

MODERNIZATION OF BOARDING BOARDS THROUGH DIGITALIZATION OF THE EDUCATION SYSTEM IN PENSANTREN

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ABSTRACT

The process of digitizing the education system of Islamic boarding schools is a creation of Islamic boarding schools in conditions of life or times where all supporting activities are facilitated through technology, especially in the field of administration and learning. This research focuses on digitizing the education system at Pondok Pesantren Darussalam Tegalrejo, Prambontergayang, Soko District, Tuban Regency. A unique context that is natural and by utilizing various natural methods. This type of research uses a descriptive qualitative approach, namely research that intends to understand the phenomena of what is experienced by the research subjects such as behavior, perceptions, motivations, actions and others holistically, and by way of descriptions in the form of words and language. The results showed that at first, the educational activities of the Darussalam Tegalrejo Islamic boarding school in Prambonterga Village were only limited to the recitation of the classic yellow book, then moved further and adjusted to the times in the hope of being able to compete with good quality and quality. The process of digitizing the education system of the Darussalam Tegalrejo Islamic boarding school in Prambonterga Village which includes several aspects, namely: First, digitization in administration and learning, namely from learning activities, it is hoped that students are ready to become competent outcomes in facing future life, and can become human beings, not knowing beings. In addition, the digitalization of administration can support a more effective and efficient administration and filing process.

Introduction

Regarding Islamic boarding schools, researchers have various meanings. One of them is Matsuhu. He called pesantren a traditional Islamic educational institution to study, understand, explore and practice Islamic teachings with religious morals as behavioral guidelines. The word "traditional" is not an old word but has become a deep part of the life of the Muslim community, which has long changed from time to time.¹ According to Arifin's understanding, the term Islamic boarding school is two terms that contain one meaning. Javanese people say "pondok" or "pesantren".

¹ Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, (Jakarta: INIS, 1994), 51.

Often also mention the boarding school. With the new atmosphere, all Muslims follow the learning process at the pesantren with joy and without any coercion. Islamic boarding schools, known for being multicultural and multifunctional, have an enormous challenge to guard a civilization that advances in science and technology have lulled. Pesantren not only face demands to maintain values and traditions, which are the intellectual treasures of Islam but also faces globalization which at any time can destroy the critical reasoning of students based on Islam and Religion.²

These two meanings illustrate that pesantren is an educational institution with a distinctive character and historically is the oldest Islamic educational institution whose reality has produced humans who can understand religious knowledge perfectly from a teacher called Kyai.

This research focuses on the modernization of education through the digitization of the education system. According to Abuddin Nata, "modern is defined as something new or up-to-date, while modernization is thought, flow, movement and effort to change patterns, understandings, and customs that will be adapted to the new atmosphere and advances in science and technology".³ In western society, "modernization means thoughts, schools, movements and efforts to adapt to a new atmosphere that is superior to modern science and technology, and based on historical records is a long process of changing social, economic, political systems that developed in the early 19th century." ⁴

Another definition put forward by Hasyim Muzadi who mentions "modernization as a change from a traditional system to a modern one, which can be seen from two aspects, namely changes in the way of thinking and material changes, which can be seen by the eye such as lifestyle and technology."⁵ Meanwhile, Abdurrahman Wahid, called "modern as the dynamic use of new positive values which are considered more perfect without leaving the old elements at all".⁶ Meanwhile, Harun Nasution called modernism thoughts, schools, movements, and efforts to change old ideas and customs and adapt them to the new atmosphere due to modern science and technology advancements.⁷

Based on some of the definitions above, modernization can be defined as an attempt to change something that is considered old to be replaced with something that is considered new. The new meaning is following the latest technological developments. The understanding of modernization can be seen from its novelty from something considered old to be more advanced, moderate and open in accepting every difference. So talking about the digitization of Islamic boarding

² MH. Arifin, *Metode Pembelajaran Agama Islam*, (Jakarta: Raja Grafindo Persada, 2005), 15.

