

USE OF DIGITAL TECHNOLOGY IN PESANTREN SALAF: TRANSITION FROM DIGITIZATION TO DIGITALIZATION

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ABSTRACT

Pesantrens Salaf is an Islamic educational institution that firmly upholds the values of purity and originality of Islamic religious teachings, is faced with the challenge of following the rapid flow of digitalization. Pesantren are institutions that have existed in Indonesia for hundreds of years. Pesantrens Salaf is famous for its educational model which still uses many traditional or analog methods in implementing the transition from digitization to digitization which is very importantt in order to keep up with developments in today's increasingly advanced. This research aims to reveal the use of digital technology in Pesantren salafs. Even though it is paradoxical, the fact is that the development of digital technology in Pesantren salafs is very rapid. This research uses a qualitative method with a case study approach, namely at the pondok pesantren Mambaul Ulum Bata Bata, was obtained through interviews, observation and documentation, to ensure the validity of the data, continuous studies and consultation with experts were carried out. The results of this research found the fact that Pesantren salafs not only use digital technology as a basis for educational services including learning and administration processes, but there is also a connection between one component and another, so it can be said that there is a transition from digitization to digitization.

Keywords: Pesantren salaf, transition, digitization, digitalization,

A. INTRODUCTION

When talking about digital technology in Pesantren salaf, the question will arise; Is it true that Pesantren Salaf uses digital technology? Isn't Pesantren salaf synonymous with traditionalism, technological blindness, and allergies to modernity?¹ These questions are very commonplace and are interesting things to continue studying about the facts even though the theory is contradictory.

This condition is reinforced by Iriana's explanation regarding Pesantren Salaf. According to him, Pesantren Salaf has three characteristics that contradictory to current conditions, at least with this research. First, the education system continues to be influenced by models that developed in West Asia or the African continent, especially the Arabian Peninsula, such as Egypt, Palestine, Jeddah, etc., namely the classical system. Second, the Pesantren management system is centered on the figure of the Kiai in all matters, both small and large. Third, technology. Pesantren salaf are institutions that are still far from technology.

To reject the perception above, we can rely on Iksan's opinion about Pesantren Salaf. He defines Pesantren Salaf as institutions that are still based on the Ahlussunnah Wal Jama'ah religious ideology. Apart from that, Pesantren still uses Kitab Kuning as the Pesantren icon. This redefinition shows that Pesantren Salaf has no obligation to develop other systems apart from these two indicators.²

The redefinition of the meaning of salaf conveyed by Iksan seems to be disrupting our current Pesantren paradigm. Among the Salafi Pesantren

¹ Iryana, Wahyu. 2015. "Tantangan Pesantren Salaf di Era Modern." AL-MURABBI: Jurnal Studi Kependidikan dan Keislaman 2 (1): 64–87.

² Iksan, *Dinamika Islam Tradisional: Respon Pesantren Salafiyah terhadap Agenda Perubahan Pendidikan Islam di Indonesia* (Jakarta: Sekolah Pascasarjana UIN Syarif Hidayatullah, 2018), 34

studied by several researchers, they are very familiar with the use of digital technology and claim to be included in the Salafi Pesantren. Such as the Sidogiri Pesantren, Langitan, Syaikhona Kholil Bangkalan, Mambaul Ulum Bata-Bata Pesantren, and other Salafi Pesantren without having to give up these two characteristics (Ahlussunnah Wal Jama'ah regarding religion and ideology of Kitab Kuning).

Rudy Al Hana agrees with Iksan, that the issue of differences in views of kiai and even academics regarding the development of society always gives rise to dynamic hypotheses which lead to dynamic revisions of Pesantren classifications. adapt to what happens. carried out by Pesantren. So according to him, the classification of Pesantren will never be completed.³

Pesantren are institutions that have existed in Indonesia for hundreds of years.⁴ These institutions are said to be unique because it has been around for a very long time with the problems that accompany them. According to Rahim, this status shows that the Pesantren can face various problems. Pesantren makes a big contribution to the education of the nation's children. Providing enlightenment to society by creating an intellectual community that is equal to or even better than formal education. Many sources of inspiration for the development of science and technology come from Pesantren, including advances in science and technology.

