

RESILIENCE OF SALAF ISLAMIC BOARDING SCHOOLS EDUCATION DURING A PANDEMIC: A Case Study of the Live *Ngaos Kitab Kuning* Program

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ABSTRACT

This research is motivated by the demands of Salaf Islamic boarding school education to survive in the face of Covid-19. This research aims to describe the educational resilience of Salaf Islamic boarding schools during the pandemic through the live *Ngaos kitab kuning* program. The method in this research is descriptive qualitative. The results of this study include the stages of preparation, implementation, and benefits of the live *Ngaos kitab kuning* program at the Anwarul Huda Salaf Islamic Boarding School. 1) The preparatory stages include forming a technical team of *Santri*, live facilities and infrastructure, and live programs. 2) The stages of implementation include: setting the place, setting the sound, setting the image, and the live recording process. 3) The benefits of the program include: *Santri* can complete the lack of meaning, *Santri* are accustomed to *Ngaos* anywhere and anytime, showing the existence of salaf Islamic boarding schools can be transformed by technological advances, and as a medium of Islamic da'wah in distance learning. Thus, through the live *Ngaos kitab kuning* program, education in salaf Islamic boarding schools was able to survive the pandemic.

ABSTRAK

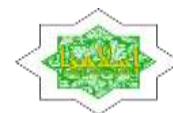
Penelitian ini dilatarbelakangi adanya tuntutan pendidikan pondok pesantren salaf bertahan dalam menghadapi covid-19. Adapun tujuan penelitian ini untuk mendeskripsikan resiliensi pendidikan pondok pesantren salaf pada masa pandemi melalui program *live Ngaos kitab kuning*. Metode dalam penelitian ini adalah deskriptif kualitatif. Hasil penelitian ini meliputi tahapan persiapan, pelaksanaan, dan manfaat program *live Ngaos kitab kuning* di pondok pesantren salaf Anwarul Huda. 1) Tahapan persiapan meliputi: Pembentukan tim teknis *Santri*, sarana dan prasarana *live* dan program *live*. 2) Tahapan pelaksanaan meliputi: *setting* tempat, *setting* suara, *setting* gambar, dan proses rekaman *live*. 3) Manfaat program meliputi: *Santri* dapat melengkapi kekurangan pemaknaan, *Santri* terbiasa *Ngaos* di manapun dan kapanpun, menunjukkan eksistensi pesantren salaf bisa bertransformasi dalam kemajuan teknologi, dan sebagai media dakwah Islam dalam pembelajaran jarak jauh. Dengan demikian, pendidikan dalam pondok pesantren salaf mampu bertahan pada masa pandemi melalui program *live Ngaos kitab kuning*.

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Resilience; salaf boarding school; pandemic; *kitab kuning*.



Introduction

The Covid-19 pandemic has hit Indonesia since early 2020. This has significantly impacted all sectors, including health, the economy, and education. In the education sector, the fundamental change is the change in learning activities from face-to-face to distance.¹ Distance learning is considered capable of preventing the transmission of Covid-19. With distance learning, the interaction between teachers and students is carried out using technology and the internet as the principal capital.

The transition from face-to-face to distance learning was sudden and unnatural. As a result, the world of education is at a loss because several instruments in this distance learning, such as the internet, applications, and student gadgets, are not yet ready.² Distance learning success is determined by several factors, including the teacher's confidence, attention, experience, creative use of tools, ease of use of equipment, and interaction with students.³ Indeed, the learning media employed play a critical role in the continuity of learning and teaching, including distance learning.⁴

Distance learning is being implemented in various schools, and Islamic boarding schools in Indonesia are feeling the effects. The COVID-19 outbreak has also impacted Islamic boarding schools, which function as Islamic education centers.⁵ *Santri* (literally *Santri* refers to students of Islamic boarding school) at the Islamic boarding school must return home to help limit the spread of Covid-19. As a result, Islamic boarding schools must also use distance learning. Despite the fact that, prior to the pandemic, the Salaf Islamic boarding school prohibited students from bringing and using gadgets in the *pesantren* environment. Distance learning policies necessitate the use of devices and technology by *Santri*.

Islamic boarding school education has different characteristics from formal education. Formal education is one of the educational pathways in stages that have been regulated based on the National Education System. In contrast, Islamic boarding school education itself is non-

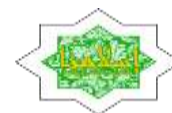
¹ Nurul Magfirah, "Peranan Video Youtube Sebagai Alternatif," *Jurnal Riset Dan Inovasi Pembelajaran* 1, no. 2 (2021): 51-58, <https://doi.org/https://doi.org/10.51574/jrip.v1i2.29>.

² Magfirah.

³ Hamzah B. Uno, *MODEL PEMBELAJARAN: Menciptakan Proses Belajar Mengajar Yang Kreatif Dan Efektif* (Jakarta: PT Bumi Aksara, 2014).

⁴ Mochamad Arifin Alatas and Albaburrahim, "Record Slide Show PowerPoint Sebagai Alternatif Media Pembelajaran Audio Visual Pada Pascapandemi," *GHANCARAN: Jurnal Pendidikan Bahasa Dan Sastra Indonesia EDISI KHUS* (2021): 1-15, <https://doi.org/https://doi.org/10.19105/ghancaran.vi.5273>.

⁵ Nurti Budiyan, Supiana Supiana, and Qiqi Yuliati Zakiah, "Implementasi Kebijakan Sistem Pembelajaran Daring Di Pesantren Persatuan Islam 1-2 Bandung Pada Masa Pandemi Covid-19," *Dirasah: Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 4, no. 2 (2021): 45-60.



formal education whose curriculum and implementation are carried out independently by the Islamic boarding school.⁶ Islamic boarding school education must continue and not be halted solely because of the Covid-19 pandemic.