³ Abudin Nata, *Kapita Selekta Islam*, (Bandung: Angkasa Bandung, 2003), 72.

⁴ Harapandi Dahri, *Modernisasi Pesantren*, (Jakarta: Balai Penelitian dan Pengembangan Agama, 2000), 72.

⁵ Hasyim Muzadi, *Nahdlatul Ulama, ditengah agenda persoalan Bangsa*, (Jakarta: Logos, 1999), 144.

⁶ Abdurrahman Wahid, *Menggerakkan Tradisi Esai-esai Pesantren*, (Yogyakarta: LKIS, 2001), 38.

⁷ Harun Nasution, *Pembaharuan dalam Islam*, (Jakarta: Bulan Bintang, 2003), 134.

schools is essentially a boarding school that follows the digital era in activities and the education system. The digital era is a period where most people in that era use digital systems in their daily lives. Alternatively, also called the era where the flow of information through communication media is clear, accurate and fast. According to the Communication Technology Timeline quoted by Dan Brown, various types of electronic media worldwide began to spread in the early 1880s starting with telephone communication tools, tape recorders, and radio.⁸

Previous studies similar to this research include: 1) Lailatul Latifah's thesis entitled: *Modernisasi Sistem Pendidikan Pondok Pesantren di Pesantren Salafiyah Pasuruan*, 2019.⁹ 2) Munjahit, in his thesis entitled: "(Studi di Pondok Pesantren Tebu ireng Jombang 2019)".¹⁰ 3) M. Firman Fathoni in his thesis entitled: "Fenomena Pondok Pesantren Walindo Pekalongan Jawa Tengah, 2020".¹¹ 4) Eko Setiawan in his thesis entitled: "Modernisasi Pola Pendidikan Pesantren (Studi Kasus Pondok Pesantren Modern Daarul Fikri Mulyoagung Dau Malang 2011)".¹² Dan 5) Zuhairiah in his thesis entitled: "Managemen Modernisasi Pendidikan Islam di Pondok Pesantren Nurul Haramaian Narmada Lombok Barat, 2019".¹³ Several studies on the modernization of Islamic boarding schools through the digitization of the education system, in principle, can be said to be the implementation of the system and curriculum that underlies the modernization of education to the demands of an increasingly complex and varied society. At the same time, the form of modernization includes aspects of institutions, curricula, and learning methods.

Method

Based on data sources, this type of research uses a qualitative descriptive approach, namely research that intends to understand the phenomena of what is experienced by the research subjects, such as behaviour, perceptions, motivations, actions and others, holistically and by way of description in the form of words. and language, in a particular natural context and by utilizing various natural methods.¹⁴ The author uses this qualitative approach because adapting qualitative methods is more manageable when dealing with reality. Second, this method presents a direct

⁸ Puji Rahayu, "Pengaruh Era Digital terhadap Perkembangan Bahasa Anak," dalam *Jurnal Al Fathin*, Vol.2 Edisi Januari-Juni (Lampung, STAINU, 2019), 48.

⁹ Lailatul Latifah, *Modernisasi Sistem Pendidikan Pondok Pesantren (di Pesantren Salafiyah Pasuruan)*, Tesis, (Surabaya: IAIN Sunan Ampel, 2019)

¹⁰ Munjahit, *Sekularisasi Pesantren (Studi di Pondok Pesantren Tebu ireng Jombang)*, Tesis, (Yogyakarta: UIN, 2019)

¹¹ M. Firman Fathoni, *Fenomena Pondok Pesantren Walindo Pekalongan Jawa Tengah*, Tesis (Purwokwrtro: IAI, 2020)

¹² Eko Setiawan, *Modernisasi Pola Pendidikan Pesantren (Studi Kasus Pondok Pesantren Modern Daarul Fikri Mulyoagung Dau Malang)*, Tesis, (Malang: Universitas Brawijaya, 2011)

¹³ Zuhairiah, *Managemen Modernisasi Pendidikan Islam di Pondok Pesantren Nurul Haramaian Narmada Lombok Barat*, Tesis, (Mataram: UIN, 2019)

¹⁴ J. Meleong, Lexy. *Metodologi Penelitian Kualitatif*, (Bandung: PT. Rosda Karya, 2010), 6.

relationship between research and information. Third, this method is more sensitive and adapts to many shared influences on the patterns it encounters.