In recent developments, there is a new trend for Pesantren to update the current system. Namely: First, familiarization with modern

³ Rudy Al Hana, "Eksistensi Pesantren Salafiyah: Perubahan Dan Kesenambungan Di Pondok Pesantren Langitan Tuban" (phd, UIN Sunan Ampel Surabaya, 2017), <http://digilib.uinsa.ac.id/41876/>.

⁴ Marzuki, Usman, and Muhammad Amin, "Modernisasi Sistem Pendidikan Pesantren," *Jurnal Al-Kifayah: Ilmu Tarbiyah Dan Keguruan* 1, no. 2 (December 31, 2022): 72–79.

methodology including the use of technology. Second, increasingly oriented towards functional training, and open to development outside of itself. Third, diversification of programs and activities is becoming more open, dependence on Kiai is not absolute and can equip students with various knowledge outside of religious subjects and skills. Fourth, can act as a center for community development.⁵

B. RESEARCH METHODS

This research is qualitative research conducted using the case study method, which examines the phenomenon as a whole, its scope and depth (which has special characteristics, is rare, and has strategic academic value). Researchers describe clearly, completely, and comprehensively the location, conditions, and digital technology innovations of the Mambaul Ulum Bata-Bata Pesantren.

Qualitative research is used in case study-based research. The argument is that the data collected is usually qualitative and not quantitative. Information is presented in words, not numbers. This is in accordance with Taylor and Bogdan's explanation that qualitative methodology refers to research methods that produce descriptive data: words written or spoken by people and observable behavior.⁶

The data sources for this research are based on humans and other data sources. Human data sources were obtained from various relevant informants, namely Pesantren kyai/guardians, Pesantren leaders, agency leaders and managers, all Pesantren students, Pesantren guardians, and

⁵ Muhammad Hasyim, *Penggunaan Teknologi Informasi di Pesantren* (Academia Publication, 2023).

⁶ Eko Haryono, "Metodologi Penelitian Kualitatif Di Perguruan Tinggi Keagamaan Islam," *An-Nuur* 13, no. 2 (October 31, 2023), <https://doi.org/10.58403/annuur.v13i2.301>.

alumni. The selection of informants is based on the informant's mastery of the research problem.⁷ Meanwhile, non-human sources of knowledge are phenomena related to digital innovation, learning aspects, and management aspects of the Mambaul Ulum Bata-Bata Pamekasan Pesantren, as well as formal and informal institutions such as annual events related to the use of digital technology as a basis for knowledge and socialization.

C. RESULT AND DISCUSSIONS

The digitalization that is currently occurring is the impact of the continuing development of digital media on contemporary social life.⁸ The development of digital technology is like a wave that cannot be stemmed by the apathy of society which considers digital technology to have no effect on life, including the order of human life, but on the contrary.⁹ So the smartest step is to respond and direct this digital technology towards positive and competitive issues to be used as capital to encourage a better life. There are three levels of digital adoption in Bloomberg's theory, namely. digitization, digitalization, and digital transformation.¹⁰

Digitalization is the process of changing from analog to digital, at least many figures agree with this definition. There are many examples of the transition from analog to digital digitization that we often see in

⁷ Muhammad Rizal Pahleviannur et al., *Metodologi Penelitian Kualitatif* (Pradina Pustaka, 2022).

⁸ Astrid Faidlatul Habibah and Irwansyah Irwansyah, "Era Masyarakat Informasi Sebagai Dampak Media Baru," *Jurnal Teknologi Dan Sistem Informasi Bisnis* 3, no. 2 (July 11, 2021): 350–63, <https://doi.org/10.47233/jteksis.v3i2.255>.