Islamic boarding schools are social institutions that aim to deepen Islamic religious knowledge, such as the Koran, through learning Arabic by interpreting using hadith, fiqh, and mantic.⁷ While the learning process of Islamic boarding schools still uses conventional methods for their *Santri*. However, with this pandemic, Islamic boarding schools must adapt learning to conditions that cannot be done directly.⁸ So in that way, an *ustaz* or Kiai must have creativity in implementing distance learning to convey material or scientific studies of Islamic boarding schools. The study must be delivered remotely to the *Santri* during the Covid-19 period.

In such conditions, Islamic boarding schools cannot use conventional learning methods, such as lectures, as the only learning technique for conveying material limited to space and time. Da'wah and learning media must be technology-based, which is necessary. So that *Santri* who are not in the Islamic boarding school can continue to recite the Koran at regular times.⁹ Thus, learning media that are suitable and relevant for *santri* in conveying studies or materials in Islamic boarding schools is needed.

Significant changes in learning in Islamic boarding schools during the Covid-19 era are certainly a significant challenge to overcome immediately for the continuity of education. Islamic boarding schools conservatively use conventional learning models; instead, they are required to be able to utilize technology-based learning media.¹⁰ Therefore, salaf Islamic boarding schools must also be able to survive in the face of the Covid-19 pandemic.

Suitable learning media must be by the material to be delivered to attract the *santri* attention in the learning process. In addition, the media that will be used certainly does not violate any

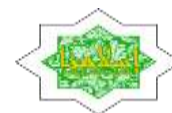
⁶ Moch. Khafidz Fuad Raya, "Perbandingan Pendidikan Formal Dengan Pendidikan Pesantren," *Jurnal Pendidikan Islam* 6, no. 1 (2016): 22–46, <http://www.ejournal.iaindalwa.ac.id/index.php/jpi/article/view/30>.

⁷ Mahrus Ali, "Analisa Pemberdayaan Media Online Untuk Pendukung Informasi Islami Lembaga Pesantren Di Jombang," *Inovate* 1, no. 1 (2016), doi:<http://ejournal.unhasy.ac.id/index.php/inovate/article/view/748>.

⁸ Dian Uswatun Hasanah, Ahmad Alfi, and Dwi Kurniasih, "Kebijakan Pendidikan Di Pondok Pesantren Al Muayyad Surakarta Selama Pandemi Covid-19," *Jurnal Pendidikan Islam Al-Ilmi* 4, no. 1 (2021).

⁹ Erfan Gazali, "Pesantren Di Antara Generasi Alfa Dan Tantangan Dunia Pendidikan Era Revolusi Industri 4.0," *Oasis: Jurnal Ilmiah Kajian Islam* 2, no. 2 (2018): 94–109, <https://doi.org/http://dx.doi.org/10.24235/oasis.v2i2.2893>.

¹⁰ Fahrudin Fahrudin, Ansari Ansari, and Ahmad Shofiyuddin Ichsan, "Pembelajaran Konvensional Dan Kritis Kreatif Dalam Perspektif Pendidikan Islam," *Hikmah* 18, no. 1 (2021): 64–80.



conflict with Islamic law and religious ethics.¹¹ The media also considers the effectiveness and efficiency of *Santri*' ability to understand the material. Because each material certainly has a different level of difficulties, such as the study of the *kitab kuning* (literally *kitab kuning* that refers to classical Islamic textbook), ushul fiqh, sharraf science, nahwu science, and other sciences.

This research was conducted to describe the resilience of salaf Islamic boarding schools during the Covid-19 pandemic. One of the salaf Islamic boarding schools is the Anwarul Huda Islamic Boarding School in Malang. The Islamic boarding school utilizes social media Youtube as a learning medium in the Islamic boarding school program. One of them is the live *Ngaos kitab kuning* program. This proves that conventional Islamic boarding schools could survive during the Covid-19 pandemic by utilizing social media in learning.

Youtube is one of the social media launched in 2005, focusing on creating video content. Youtube is one of the dominant platforms for online videos around the world.¹² The rapid development of Youtube social media means that Youtube can be used as a learning medium during the Covid-19 period at Islamic boarding schools. Youtube social media helps Anwarul Huda Islamic Boarding School carry out distance learning, especially in the Live *Ngaos kitab kuning* program.

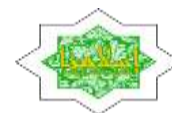
Several previous studies underlie this research. First, research was conducted by Lurita Sari entitled Efforts to "Improve Education Quality by Utilizing Youtube as Teaching Media During the Covid-19 Pandemic".¹³ The results of this research show that Youtube can improve the quality of teaching during a pandemic. Youtube media is considered a teaching medium that interests *Santri* or parents because, during distance learning, the teacher can see it as central to the teaching and learning process.

Second, research was conducted by Siti Kulsum and Syifa Husnul entitled "Utilization of Learning Media, Innovation during the Covid-19 Pandemic". This study shows that the use of learning media in Teaching and Learning Activities is very significant. Distance learning must take advantage of various applications, such as the WAG (Whatsapp Group) and Youtube

¹¹ Asnawir and M. Basyiruddin Usman, *Media Pembelajaran* (Jakarta: Ciputat Pers, 2002).

¹² Burgess, "Youtube," *Oxford Bibliographies*, 2021, <https://doi.org/http://oxfordbibliographiesonline.com/view/document/obo-9780199791286/obo-9780199791286-0066.xml>.

¹³ Lurita Sari, "Upaya Menaikkan Kualitas Pendidikan Dengan Pemanfaatan Youtube Sebagai Media Ajar Pada Masa Pandemi Covid-19," *Jurnal Tawadhu* 4, no. 1 (2020): 1074, <https://ejournal.iaig.ac.id/index.php/TWD/article/view/226/163>.



applications.¹⁴ The use of this media can foster the enthusiasm of *Santri* because this innovation will be able to achieve effective and efficient learning objectives.