The author chooses this approach because the data collection in this study is qualitative and also does not intend to test hypotheses, meaning that the author here only describes and critically analyzes a problem studied by the author regarding the modernization of Islamic Boarding Schools through digitizing the Education System at Darussalam Islamic Boarding School Tegalrejo, Prambontergayang Village, Soko District, Tuban Regency.

Data Sources This study uses two data sources, namely primary data and secondary data. "Primary data is data collected by researchers from the source, while secondary data is data collected from other sources in a documentary manner".¹⁵ The primary data of this study were obtained from the results of interviews and observations, while the secondary data were obtained from documentation in the form of text, software files, and other supporting documents.

Data collection techniques are used observation, interviews, and documentation. According to Arikunto, observation is a conscious effort to collect data systematically with standardized procedures.¹⁶ Meanwhile, according to Moleong, an interview is a conversation with a specific purpose, carried out by both parties, namely the interviewer who asks questions and the interviewee who answers the questions.¹⁷ Documentation is a record of events that have passed in the form of writing, pictures, or monumental works from someone.¹⁸ The data analysis technique in this study used descriptive qualitative, namely collecting data in the form of words instead of numbers. The steps are carried out in several ways: data collection, data reduction, data presentation, and verification.¹⁹

Results and Discussion

Analysis of the Modernization of the Darussalam Islamic Boarding School Education System

Pesantren must appear according to the times and times, considering that other education continues to improve to be good. Competition to become a quality institution, especially in the field of education in this modern era, means that Islamic boarding schools need renewal. Concretely if the old system is maintained, it will be outdated. If the pesantren refuses to renew itself, the pesantren will be abandoned by the community, which in the end, the pesantren cannot develop. Things like this can be considered in modernizing the pesantren education system, but it does not mean the former system was terrible; instead, as a counterweight to the needs of society and the progress of the times.

Modernization or innovation of Islamic boarding school education can be interpreted as an attempt to solve the problem of Islamic boarding school education,

¹⁵ Sugiyono, opcit, 288.

¹⁶ Suharsimi Arikunto, opcit, 222.

¹⁷ Lexy J. Moleong, opcit, 186.

¹⁸ Sugiyono, opcit, 240.

¹⁹ Dedy Mulyana, *Metodologi Penelitian Kualitatif: Paradigms Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*, (Bandung: Remaja Rosda Karya, 2001), 150.

or in other words, innovation of Islamic boarding school education, namely ideas, goods, methods or as new things for a person or group, either in the form of discovery or discovery that is used to achieve goals or solve problems. pesantren education problem. According to Mrs Muyassaroh Al Hafidhoh, the most important thing here is the pesantren learning model, curriculum, management, and management of Islamic boarding schools and general subjects such as mathematics, Indonesian, English, social sciences (IPS), Natural Sciences (IPA), Pancasila and Citizenship Education (PPKN) and others are also very much needed when there are no Islamic boarding schools, especially now that times are increasingly modern.

So, in the researcher's opinion, education is one of the most critical dimensions in human life because education is a conscious, systematic and managed transformation effort to shape human character with traditions and morality for a good and prosperous life. In Islamic boarding schools themselves, tradition is the principal educational foundation as a form of cultural commitment to the nation; besides that, morality is a guide so that every transformation effort in education goes according to what is outlined by the Qur'an and Hadith. However, tradition and morality will significantly affect the pattern of human life individually and socially. The basic pattern of pesantren education lies in its relevance to all aspects of life. In this case, the basic pattern is a reflection to print the students into pious and Akram people. Salih means humans who can potentially play an active, valuable and skilled role concerning the lives of fellow creatures. At the same time, Akram is the achievement of human advantages as creatures against His Khaliq to achieve happiness in the hereafter. Kiai Idris's conception of shalih and Akram affirms the synergy between tradition and modernity. The synergy is an educational project oriented to modernization and sticking to tradition. The education process for the pesantren runs directly 24 hours. The interaction between kai, ustadz and students runs intensely. The interaction in education is based on tradition and morality – mutual respect, simplicity, sincerity and humility. To accommodate the interests and talents of Islamic boarding school students, they facilitate them with various extracurricular activities, including culinary arts, sewing, and the like.²⁰