⁹ Ahmad Ridho et al., "Implementasi Pendidikan Multikultural Berbasis Teknologi Dalam Menghadapi Era Society 5.0," *EDUCASIA: Jurnal Pendidikan, Pengajaran, Dan Pembelajaran* 7, no. 3 (December 31, 2022): 195–213, <https://doi.org/10.21462/educasia.v7i3.131>.

¹⁰ Bloomberg, J. (2018). Digitization, digitalization, and digital transformation: confuse them at your peril. Forbes. Retrieved on August, 28, 2019.

institutions today, and have even been going on for decades, namely the conversion of handwritten or typed text to digital format, the conversion of music from vinyl records or the conversion of vinyl records from VHS cassettes.¹¹

In the context of educational institutions, digitalization is very important about analog data processing and digitalization of paper processes, where paper-based is nothing more than an analog metaphor, moreover analog and paper are very inefficient and inefficient. Switching from analog and paper technology to digital requires costs, effort and time, but the results are better.¹² For example, student records are spread throughout the school because they are only based on paper or other correspondence that can be digitized, including teacher learning materials such as attendance, school diaries, and student assessments which are managed digitally to make it easier and more efficient.

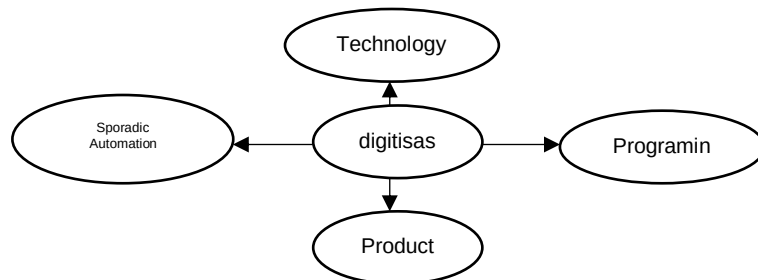


Figure 1. Important components of digitization

¹¹ Ali Maksum and Happy Fitria, "Tranformasi Dan Digitalisasi Pendidikan Dimasa Pandemi," *Prosiding Seminar Nasional Program Pascasarjana Universitas PGRI Palembang*, April 21, 2021, <https://jurnal.univpgri-palembang.ac.id/index.php/Prosidingpps/article/view/5498>.

¹² Yakin Bakhtiar Siregar, "Digitalisasi Arsip untuk Efisiensi Penyimpanan dan Aksesibilitas," *Jurnal Administrasi dan Kesekretarisan* 4, no. 1 (May 20, 2019): 1–19, <https://doi.org/10.36914/jak.v4i1.192>.

This image explains that digitalization is a technological process from manual (analog) to digital, so that in this digital process more emphasis is placed on digital programming such as Microsoft Word, Excel, and other programs that ultimately produce digital products. in digitalization discussions, the end product is the product.¹³ This process has an impact on automation, and everyone is switching media use from analog to digital technology, this cannot be separated from products that are considered more effective and efficient.

In contrast to digitization, digitalization is closely related to technological development. If digitalization is defined as the process of transitioning technology from analog technology to digital technology, then the continuation of digitalization is digitalization, which means the process of utilizing digital technology products becomes more meaningful and integrated.¹⁴ The focus of digitalization is the transition from analog technology to digital technology. This transition determines whether digitalization is more efficient and effective than before. So, the most important role is the IT manager at the institution, including those who provide policies in IT management (if the school has an administrative manager). Based on the digitalization process carried out by the IT team, it must create a “strategy”; This means the implementation strategy is right on target. Each user has a good understanding of digital technology utilization strategies, especially regarding information integration between components.¹⁵

¹³ Irvan Syahrizal et al., *Teknologi Pendidikan* (Get Press, 2022).

¹⁴ Ira Puspitadewi, “Pengaruh Digitalisasi Perbankan Terhadap Efektivitas Dan Produktivitas Kerja Pegawai,” *JURNAL MANAJEMEN DAN BISNIS INDONESIA* 5, no. 2 (December 27, 2019): 247–58, <https://doi.org/10.32528/jmbi.v5i2.2925>.