Third, research conducted by Nurul Magfiroh examined “the Role of Youtube Videos as Alternative Learning Media during a Pandemic”. This research was conducted on class VIII *Santri* of SMP Negeri 2 Sungguminasa Gowa Regency in distance learning. The research resulted in a conclusion that Youtube videos as a media are a tool for conveying lessons to *Santri*.¹⁵ Media Youtube is a site that is very easy to access. Thus, being able to motivate *Santri* learning in learning by using the delivered lesson content.

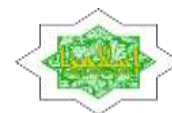
There are several similarities and differences between previous research and this research. The similarity lies in using social media as a learning medium carried out during distance learning, especially the Youtube application. While the difference is that if the previous research was carried out in formal education, then this research was conducted in a salaf Islamic boarding school. In addition, this research focuses on discussing the live *Ngaos kitab kuning* program at Islamic boarding schools of the Salaf.

Based on this presentation, this research is entitled "Educational Resilience of Salaf Islamic Boarding Schools During the Pandemic Period: A Case Study of the Live *Ngaos kitab kuning* Program". This study aims to comprehensively describe the resilience of salaf Islamic boarding schools with the live *Ngaos kitab kuning* program. The formulation of the problem in this research includes, (1) What are the stages of preparation for the live *Ngaos kitab kuning* program in Salaf Islamic boarding schools in Anwarul Huda? (2) What are the stages of implementing the live *Ngaos kitab kuning* program in Islamic boarding schools of Salaf in Anwarul Huda? (3) What are the benefits of the live program *Ngaos kitab kuning* of salaf Islamic boarding schools at Anwarul Huda?

This study uses a qualitative descriptive research method. The data source for this research came from implementing the Live *Ngaos kitab kuning* program at the Anwarul Huda Islamic Boarding School in Malang. This research data collection technique carried out observation, interviews, and documentation. Observations were made by directly observing the implementation of the Live *Ngaos kitab kuning* program starting from preparation, implementation, and results. Interviews were conducted with all informants related to this

¹⁴ Siti Kulsum and Syifa Husnul, “Pemanfaatan Media Pembelajaran , Inovasi Di Masa Pandemi Covid-19,” *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 4 (2021): 2149–58, <http://journal.stmikjayakarta.ac.id/index.php/jisamar/article/view/181>.

¹⁵ Magfirah, “Peranan Video Youtube Sebagai Alternatif.”



program, including Kiai, *ustaz*, administrators, *Santri* and guardians of *Santri*. Documentation is carried out at each stage, and the program results are. The data collection process was carried out in September - October 2021. At the technical stage of data analysis, namely by analyzing data based on field notes and interview transcripts. Both of these data are combined with process documentation and program results. Furthermore, the collected data are classified according to the research objectives.

Result

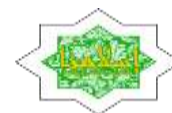
Based on the results of observations at the Anwarul Huda Islamic Boarding School and interviews with various relevant sources, several facts were found about the resilience of Anwarul Huda Islamic boarding school education through the Live *Ngaos kitab kuning* program during the Covid-19 pandemic, namely: First, *Santri* can easy to follow and complete the meaning that is lacking. Second, *Santri* can get used to reading the *kitab kuning* anywhere and anytime. Third, the Live *Ngaos kitab kuning* program can show that technological advances can transform the existence of salaf *pesantren*. Fourth, the Live *Ngaos kitab kuning* program can become a medium for Islamic da'wah in distance learning.

Youtube social media has become one of the choices for the Anwarul Huda Islamic Boarding School in the city of Malang in the context of continuing to carry out learning for its *Santri* who are currently at their respective homes. Innovation and creativity in the world of education are essential in a pandemic.

So far, education at the Anwarul Huda Islamic Boarding School in Malang has been carried out face-to-face conventionally, especially in reciting the *kitab kuning*, which caregiver K. H. M. Baidowi Muslich directly taught. According to him, reciting the *kitab kuning* requires a very complex explanation to the *Santri* so that the meaning and discussion can be more inclusive of the *Santri* understanding. However, during the Covid-19 pandemic, this could not be done. Therefore, the caregiver allowed the administrator to carry out the recitation of the *kitab kuning* remotely due to the Covid-19 pandemic. This is based on the following interview.

*Reciting the kitab kuning is very complicated; that is why it has always been done directly to Santri. Yesterday, the administrator asked for permission and said he wanted to submit recitations online. Because of Covid, I allow the management to recite this kitab kuning online. Pity the Santri if they have to stop reciting. When the Santri returns home, previous knowledge should not be forgotten.*¹⁶

¹⁶ K. H. M. Baidowi Muslich, interview, Friday, 1 October 2021, at 20.00.



In the interview, it was shown that Islamic boarding school education was generally carried out conventionally with face-to-face meetings. Material delivered directly to *Santri* is considered more accessible, so *Santri*' understanding will be faster. Moreover, what is studied is the *kitab kuning* which requires high concentration in meaning and understanding. In addition, Islamic boarding schools that tend to be conventional can change by utilizing technology. This change supports young caregivers who are more open to change to maintain their Islamic boarding school education. This can be seen in the following quotation.

*Technology is not very important in Islamic boarding schools of the Salaf. However, with the Covid-19 pandemic, technology inevitably has to be used. To learn how to recite the kitab kuning at this salaf Islamic boarding school, it is necessary to utilize existing media so that the Salaf Islamic boarding school can survive during the pandemic.*¹⁷

Based on the interview, the Islamic boarding schools of Salaf do not need technology. Because salaf Islamic boarding schools tend to use traditional methods. However, with the Covid-19 pandemic, caregivers are more open to using technology to maintain Salaf Islamic boarding school education. Gus Yaqin's statement also corroborated the nanny's statement as a young caregiver at this Salaf Islamic boarding school.