The education system of public schools and Islamic boarding schools does not need to be differentiated because both have the same goal, namely how to create a cadre of future national leaders with noble personalities. Moreover, if we look at the future, education in Islamic boarding schools has an excellent opportunity to develop their education by opening various educational programs that are of interest to many people. So Islamic boarding schools do not only focus on the field of religious knowledge alone. However, systemically, Islamic boarding schools are more complex in teaching content related to religious knowledge, in this case, Islam. In terms of social science, culture, economics and education, everything is discussed

²⁰ Wawancara dengan Farihin Alwi, 26 April 2022

in pesantren education. This is one of the advantages of Islamic boarding schools compared to existing general education, which is a unique thing if pesantren until then survive amid the turmoil of modernization and globalization.

Modernization of the education system of Islamic boarding schools with learning components ranging from santri, teachers, learning media methods, and evaluations at the Darussalam Tegalrejo Islamic boarding school can be modern; the developments in it evidence this. Although in terms of methods and materials, it still looks classic. Meanwhile, the *Pesantren* Darussalam have shown that they are modern and have settled in a boarding house with various regulations. In learning, the students are also active by exploring their abilities. The teachers can be said to be technology literate because learning to use various media, utilizing social media in promotion, using digital management, active learning strategies, and teacher performance is also modern. The material at *Pesantren* Darussalam Tegalrejo is modern, where the learning material is not only from classical books but also uses other learning resources. Learning media, such as audio-visual electronic media and praga media, are used. Learning evaluation is carried out as evidence of measuring students' ability with standards that the boarding school has determined, and a diploma as proof of graduation that has been recognized by the Ministry of Religion and the Ministry of Education and Culture.

Modernization that develops is a dynamic in human life, knowing that as long as human civilization exists and has also changed times from pre-modern to modern and experienced successors to postmodern. Meanwhile, modernization in pesantren was born from the historical dynamics of the pesantren itself. In pesantren experiencing modernization, various factors influence it, namely a strong desire to return to the Qur'an and Hadith in referring to Shari'ah law, because it is believed that the greatness of Islam will only be achieved if Muslims return to the time of the Prophet and his followers. Friends where the Qur'an and Hadith are the first references, the growing spirit of nationalism among Muslims against colonialism by the infidel west, wanting to strengthen the basis of social, economic and educational movements, and the renewal of Islamic education in Indonesia.²¹

Indonesian Islamic Boarding School is a very dynamic educational institution. The interaction between pesantren and modernization that sustainably takes place encourages the emergence of models of typical Indonesian pesantren educational institutions. Besides that, some pesantren in Indonesia carry new concepts that reformist Muslims generally build. Meanwhile, salaf pesantren that change the pattern of pesantren to *Khalaf* at least adopt certain aspects of the modern education system, especially in curriculum content, techniques and teaching methods. This is the first step of pesantren in modernizing education.

Modernization of Darussalam Islamic Boarding School Tegalrejo

Darussalam Islamic Boarding School is under the auspices of an educational foundation. However, managerial implementation is carried out in a modern way.

²¹ Solihin, Mohamad, *Modernisasi pendidikan Pesantren, Tesis; studi kasus di pesantren Darul Lughah Wal Karomah Kraksaan Probolinggo*. (UIN Malang, 2016), 214.

