Salaf* Islamic Boarding School, it could be that the future people's economy will be controlled by *Salafi* alumni, not *Salaf* alumni. So, if we want to make *Salaf* Islamic boarding school graduates who have integrated religious and IT competencies and contribute positively to Islamic society, then equipping *Salaf* students with IT is an alternative that really needs to be considered.

Islamic Boarding School as a Center for Developing Life Skills and Soft Skills in *Santri's* IT for a Strong Muslim Generation

IT capability is a talent-based capability. Even so, basic IT learning can be learned by anyone. There are various branches of the IT family of knowledge. For example, there is software engineering, artificial intelligence, computer science, computer system networks, image processing, and others. Among the many things that can be learned in IT are two skills in the IT domain, namely programming and computer networks that can be developed by Islamic boarding schools for the development of IT life skills and soft skills..

³⁴ Ahmad Shiddiq, "Tradisi Akademik *Pesantren*: Perubahan Sistem Manajemen Dari Tradisional Ke Modern," *FIKROTUNA* 4, no. 2 (2016), <https://doi.org/10.32806/jf.v4i2.2748>.

³⁵ Shiddiq.



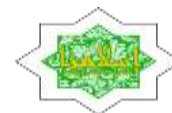
Life skills can be easily learned, but soft skills can lead to innovation and success.³⁶ In this modern competitive world, there are several soft skills that programmers must possess. Because indeed the world of programmers is not just about technical skills. With the development of IT soft skills at Islamic boarding schools, students will have the trained skills needed in IT, namely communication, presentation, collaboration, networking, positive attitude, problem-solving, innovation and creativity, adaptability, foreign language skills, and time management. Then what is no less important is the soft skills of moral students in facing life's challenges. With good moral habits in students, it is easy for students to develop IT soft skills. With good IT teaching for the development of Life skills and Soft skills for students, a generation of strong people who can rule the world with IT will be realized.

Conclusion

The development of technology is currently very rapid, which changes all aspects of life, including people's perceptions of Islamic boarding schools. Indirectly, Islamic boarding schools are faced with two choices such as two sides of a coin, they must present a "new face" as a *Pondok Pesantren* that is adaptive and innovative in responding to the reality that is happening, or still maintains the traditional, distinctive, unique side, and moral purity. It cannot be denied that the IT of the *Salaf* Islamic Boarding School has extraordinary positive interests, namely facilitating students in learning, expanding the da'wah space of Islamic boarding schools, and considering the effectiveness of learning, because technology helps knowledge to be absorbed or presented without the limits of space and time. Unfortunately, some *Salaf* Islamic boarding schools still doubt the negative impact of using IT in Islamic boarding schools.

From the discussion it was found that *Salaf* Lirboyo and Ploso Islamic Boarding Schools are currently adaptive and responsive to IT, namely with evidence of the use of social media to introduce Lirboyo and Ploso educational institutions, the use of social media for Islamic da'wah, publication of learning activities, alumni associations and several accounts of selling activities buy. For da'wah activities, there have been many publications on social media such as YouTube, Facebook, and Instagram in the form of recordings of lectures or religious studies from the Ning Islamic Boarding School and *Kyai* Lirboyo and Ploso. Then the use of IT in learning is still

³⁶ "Pengembangan Soft Skill, Hard Skill Dan Life Skill Peserta Didik Dalam Menghadapi Era Globalisasi," infodiknas.com, accessed January 18, 2023, <https://www.infodiknas.com/030-pengembangan-soft-skill-hard-skill-dan-life-skill-peserta-didik-dalam-menghadapi-era-globalisasi.html>.



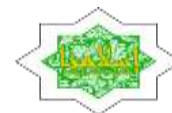
limited to formal learning at the Lirboyo and Ploso Islamic boarding schools by already providing IT access to MTS and MA and SMK students in both Lirboyo and Ploso institutions in the form of wi-fi facilities, multimedia labs, and the use of IT media such as LCD projectors for learning. The use of cell phones for students is generally still limited to administrators for administrative-related communication needs.

However, with evidence of granting access to Darussalam Lirboyo students, the Islamic boarding school special segment for students and the Queen Al Falah Islamic boarding school students at the SMK level, especially the Computer and Network and Multimedia majors, it proves that Lirboyo and Ploso are now starting to be adaptive and responsive by providing policy easing towards learning needs of IT students.

Three things that can be developed by both Lirboyo and Ploso considering the huge potential in terms of the quality and quantity of *Salaf* Lirboyo and Ploso students, namely making Lirboyo and Ploso digital learning centers for Islamic da'wah, economic and business training centers for students to train entrepreneurial skills to achieve people's welfare, an IT-based educational development center that can produce products that integrate religious knowledge and technology, and also a center for the development of IT life skills and soft skills for students for the generation of strong people.

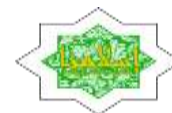
By utilizing IT for learning media and preparing students to have scientific abilities and a touch of IT competence to prepare students for future life, the economic welfare of the ummah will be easily achieved by students in the future and more generally to regain the glory of the Muslim Ummah through Islamic boarding schools. In short, *Pondok Pesantren Salaf* Lirboyo and Ploso have the potential to develop the existence of their *Salaf* Islamic boarding schools by making their students compete in the field of IT. That way, graduates of *Salaf* Islamic boarding schools will have life skill competencies in the IT field and still maintain the purity of their morals.

Finally, this article hopefully will act as a driving force for a shared perspective and awareness of the importance of loosening up, facilitating the needs of students for IT, and even teaching IT-related skills for *Salaf* students for the glory and prosperity of the Ummah in the future.



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Interview:

- Hilda, *interview*, Sunday, 19 June 2022, at 14.10 at Darussalam Lirboyo Islamic Boarding School
- Muhammad, *interview*, Monday, 6 Juni 2022 at Ploso Islamic Boarding School
- Titah Ulfiandari, *interview*, Tuesday, 08 June 2022 at 13.35 at Mts Lirboyo Kediri.
- Zimam, *interview*, Sunday, 19 June 2022 at 15.14 at Queen Al Falah Ploso Islamic Boarding School.