*In the past, it was rare to use technology in learning at this Islamic boarding school, especially in reciting the kitab kuning for Santri. Because reciting the kitab kuning is conventionally better. Yes, because now there is a pandemic, we are trying to be able to continue to carry out the recitation of the kitab kuning, even though we have to prepare the technology we can.*¹⁸

The interview shows that the salaf Islamic boarding schools in learning the *kitab kuning* tend to be conventional. However, with the Covid-19 pandemic, Salaf Islamic boarding schools must utilize technology in the process of learning to recite the *kitab kuning Santri*. Various media can be used in learning. Anwarul Huda Islamic Boarding School Malang City tries to use several social media in learning. These media include Youtube, Facebook, and Zoom meetings. This is based on the following interview.

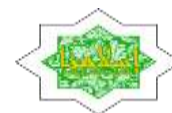
*The media for distance learning for the kitab kuning uses Youtube and Facebook; we also use Zoom Meetings. Social media is already effective and efficient to use during the current pandemic. We usually use it when Rama Yai recites the Koran at Dalem (Home), and we stream it.*¹⁹

Based on the interview, the study of the *kitab kuning* is carried out using social media, which includes Youtube, Facebook, and Zoom Meetings. The form is by way of video streaming of

¹⁷ Gus Yakin (nanny) interview, Friday, 1 October 2021, at 15.30.

¹⁸ Gus Yakin (nanny) interview, Friday, 1 October 2021, at 15.30.

¹⁹ Mohamad Bastomi, Interview, Sunday, 3 October 2021, at 15.30.



Rama Yai (Caregiver) while carrying out the study of the *kitab kuning*. Several studies have shown that social media can be an effective and efficient learning medium. Therefore, social media can be used in distance learning during a pandemic.²⁰

Learning media has advantages and disadvantages of each. Therefore, Islamic boarding schools of the Salaf certainly sort and choose learning media according to the conditions and material presented. Studying the *kitab kuning* is considered more suitable for using Youtube social media as a learning medium at the Anwarul Huda salaf Islamic boarding school. This is based on the following interview.

*The reason for using Youtube is that there are Santri who cannot take part in the recitation directly because they have to be at home (obliged to return home), on holiday, etc. Streaming recitations are also available for alumni so that they can continue to participate in recitations as they did when they were first Santri. Besides that, Youtube can be used as a storage medium to complete the meaning of the kitab kuning, which is still empty.*²¹

The interview above shows that the use of Youtube social media in Live Ngaos *kitab kuning* at Anwarul Huda Islamic Boarding School Malang City is more relevant than other social media. Because some *Santri* cannot recite the *kitab kuning* directly at the Islamic boarding school, they must return to their homes due to the co-19 pandemic. In fact, in general, *Santri* are required to live in dormitories provided by Islamic boarding schools because the form of Islamic boarding school education is full-time.²² As a result, this live Ngaos *kitab kuning* program also serves as a repository for *Santri*, who has left behind interpreting the *kitab kuning*, which is still empty.

Youtube is a social media platform that contains online videos or various videos stored online through Youtube so that these videos can be accessed anytime and anywhere through internet access.²³ Therefore, this live Ngaos *kitab kuning* program also functions as a storage place for *Santri* who miss interpreting the *kitab kuning*, which is still empty.

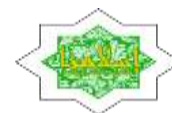
Youtube social media makes it easier for *Santri* to continue studying and reciting the book to the Kiai at home. Reciting the *kitab kuning* is an inseparable part of Islamic boarding school

²⁰ Sari, "Upaya Menaikkan Kualitas Pendidikan Dengan Pemanfaatan Youtube Sebagai Media Ajar Pada Masa Pandemi Covid-19."

²¹ Mohamad Bastomi, Interview, Sunday, 3 October 2021, at 15.30.

²² Lobelia Asmaul Husna, "Digitalisasi Pembelajaran Sejarah Pada Pesantren Era New Normal," *Jurnal Pendidikan Dompot Dhuafa* 11, no. 01 (2021): 27-33.

²³ Ririn Puspita Tutiasri, Niko Kurniawan Laminto, and Karim Nazri, "Pemanfaatan Youtube Sebagai Media Pembelajaran Bagi Mahasiswa Di Tengah Pandemi Covid-19," *Jurnal Komunikasi Masyarakat Dan Keamanan (KOMASKAM)* 2, no. 2 (2020): 1-15, <https://doi.org/http://ejurnal.ubharajaya.ac.id/index.php/KOMASKAM/article/view/311>.



learning. So that *Santri* cannot be separated from Islamic boarding school learning activities so that the material in the *kitab kuning* can still be studied. This is based on the results of interviews with *Santri* who are at home via telephone.

I was forced to go home during this Covid-19. Yes, for safety and health at the pesantren's policy. However, even at home, alhamdulillah, I can recite the book to the Kiai via the Youtube provided by the hut. Instead of just sitting there doing nothing, thankfully, I am still reciting the Koran, so I am not left behind with the lessons I have learned at the hut.²⁴ The good thing about reciting a book via Youtube is that you can study more relaxed, compared to reciting the kitab kuning directly.²⁵

Based on the interview above, it certainly makes it easy for the *Santri* to continue learning to recite the *kitab kuning*. Even though there is an Islamic boarding school policy to return the center to their respective homes, the Islamic boarding school creates a live broadcast program for reciting the *kitab kuning* from Kiai. Reciting via Youtube can be more relaxed compared to reciting in person. In addition, some *Santri* think that learning to recite the *kitab kuning* through a gadget is comfortable. This is based on the following interview.