Management is usually closed and less able to accommodate input from outside which may be appropriate to implement. From another perspective, the coaching and development of Islamic boarding schools in a structure relevant to the National Education System in the future will have drawbacks and advantages. The advantages of pesantren with individual-owned foundations include the freedom to determine their own way of life and freely plan their development pattern. The central figure (Kiai) becomes dominant so that in its movement, this kind of pesantren is more determined by the figure of the kiai who is usually a highly respected figure. However, they also have weaknesses, among others: they will always depend on the willingness and ability of individuals who are not necessarily consistent in implementing policies.

Therefore, renewal becomes a difficult thing to realize, especially if the figure of the owner of the foundation is less aspirational with the times. Besides, this pattern will have a less prospective impact on the sustainability of the pesantren in the future. So many pesantren that were previously popular suddenly lost their prestige when the kiai died. Therefore, pesantren that still preserve this kind of management usually, although sometimes form a foundation whose members are collective, but at the level of action they tend to be monoleaders. This pattern can be found in traditional Islamic boarding schools or Salafiyah.²² Sebaliknya kelebihan pesantren yang berada dibawah sebuah lembaga yang dikelola secara kolektif antara lain tidak selalu bergantung pada perorangan, tetapi tergantung pada institusi yang lengkap dengan mekanisme sistem kerjanya, sehingga dapat dikontrol dan dievaluasi kemajuan dan kemundurannya dengan menggunakan tolak ukur yang obyektif dan proposional. Sedangkan kelemahannya antara lain: adanya kemungkinan terbelenggu dengan aturan birokrasi sehingga kurang lincah dalam mengambil keputusan yang dapat menjadi penghambat kemajuan. Disisi lain "mengingat kebijakan pesantren tidak ditentukan oleh satu orang, sehingga membuka peluang adanya berbagai ide dan kepentingan".²³

However, as a whole, pesantren with private and collective ownership status, the Kiai figure remains a crucial figure, and his descendants have the most excellent opportunity to replace his position. This kind of tradition remembers the civilizing process that has taken place in the pesantren since the beginning is the case as an Islamic religious education institution through the process of civilizing the life of the Islamic community, especially regarding the understanding and experience of Islamic teachings in social life.

At the beginning the number of santri was still relatively small so that it could still be controlled by the kiai. The renewal process is then carried out by equipping other members with the hope that it will further optimize the movement of the pesantren in managing education. The most significant reform was directed at the

²² Malik Fadjar, Malik, *Reorientasi Pendidikan Islam*, (Jakarta: Fajar Dunia, 1999), 115.

²³ Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, (Jakarta: INIS, 1994), 73.

personal composition of the board members of the Darussalam Islamic boarding school. The same is true for the Darussalam Islamic Boarding School. The formation of a foundation that previously was just an ordinary place for the Koran and a small prayer room. This is intended to expand the space for movement because it is hoped that in further developments, the foundation will not only be within the scope of the pesantren but can also leave the pesantren, namely the wider community. In the next period, there will be reforms from the institutional aspect, namely in the form of increasing the foundation's management, and it is hoped that it will be more optimal for the foundation's performance. In the selection with consideration and competence they have. However, the aspect of work effectiveness is essential in determining the increasing number of administrators, although some administrators also double as teaching staff.

Modernization of Islamic Boarding School Curriculum

The objective conditions in the field while the authors conducted direct research showed that the activities of the administrators played a significant role in developing Darussalam Islamic boarding schools, especially in the field of curriculum. The Islamic Boarding School Education Curriculum is an educational process that takes place in an educational institution that will usually rely on various programs that include goals, methods and educational steps in fostering a generation to be prepared to be a better generation than before. The curriculum is a plan for the level of teaching and a particular school environment. The curriculum is also shown to lead students to the educational, behavioural, and intellectual levels that are expected to become community members who are helpful to the nation and society and are willing to work to build the nation and realize its ideals. In general, it is usually described as a collection of subjects.