¹⁵ Nanda Alfian Kurniawan and Priska Christi Wardhani, “Tren Digitalisasi Pendidikan Di Indonesia Pasca Pandemi Covid-19,” *Seminar Nasional Peta Jalan*

Although digitalization has an impact on random migration on a large scale, digitalization produces more practical, effective, and efficient service solutions. If school alumni need, for example, a school diploma, there is no need to physically come to school, just fill in a Google Form and the request will be processed quickly. Thus, this digitalization process can be described as follows:

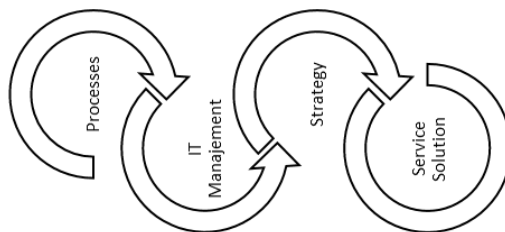


Figure 2. Digitalization cycle

This picture explains how digitalization is closely related to a coherent process, so the role of IT management is very necessary, especially for institutional practitioners in realizing digitalization as a whole. Product is a strategy that allows one facility to switch from another, the effect is a more practical service solution by cutting out many non-digital functions.¹⁶

In the context of education, especially in the era of the independent curriculum, digitalization is a step that is highly emphasized considering the current vision of educational development, namely the realization of an advanced Indonesia that is sovereign, independent, and has personality,

Pendidikan dan Rancangan Undang-Undang Sistem Pendidikan Nasional 1, no. 1 (September 29, 2021), <http://conference.um.ac.id/index.php/snpj/article/view/1822>.

¹⁶ Feri Sulianta, *Literasi Digital, Riset dan Perkembangannya dalam Perspektif Social Studies* (Feri Sulianta, 2020).

Pancasila Students. This is a challenge for the development of technology and information in the era of globalization.¹⁷

The next part is digital transformation, of course, this is very different from digitalization. An organization can undertake several of digitalization projects, ranging from process automation to computer retraining for employees who constitute digitalization jobs.¹⁸ Digital transformation is more than just making big changes, maximizing all resources to create new experiences. Digital transformation uses digital processes to create completely new digital technology concepts, whether for business, education, or others. This process breaks down old models into completely new formulas, such as the distribution of tuition fees in educational institutions that initially use cash to acquire virtual money, where money can be directly impacted. Thus, the components of digital transformation can be described as follows:

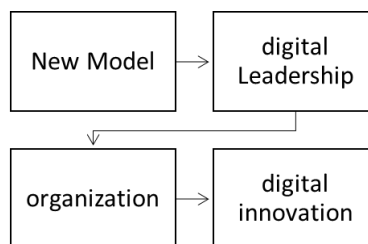


Figure 3. Digital transformation cycle

This picture shows that digital transformation creates a new model based on developments or is completely new so people who understand

¹⁷ Prof Dr H. E. Mulyasa M.Pd, *Implementasi Kurikulum Merdeka* (Bumi Aksara, 2023).

¹⁸ Aang Royyana, "Strategi transformasi digital pada pt. Kimia farma (persero) tbk," *Journal of Information Systems for Public Health* 5, no. 2 (October 21, 2021): 15–32, <https://doi.org/10.22146/jisph.34179>.

digital technology and are the initiators of creating digital transformation play the biggest role. Mark Zuckerberg created Facebook in the early 2000s which is now the largest social networking site in the world. Meanwhile, the result is community building as a form of this transformation, as well as motorbike taxis, which were originally individual activities, after the transformation, Gojek, Grab, etc. With digital transformation, many innovations are based on digital technology, such as start-ups in all fields¹⁹.