If the kitab kuning is recited in front of the Kiai, it is sometimes awkward to look at his face. For us, Rama Kiai is a role model. So, there must be a sense of embarrassment. However, if it is via cellphone, you have to see it; if you do not, then listen to his voice.²⁶ If you recite the Koran online, you will not get tired of sitting cross-legged like if you recite the kitab kuning in the palace²⁷.

The results of the interview above show that the live *Ngaos kitab kuning* program can avoid feelings of embarrassment towards Kiai, because they do not meet directly. However, when reciting the *kitab kuning* using a gadget, you need to look at the Kiai on the screen to see the images in the video. In addition, for the *Santri* using long distances, it is considered not too draining, such as sitting in a cross-legged posture for too long. Meanwhile, the guardians of the *Santri* think that the Anwarul Huda Islamic boarding school, which incidentally is a salaf, has developed, can maximize the existing technology. Here is the quote.

When my child comes home, many of his friends come home. If they recite the Koran, they say it is still the same as usual, but now they are reciting the Koran on their cellphones. He said he wanted to put it in his cellphone when the Kiai recited the kitab kuning. This is good, and this cottage can be further developed.²⁸

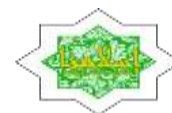
²⁴ Hamid, interview, Monday, 4 October 2021, at 08.30. Via phone

²⁵ Husain, interview, Tuesday, 5 October 2021, at 09.00. Via phone

²⁶ Slamet, interview, Tuesday, 5 October 2021, at 11.00. Via phone

²⁷ Najib, interview, Tuesday, 5 October 2021, at 15.30. Via phone

²⁸ Sunoto, interview, Sunday, 3 October 2021, at 08.00. Via phone



The quote above shows that technology for Islamic boarding schools is considered a form of progress. The live *Ngaos kitab kuning* program can be followed by their children who are at home. Even though there have been developments for Islamic boarding schools of the Salaf, there are still challenges. Because transitioning from a conventional process to a remote system necessitates preparation.

In the process of the live *Ngaos kitab kuning* program, which is carried out through the social media Youtube, the following steps must be carried out. The stages in Live *Ngaos kitab kuning* at the Anwarul Huda Islamic Boarding School Malang City, based on the results of the interview, are as follows.

At first, we asked permission to record recitations from Rama Yai. We edited the recording and uploaded it to Youtube. However, many ask for live streaming of the Koran. Therefore, now the Koran is in the form of live streaming. In addition, in preparing for the live streaming form, it is necessary to prepare several things, such as forming a technical team for Santri, live facilities and infrastructure, and live programs.²⁹

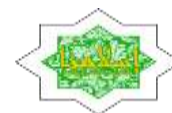
The interview above explained that in preparing the Live *Ngaos kitab kuning* at the Anwarul Huda Islamic Boarding School Malang City, there must be prior permission from KH. M. Baidowi Muslich as caretaker of the Anwarul Huda Islamic Boarding School. Initially, the manager of the Youtube channel Anwarul Huda TV during the *Ngaos kitab kuning* event was in a different form than live streaming, namely by recording, editing, and uploading it to Youtube. However, because there are many requests for live recitation, various preparations are needed. The preparations include a technical team recruited from competent *Santri*, facilities, and infrastructure, as well as the required live programs.

We prepare facilities and infrastructure or live streaming equipment at the implementation stage—for example, PCs, cameras, and other cables. In implementing live streaming, it is also necessary to make several arrangements, including place settings, sound settings, and image settings, and continue the live streaming recording process.³⁰

The results of the interview above show that after the planning stage, it enters the implementation stage. At this stage, the Anwarul Huda TV channel managers prepared various equipment to support the live streaming of the *Ngaos kitab kuning* at Anwarul Huda Islamic Boarding School, such as computers, cameras, and cables needed. In addition, various settings must be implemented, such as the settings where sound settings and image settings. After everything is considered ready, then the live streaming of *Ngaos kitab kuning* at Anwarul Huda

²⁹ MH. Hamdan Habibi, interview, Sunday, 3 October 2021, at 19.30.

³⁰ Ibid.



Islamic Boarding School can be carried out and can be followed by *Santri* who are in their respective homes.

Even so, implementing the *Ngaos kitab kuning* live streaming at Anwarul Huda Islamic Boarding School still faces many obstacles. One of them needs to be completed equipment and is still simple. This was revealed by one of the people in charge of Anwarul Huda TV, as the following quote.

*Constraints related to equipment. We still need more equipment. As we know, this equipment is expensive. Therefore we still use makeshift equipment. The equipment we use comes from grants from Santri and congregations. If you want to improve the quality of live streaming, it is undeniable that we have to upgrade the equipment. The next obstacle is the signal. Sometimes we experience problems with signal down during live. These are the obstacles faced while using the social media Youtube in Live Ngaos kitab kuning.*³¹

The quotation above illustrates that in the implementation of the Live *Ngaos kitab kuning*, many things still need to be perfected. One of the things that need to be perfected is the live-streaming equipment. Much of the equipment used is still simple, some of the equipment is even in the form of donations or grants from *Santri* and congregations. Meanwhile, to improve the quality of the Live *Ngaos kitab kuning* at Anwarul Huda Islamic Boarding School it is necessary to use sophisticated equipment.

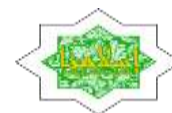
As a boarding school program still being implemented due to the Covid-19 pandemic, the deficiencies experienced by the person in charge of Anwarul Huda TV are commonplace. However, for the guardians of the *Santri*, this program is instrumental and helps their sons continue to study the Koran to the *Kiai*. This is based on the following interview.