In this case, the author agrees with Futaqi's conclusion that from the development of studies and curriculum concepts offered, the curriculum is an educational design that summarizes all the learning experiences provided for students to achieve educational goals. The meaning of this kind of curriculum sees students' experiences as the centre of attention. This is in line with the change in the learning paradigm from teacher- to student-oriented.²⁴

The curriculum in pesantren usually depends on the model of the pesantren. Classical/salaf Islamic boarding schools usually do not teach general lessons. Spiritual lessons are taken from books written by previous scholars. According to Steenbrink, the previous classical Islamic boarding school, until the early 20th century AD, the form of pesantren education was not so crucial for educational inspection, so that in the Dutch colonial era, the statistics of pesantren were not complete. Steenbrink said, "Even after 1927 AD, this form of education (Islamic boarding school) was not included in the official government reports at all".²⁵ That

²⁴ Sauqi Futaqi, "Prinsip Pengembangan Kurikulum Berbasis Multikultural," *MIDA : Jurnal Pendidikan Dasar Islam* 5, no. 2 SE-Articles (July 5, 2022), <http://e-jurnal.unisda.ac.id/index.php/mida/article/view/3252>.

²⁵ Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah-sekolah Pendidikan Islam (Modern)*, (Jakarta: LP3ES,1986), 9.

is why the curriculum in the pesantren is not formally formulated but is determined by the Kiai, who owns the pesantren.

Along with the times, Islamic boarding schools are expected to be able to face increasingly complex challenges, so the Darussalam Tegalrejo Islamic boarding school wants its students to have good behaviour in religious, intellectual, moral and professional aspects, therefore during its development, the pesantren caregivers with all the administrators develop and implement the curriculum. In addition to the lessons taught in class, the students are also provided with facilities for additional lessons which are expected to be an addition to training students' self-development. Additional lessons include: journalism, catering, Al-banjari and trainings or seminars. They were integrated as previously described.²⁶

Modernization of *Pesantren* Darussalam

At the beginning of its establishment, they used the traditional teaching system or salaf. As a consequence of the education system, the teaching method still maintains the old tradition and is limited to the lecture, flock, and memorization methods, but in further development, the classical system is applied. However, the available facilities and infrastructure are still relatively simple. Efforts to develop this learning system are always seeking to find new patterns that are suitable and empowered to give birth to intellectual students. They are trying to innovate with the caregivers and all components of the Darussalam Islamic boarding school. The pattern of education initially focused on the activities of the teacher or Kiai (Teacher Centered) must be balanced with the student-centred pattern so that students can develop all their potential. The teaching philosophy is no longer based on the principle of filling water into a glass, but rather puts forward the principle of turning on the light, exploring potential, and helping create competent students. Henceforth, teachers are called midwives who help and guide children to produce ideas and productivity. The learning process must be directed to efforts to build the imagination and creativity of students, namely the teaching and learning process that enlightens and builds (Inspiring Teaching) students.

According to Qomari Anwar, the delivery method in any field is very important to pay attention to because the method can affect information satisfactorily or not. That is why the selection of educational methods is carried out carefully and adjusted to various factors related to students, such as physical abilities, intellectual levels, and other factors. Many teachers have mastery of the material but have difficulty conveying it. Therefore, the author adds that as a teacher, he must be good at choosing and mastering his methods and encourage his students to think and not merely memorize and apply the method to a subject. According to Mahmud Yunus, he was paying attention to the psychological aspects of students with the aim that students can understand and be remembered critically

²⁶ Wawancara dengan Ibu Nyai Muyassaroh Al Hafidhoh, 29 April 2022

by students. In addition, it must also emphasize the importance of moral cultivation and the learning process because morality is an essential part of the Islamic teaching system.²⁷