The Mambaul Ulum Bata-Bata Pesantren has implemented digitalization. This Pesantren has transitioned from manual technology to digital technology in its various components, although some only use paper as raw data before entering it into the computer. Pesantrens use programs available for computers such as Excel, Access, and others. Mambaul Ulum Bata-Bata Pesantren has also implemented digitalization (analogous to digital transition). It has become a need for work efficiency, namely the use of digital technology as an effective solution at work. Maybe ten or twenty years ago, system administrators used paper in their work, now all work units use computers and laptops. In fact, the computer is connected to the Internet.

There are several Pesantren management activities whose work systems use a lot of digital technology, namely: *first*, accepting new students. Mambaul Ulum Bata-Bata Pesantren opens two routes, namely online and offline. People who want to board their children can register online, by filling in the Google form provided by the Pesantren. *Second*, the Sharia Payment System. All payments are made via non-cash, namely with

¹⁹ Deny Setyawan and Sishadiyati Sishadiyati, "Transformasi Digital Sebagai Tantangan Dan Peluang Dalam Menciptakan Bisnis Startup Yang Inovatif," *Jurnal Ilmiah Wahana Pendidikan* 9, no. 21 (November 6, 2023): 191–96, <https://doi.org/10.5281/zenodo.10074951>.

a student card, the balance must be topped up using an application that can be downloaded from the Play Store, namely Muba Pay Mobile. *Third*, is the Santri Permit (SIS). It is a licensing application based on student guardians with student data that is integrated with the Pesantren. In the SIS application, there is a page about student licensing techniques that can be carried out by student guardians from home, by uploading proof of the reason for applying for a permit, after there will be a notification whether the student has received approval to go home or vice versa. Apart from licensing, this application also contains information about Pesantrens, especially current and future activities. *Fourth*, non-cash spending. All purchases in Pesantrens are not allowed to use cash, everything is to use non-cash money via an integrated student card. *Fifth*, Koran week. This event is an annual activity whose implementation uses technology as a basis for implementation. *Sixth*, e-learning. This learning technology is applied in madrasas which focus on learning and evaluation, in the classroom digital classes and digital libraries are also prepared.

According to Bloomberg, this Pesantren is part of the three amigos, namely digitalization. This Pesantren has moved to another level, namely digitalization.²⁰ Digitalization is the process of using digital products in a more meaningful and integrated way. This is based on field data from two Pesantrens that researchers studied and confirmed through interviews that both are implementing a digitalization process.

The focus of digitalization is the transition from analog to digital technology, where the most determining factor in Pesantrens is the IT management, including policy providers or the Chair of the Mambaul Ulum

²⁰ Bloomberg, J. (2018). Digitization, digitalization, and digital transformation: confuse them at your peril. Forbes. Retrieved on August, 28, 2019.

Bata Management Board. This “Strategy” brick was born from the digitalization process carried out by the Pesantren IT team. namely a data integration strategy between Pesantrens, financial institutions, educational institutions, and all shops and Pesantrens.

Digitalization in Pesantrens produces service solutions that are more practical, effective, and efficient. Stakeholders who compare services before and after digitalization feel very differently. For example, direct shopping at the Mambaul Ulum Bata-Bata Pesantren for parents to manage their children's finances at the Pesantren, online learning services in the learning process and exams, as well as other learning tools.

D. CONCLUSION

The use of digital technology in Bloomberg's view is digitalization, where the transition to digital technology is accompanied by the integration of the components within it. The use of digital technology at the Mambaul Ulum Bata-Bata Pesantren has an impact on innovative learning. This can be seen from learning that takes place directly and indirectly. Direct learning by realizing innovative learning by maximizing e-learning, digital laboratories in madrasas, and other facilities. Students who are members of the M2KD group who intensively carry out bahtsul masail content use digital books. Likewise with indirect face-to-face learning on Pesantren's social media accounts which are actively updated by Pesantrens to provide enlightenment to the public in the form of YouTube, Facebook, Twitter, TikTok, etc.

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