*Thankfully there is this program at Pondok, Mas. Even though my child is at home because of Covid-19, he can still recite the Koran to the Kiai. My son did report yesterday, even though at home, the Santri were still required to participate in Islamic boarding school activities via cellphone. I am just reminding my son to follow the rules of the hut so that he will get blessed knowledge later.*³²

The interview above provides an overview of the benefits of the Live *Ngaos kitab kuning* program conducted by the Anwarul Huda Islamic Boarding School felt by the guardians of the *Santri*. Guardians of *Santri* feel that with this program, their children can continue reciting the book, even at home. *Santri* must follow every Islamic boarding school program. Because there is an assumption among *Santri* and society that to get useful knowledge, you have to get blessings.

³¹ Maulana Ansori, interview, Sunday, 3 October 2021, at 20.30.

³² Rahmad (wali *Santri*), interview, Monday, 4 October 2021, at 11.30. via phone



One of them is by obeying the rules of Islamic boarding schools. Apart from that, the live *Ngaos* program for the book of cutting is also helpful for preaching and learning media. This can be seen in the following quotation.

*The benefits are many. This Islamic Boarding School transforms the adoption of the Youtube internet as a medium of da'wah and distance learning. Thus the da'wah and learning media have a wider reach. In addition, our content can be accessed by anyone, anywhere.*³³

The quote shows that the *Ngaos kitab kuning* live program also has benefits as a medium of Islamic da'wah. Of course, many Islamic studies are discussed in every *kitab kuning* used in the study. That way, Islamic da'wah will spread more widely through this content. This content can be accessed by anyone and anywhere, not necessarily by *Santri* or alumni.

*This live streaming is beneficial and much in demand by the congregation and Santri. Even though only a few people listen during live streaming, Youtube videos can be played back to be listened to. Therefore, there are many positive comments about the live-streaming program.*³⁴

The quotation above illustrates the benefits of the live Anwarul Huda Islamic Boarding School Malang City *kitab kuning* program is beneficial for congregations and *Santri*. Because with the live streaming of the Koran of the *kitab kuning* on Youtube can be played again and again. The existence of live streaming on Youtube shows that technological advances can transform the presence of Islamic boarding schools. Moreover, Islamic boarding schools must continue to adapt to the times without losing their identity. Like the study of the *kitab kuning*, which must be developed to answer the challenges of the times in the digital era.³⁵ In addition, the live *Ngaos kitab kuning* program via Youtube can be a medium for preaching and distance learning both during and after the pandemic. Because social media Youtube has a broad reach that can be accessed by anyone at any time, especially the *Santri* of the Anwarul Huda Islamic Boarding School in Malang City.

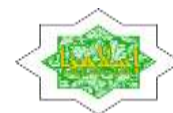
*Islamic content could be more attractive because Indonesian people are less interested in learning Islamic content. That is very reasonable. Even though Islamic content is made interesting and valuable. Unlike entertainment content, people tend to like it more. The entertainment content, although ridiculous, uneducated, and without character, is still liked by the public. Even so, this Islamic content must still exist because the content is needed. The primary family of Kiai is also very supportive of the program. Because when a person dies, but the content is helpful, educational, and valuable, God willing, the charity will continue to flow.*³⁶

³³ Mohammad Bustomi (administrator), interview, Sunday, 3 October 2021, at 15.30.

³⁴ Maulana Ansori (administrator), interview, Sunday, 3 October 2021, at 20.30.

³⁵ Dewi Fatmawati and Ahmad Rifa'i, "Kurikulum Pesantren Ideal Di Era Digital," *Syntax Literate: Jurnal Ilmiah Indonesia* 6, no. 6 (2021): 6, <https://doi.org/http://dx.doi.org/10.36418/syntax-literate.v6i6.3111>.

³⁶ Mohamad Bastomi, *Interview*, Sunday, 3 October 2021, at 15.30.



Youtube social media can be used to preach and educate Islam for Islamic boarding schools, which is beneficial for the wider community to access information from Islamic boarding schools. Likewise, the Live *Ngaos kitab kuning* program benefits the wider community. Of course, this Islamic content only attracts so many people compared to entertainment, music, and other content. Islamic content certainly needs to continue to exist even though only a few are interested because Islamic content can help, educate and benefit others. Of course, there will be rewards that will flow even though the content creator has died. Not only that, the Live *Ngaos kitab kuning* program is highly supported by the *Dalem* (house) family from the Anwarul Huda Islamic Boarding School in Malang City.

Discussion

Islamic Boarding School Education

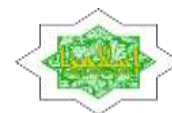
One of the institutions engaged in education, especially Islamic education, is Islamic boarding schools. Islamic boarding schools are one of Indonesia's long-standing Islamic educational institutions and have become a product of this nation's culture. The existence of Islamic boarding schools cannot be separated from the arrival of Islam in Indonesia by adapting it to the religious education system before Islam came.³⁷ The existence of Islamic boarding schools and their characters which have distinctive characteristics and are in harmony with the civilization of the archipelago, ensure that this educational institution was born from the womb of the archipelago.³⁸ Therefore, Islamic boarding schools are one of the educational institutions that can also preserve the culture that has been going on for a long time in Indonesia.

The Islamic boarding school is a traditional Islamic educational institution to study, explore, understand, live up to and even practice Islamic teachings in prioritizing religious morals as a guideline for daily behavior. Islamic boarding schools teach Islamic teachings integrated into contextual structures and social realities.³⁹ Islamic boarding schools prioritize the *Santri* morals and ethics rather than just numbers (intellectual).

³⁷ Amin Haedari, *Transformasi Pesantren, Pengembangan Aspek Pendidikan, Keagamaan Dan Sosial* (Jakarta: Lekdis dan Media Nusantara, 2006).