In line with the importance of the innovative and creative learning process, various teaching methods involving students, such as learning, participatory learning, cooperative learning, quantum teaching, quantum learning, and others, must be applied. In other words, learning methods that involve student learning are applied so that they can be active in emphasizing mastering the material as much as possible and in processes and methodologies. These concepts are so that the learning process can run effectively to achieve success, including three cognitive, effective and psychomotor domains. Cognitive domain because in learning activities, more emphasis on deepening the material to bring students to think critically so that students can optimize their ratio work. Practical realm because learning activities also emphasize how a teacher can instil morals in students. Of course, this is done from the teacher's personality as a role model. Psychomotor domain, because learning activities refer to the maximum possible development of students. Fourth, the Functional *Pesantren* Darussalam. The functional dimension of pesantren cannot be separated from its fundamental essence that pesantren originated from society as an informal institution in the simplest possible form. Therefore, in general, the community in which the pesantren is established will produce an environment that is more concerned with their religion when compared to when the pesantren was not established; even in a rural environment, the influence of this pesantren can reach a wider community. Normative values include the ability of the community to understand and explore Islamic teachings in terms of *mahdhah* worship and *ghoirul mahdhah* so that people are aware of the implementation of religious teachings that have been fostered. "Most people tend just to have a religion but do not understand and live their religion."²⁸ In another sense, we can see from the point of view that the number of Muslims is enormous, but when viewed from the perspective of human resources, it is still limited.

Educational values, including the knowledge and understanding of the Muslim community as a whole, can be categorized as limited in matters of religion and general knowledge. While the progressive value in question is the ability of the community to understand changes in society along with the level of development of science and technology, in this case, the community is very limited in recognizing changes related to the flow of rural to urban development. The institutional function of this pesantren is the same as Azyumardi Azra's theory, which says there are three main functions of pesantren: First, transmitting knowledge. Second, maintaining Islamic traditions. Third, fostering prospective ulama.²⁹ Thus it can be understood from the institutional aspect that pesantren has the function of inheriting,

²⁷ Mahmud Yunus dan Kasim Bakri, *al-Tarbiyah wa al-Ta'lim*, (Jakarta: PT.Hidakarya Agung, 1990), 85.

²⁸ Bahri Ghazali, *Pesantren Berwawaan Lingkungan*, (Jakarta: Prasasti, 2003), 35.

²⁹ Azumadry Azra, *Pesantren: Kontinuitas dan Perubahan*, (Jakarta: Paramadina, 1997), xxi.

maintaining and producing, namely, the inheritor of Islamic knowledge and maintaining that knowledge and printing scholars for the development of Islamic sciences.

Supporting and inhibiting factors for the Modernization of the education system in Pesantren Darussalam

Everything that is researched by the author here regarding the modernization of the Darussalam Islamic boarding school education system, there are a few supporting and inhibiting factors, including the administrators in the past, such as the Kiai who used to be in the Darussalam Tegalrejo Islamic boarding school which was held by the people and joined the sons but with the modernization of one of the caregivers there were those who did not. agree with modernization. The reason is that when it was modern, the salaf did not look like what was known as the salaf is now modern, and his son's manager is concerned with the salaf, not the modern. Moreover, the male and female *Pesantren* Darussalam for their activities are not the same as the activities of the male Darussalam Islamic boarding schools. Meanwhile, from the parents or guardians of the students, when there was an increase in class at the pesantren, there were students who did not go up, and even their parents disagreed with modernization with the madrasa system. The supporting factor is that the lodge's community is welcomed modernization. Furthermore, some of the guardians of the students agree that students whose names are *ta'lim muta'alim* must be so that they are not out of date with other pesantren.

Analisis Proses Digitalisasi

Awareness to always encourage the realm of education, especially ustadz/ustadzah, in utilizing digital devices, including organizing online learning, needs to be carried out in a structured, systematic, and massive manner. This effort is a strategic step in responding to the phenomenon of the industrial revolution 4.0, which is full of the use of digital devices in daily life.

Islamic boarding schools, as institutions that are seen as having been able to realize the independence of students, must be the first institutions that provide understanding to each of their students about the need for them to be literate in the use of digital devices. This needs to be done because Islamic boarding schools are the mainstay of various parties in preparing each student to become competent outcomes in future life. Islamic boarding schools, as elements of the education system which are the spearhead, are required to treat their students so that they become human beings, not knowing people. Thus, the competencies possessed by each student will have benefits in their present and future lives.

To make students know outcomes, one of the efforts that can be made is to introduce them to using digital devices in learning. There are at least two benefits achieved by providing an introduction to the use of digital devices in the context of learning carried out by ustadz/ustadzah. First, to provide convenience for

ustadz/ustadzah and students in learning activities. Second, students will have the habits and competencies so that when faced with the phenomenon of life coloured by digital devices, they will efficiently and quickly adapt because they already have the basic knowledge needed.

One of the uses of technology platforms is using digital devices in learning by ustadz/ustadzah from each Islamic boarding school. The use of digital devices is an activity that cannot be eliminated or ruled out. For this reason, ustadz/ustadzah must be the first educational element capable of utilizing digital devices so that learning will run smoothly and efficiently.

The use of digital tools in learning is expected to reduce complexity, increase efficiency, add inspiration, and apply a customized approach.³⁰ Through learning that is coloured by digital devices, every student can be challenged to continue to hone their competence. By taking advantage of its convenience, each student will have the competencies to face present and future life. To achieve this, of course, it cannot rely on ustadz/ustadzah alone but relies on all elements involved in the realm of education.

Among the learning processes that are also through the use of digital are self-awareness training activities for students. Self-awareness is a deep understanding of emotions, strengths, weaknesses, needs and drives towards values and their impact on others. Self-awareness has levels in the stage of individual psychological development. Adolescence is included in the permanence level, meaning that individuals can feel the changes that occur in themselves quickly, recognize the expressions they feel and place them appropriately. The development of self-awareness can be said to be good when the individual is in the adolescent stage (12-18 years) and continues to grow according to the individual's age. So that adolescents have the ability in themselves to understand themselves, determine life, and appreciate their psychological problems.

Administration in Islamic boarding schools is the spearhead of educational services for an institution because as an administrative body that directly handles services internally and externally. The digitalization of administration and learning at the Tegalrejo Islamic boarding school has implications for the efficiency and effectiveness of administrative and learning activities in Islamic boarding schools. The development of information technology-based boarding school administration can support the smooth learning process in Islamic boarding schools and is indispensable. However, the administrative staff is still not good enough to serve the administrative administration. Therefore, an information technology-based administrative system can streamline organizational performance.

KESIMPULAN

From the exposure of research data related to the modernization of the pesantren education system through the digitization of the education system at the Darussalam Tegalrejo Islamic boarding school, Prambontergayang Village,

³⁰ Dadang A. Sapardan, *Digitalisasi Pembelajaran*, (Bandung: Dinas Pendidikan Bandung Barat, 2022), 1.

conclusions can be drawn. First, at first the educational activities of the Darussalam Tegalrejo Islamic boarding school in Prambonterga Village were only limited to recitation of the classic yellow book. The Darussalam Tegalrejo Islamic Boarding School in Prambontergayang Village began to move forward and adjust to the times in the hope of being able to compete with good quality and quality. There are at least two reasons behind the modernization of Darussalam Tegalrejo Islamic boarding school education in Prambontergayang Village, namely First, the old teaching system (salafy) if maintained tends to be out of date. Second, there are demands from the community and guardians of students. These two things are the motivation to modernize the education system of the Darussalam Tegalrejo Islamic Boarding School in Prambontergayang Village.

Second, the process of digitizing the education system of the Darussalam Tegalrejo Islamic Boarding School in Prambonterga Village which includes several aspects, namely: First, digitalization in administration and learning, namely from learning activities it is expected that students are ready to become competent outcomes in facing future life, and able to become human beings, not human beings. knowing. Thus, the competencies possessed by each student will have benefits in their present and future lives. 3) The digitalization of administration and learning at the Tegalrejo Islamic boarding school has implications for the efficiency and effectiveness of administrative and learning activities at the Islamic boarding school. The development of Islamic boarding school administration based on information technology can support the smooth learning process in Islamic boarding schools and is something that is indispensable.

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