³⁸ Maimun, "Pesantren Sebagai Prototipe Pendidikan Nusantara," *Islamuna: Jurnal Studi Islam* 5, no. 1 (September 12, 2018), <https://doi.org/10.19105/islamuna.v5i1.1506>.

³⁹ A. Rofik and dkk., *Pemberdayaan Pesantren; Menuju Kemandirian Dan Profesionalisme Santri Dengan Metode Daurah Kebudayaan* (Yogyakarta: Pustaka Pesantren, 2005).



The existence of Islamic boarding schools is inseparable from the central figure who is very influential in managing Islamic boarding schools' education. This figure is a Kiai who becomes a central figure in worship and learning for the *Santri*.⁴⁰ Even Islamic boarding schools and Kiai are sub-discussion that will not be separated and separated all the time.

Islamic boarding schools will not be referred to as Islamic boarding schools if there is no figure of a Kiai as captain. On the other hand, the figure of a Kiai still needs to be questioned about the title of a Kiai if he does not have a boarding school.⁴¹ The role of the Kiai is vital because the education system in Islamic boarding schools cannot be separated from the policies of a Kiai. Kiai will play an essential role in carrying out the existing curriculum in a boarding school.

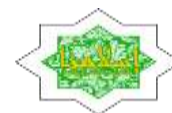
Therefore, the curriculum will also influence learning in Islamic boarding schools. The curriculum in Islamic boarding schools has two types adapted to the established pattern of Islamic boarding schools. The Islamic boarding school curriculum in outline is as follows. First, salaf (traditional) Islamic boarding schools, namely Islamic boarding schools, apply the curriculum to non-formal Islamic boarding schools, such as lessons on monotheism, sharraf, nahwu, tasawuf, and tajwid. Second, modern Islamic boarding schools, namely Islamic boarding schools, combine or collaborate between salaf Islamic boarding schools and formal education, such as elementary, junior high, and high school / vocational schools—even modern Islamic boarding schools education up to the tertiary level.⁴² Thus, modern Islamic boarding schools will continue to adapt to the development of technology and information-based education.

Anwarul Huda Islamic Boarding School Malang City is a salaf (traditional) hut. This boarding school applies a traditional curriculum. This can be seen in reading *kitab kuning*, madrasa madrasah, and not receiving a formal diploma. However, during the pandemic, this Islamic boarding school's education must maintain the continuity of learning, especially the *kitab kuning* program, which has become the identity of the salaf Islamic boarding school. One of the efforts to maintain it is the *Ngaos kitab kuning* program with Youtube social media. With

⁴⁰ M. Dawam Raharjo, *Pesantren Dan Pembaharuan* (Jakarta: LP3ES, 1974).

⁴¹ Emma Laisa, Ainun Yatin, and Anis Maulidia, "Kiai Dan Pesantren Di Madura Studi Tokoh Rkh. Tohir Zain Di Pondok Pesantren Mambaul Ulum Bata- Bata Pamekasan," 2020, 11-26.

⁴² Ridwan Abawiyah, *Kurikulum Pendidikan Pesantren Dan Tantangan Perubahan Global* (Yogyakarta: Pustaka Pelajar, 2012).



this program, Anwarul Huda Islamic boarding school can take advantage of advances in science and technology and can survive in learning during the pandemic.

Live *Ngaos Kitab Kuning* Program at the Salaf Anwarul Huda Islamic Boarding School.

During the Covid-19 pandemic, the Anwarul Huda Islamic Boarding School carried out distance learning with its *Santri* in Islamic boarding school education activities. This is aimed at minimizing the spread of the Covid-19 pandemic. The educational activities at this pesantren include the *Ngaos kitab kuning* program and a routine recitation at Anwarul Huda Islamic Boarding School for its *Santri*.

The Live *Ngaos kitab kuning* program at the Anwarul Huda Islamic Boarding School is carried out remotely; of course, you have to choose the appropriate media. One of them is using media in the form of online-based audio-visual. Entering the digital era, Islamic boarding schools must continue to follow developments in digital technology advances so that the modernization of Islamic boarding schools can take advantage of information technology as a learning medium.⁴³ The Live *Ngaos kitab kuning* program at Anwarul Huda Islamic Boarding School is one of the efforts to maintain education at Islamic boarding schools by maximizing digital-based technology during a pandemic.

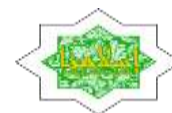
The use of technology is a change for Islamic boarding schools, especially Islamic boarding schools with the *Salaf* wing.⁴⁴ However, with the Covid-19 pandemic, Islamic boarding schools must be able to survive this situation. This is because Islamic boarding school education does not allow conventional learning activities. Therefore, distance learning is an option that must be done by utilizing technology, especially when reciting the *kitab kuning* becomes a routine of learning at Islamic boarding schools, including the Anwarul Huda Islamic Boarding School in Malang.



Figure 1: Anwarul Huda TV Channel Profile

⁴³ Hakim, "Manajemen Dakwah Pesantren Berbasis Daring: Studi Pada Kanal Youtube AlamienTV."

⁴⁴ Akhmad Soban, "Penggunaan Teknologi Ponsel Di Kalangan *Santri* Salafi (Di Pondok Pesantren Tahfidz Mdan Tilwah Murotilil Qur'an Kubang Apu Masjid Serang-Banten)" (Universitas Islam Negeri "SMH" Banten, 2018).



Anwarul Huda TV is the channel used in the *Ngaos kitab kuning* live program at Anwarul Huda Islamic Boarding School Malang City. The Anwarul Huda TV channel is the official Youtube channel of the Anwarul Huda Islamic Boarding School, Malang City, located at Jl. Temple 3 no. 454 Karangbesuki, Sukun, Malang City. This channel joined Youtube on March 4, 2016. Until now, content from the Anwarul Huda TV channel has received 2.83k subscribers, with 192,931 views watched. Based on these data, the live *Ngaos kitab kuning* program is a program that is beneficial for *Santri*, alums, or the community in general.

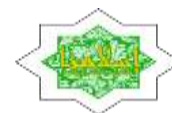


Figure 2: Content of Anwarul Huda TV Channel

The Live *Ngaos kitab kuning* program at the Anwarul Huda Islamic Boarding School can help continue learning the *kitab kuning* during a pandemic. Study of the *Kitab kuning*, which is usually done directly. However, during a pandemic, it had to be done remotely using the social media Youtube. In the Live *Ngaos* program, several *kitab kunings* are routinely reviewed by streaming on social media, Youtube. The books that are often used, namely: the Book of Tafsir Jalalin, the Book of Minhajul Qowim, the Book of Miftahul Jannah, the Book of Mukhtasor Asy-Syafi and the Book of Durrotun Nasihin.



Figure 3: Live *Ngaos Kitab kuning*
Anwarul Huda Islamic Boarding School, Malang City



The implementation of the Live *Ngaos kitab kuning* program conducted by the Anwarul Huda Islamic Boarding School has its schedule for each *kitab kuning* used. The Durrotun Nasihin Book is held every Saturday-Sunday after the Maghrib prayer is delivered by Abah Yai KH. M. Baidowi Muslich. Meanwhile, the Book of Tafsir Jalalin and the Book of Minhajul Qowin are reviewed every Saturday-Monday after the dawn prayer, which Abah Yai KH also fills in. M. Baidowi Muslich. As for the Book of Mukhtasor Asy-Shafi, Abah Yai KH also delivered. M. Baidowi Muslich is held every Sunday after the Asr prayer. However, the Miftahul Jannah book is held every Wednesday at Subuh, delivered by Ust. Dr. H. M. Qusyairi, M.Pd..

The various kinds of books used in the Live *Ngaos kitab kuning* program will undoubtedly provide much knowledge for *Santri*, congregations, or alums who participate in *kitab kuning* studies whenever and wherever they are. In addition, reciting the *kitab kuning* live on Youtube will make it easier for the *Santri* or congregation to interpret the shortcomings of the *kitab kuning* because videos on Youtube can be played repeatedly. This program attracted audiences, in general, to participate in the study of the *kitab kuning*, which the Anwarul Huda Islamic boarding school in Malang City carried out.

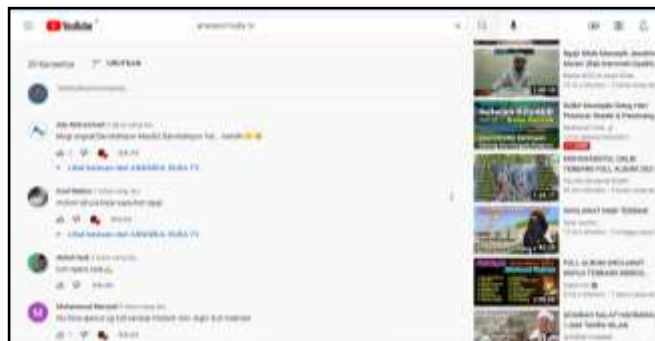
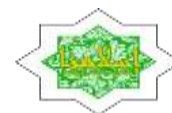


Figure 4: Live *Ngaos Kitab kuning* Comments

As a salaf Islamic boarding school often seen as a traditional Islamic boarding school, the Anwarul Huda Islamic Boarding School in Malang can demonstrate that it is a salaf Islamic boarding school that can survive during a pandemic, one of which is by transforming and adapting to technological advances. This ability can be proven by utilizing Youtube technology as a learning medium during the co-19 pandemic. Even though the equipment used is still modest, the benefits can be felt by *Santri* in their respective homes.

In addition, the Live *Ngaos kitab kuning* program at Anwarul Huda Islamic Boarding School can be a medium of Islamic da'wah in increasing spiritual knowledge for Muslims. Islamic



studies in the *kitab kuning* will undoubtedly provide much explanation and understanding for Muslims who watch this program, even though the real purpose is as a medium of distance learning for *Santri* at home. However, society, in general, can also feel the benefits, especially for Muslims.

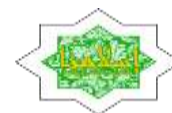
Conclusion

Islamic boarding schools are educational institution that has specific characteristics. Islamic boarding schools are identified with traditional education. Learning that is carried out between the Kiai or chaplain to the *Santri* is always done face to face. However, due to the Covid-19 pandemic, Islamic boarding schools must try to survive as much as possible, especially in learning activities. Learning at Islamic boarding schools, usually face-to-face, must replace distance learning. This triggers Islamic boarding schools to utilize technology, such as at Anwarul Huda Islamic Boarding School in Malang City. Learning at the Anwarul Huda Islamic boarding school, which takes place remotely, must adapt to existing learning media. Therefore, the *Ngaos kitab kuning* program is live streaming via social media, Youtube.

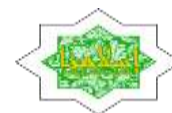
The Live *Ngaos kitab kuning* program at Anwarul Huda Islamic Boarding School consists of three stages: First, the preparation stage. At this stage, the Anwarul Huda Islamic Boarding School formed a technical team consisting of *Santri*, prepared live advice and suggestions, and determined a live program. Second is the implementation stage. At this stage, the technical team carried out various settings, such as place settings, sound settings, image settings, and live recording settings. Third, at the stage of results and benefits. Based on observations and interviews, the Live *Ngaos kitab kuning* program provides benefits for *Santri*, including 1) *Santri* can easily follow and complete the meaning that is lacking, 2) *Santri* can get used to *Ngaos kitab kuning* wherever and whenever, 3) demonstrate the existence of salaf Islamic boarding schools can be transformed in technological advances, 4) become a medium of Islamic da'wah in distance learning.

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