

## **REACCLIMATIZATION OF PESANTREN: Enlargement of Educational Function in Digital Society Culture**

**Tri Wibowo<sup>1\*</sup>, Mikyal Hardiyati<sup>2</sup>**

*<sup>1</sup> Department of Madrasah Education, Faculty of Tarbiyah and Teacher Training, UIN Saizu  
Purwokerto, Central Java, Indonesia*

*<sup>2</sup> Madrasah Ibtidaiyah Study Program, Faculty of Islamic Religion,  
Nahdlatul Ulama University of Purwokerto, Central Java, Indonesia*

*<sup>1</sup> [triwibowo@uinsaizu.ac.id](mailto:triwibowo@uinsaizu.ac.id), <sup>2</sup> [m.hardiyati@unupurwokerto.ac.id](mailto:m.hardiyati@unupurwokerto.ac.id)*

*\*Corresponding Author*

### **Abstract**

The rapid development of contemporary society with the presence of technology creates challenges in all areas of life, including in the field of Islamic education. Islamic education, especially Islamic boarding schools, must be improved holistically in responding to the challenges of the times and the needs of society. The expansion and elaboration of the role of pesantren is absolutely necessary in order to produce a religious, intellectual, and moral young generation. The goal is to analyze and describe the reacclimatization of pesantren in the context of expanding the educational function in the culture of the digital society. The research method used in this paper uses a literature study with data collection in the form of documentation analyzed using the Krippendorff model content analysis technique. The results of the paper presented found that the reacclimatization of pesantren in the culture of the digital society is carried out by transmitting the expansion of educational functions in various forms of contributive- adaptive strategic roles. The role of pesantren is not only as an institution that is the guardian of traditionalist-textual pedagogy. However, it is also in the context of literal pedagogy that adapts digital media for the development of science, religion and culture. Islamic boarding schools need to include literacy and digital literacy materials simultaneously in the various activities and activities they do. The use of digital media in the context of Islamic boarding schools can make it easier for students to gain knowledge wherever they are, not limited to a certain space and time. The existence of programmatic supervision is an important part in optimizing the expansion of the educational function of Islamic boarding schools in the context of literacy and the use of digital media.

**Keywords:** *reacclimatization; the role of pesantren; digital society.*

### **INTRODUCTION**

The rapid development of digital in the era of society 5.0 has brought many significant changes to human life. The era of digitalization is marked by tremendous technological advancements, so that there are various revolutions that can integrate various parallel effects of multi-exponential technology into a new force in life. This era of digitalization is marked by everything becoming simpler, faster in search, cheaper, and easier to access (Putri, 2023). Socially, digital developments touch all elements of society, both massively and structurally in various segments of life. (Savitri, 2019). Nowadays, technological developments play an important role and are an inseparable part of the implementation of education in the digital era (Rohman et al., 2023). Society 5.0 is centered on human welfare through the use of technology in daily life. The rapid development of technology is influential in all fields, including Islamic Education.

Digital developments are transforming old values in society into new values that encourage innovation to make it easier for society (Fathma, et al., 2024). The digital era is

defined as a condition where everything depends on the internet which dominates massively ranging from the economic, arts, sports, government, social, educational, and so on sectors (Kholifah, 2022). This is marked by the breadth of public consumption of information, news, entertainment and social life has shifted and even changed significantly. Changes that are not followed by community readiness cause inequality in ways of thinking and behavior. This is because developments in the digital era can penetrate and even erase the boundaries of space and time. Humans in this digital era can easily connect with humans in various parts of the world anytime and anywhere without barriers or restrictions. The era of digitalization has led to cultural resistance and ethos mechanisms in the context of a digital society (Rohana & Rahmi, 2023; Syamsuar & Rizki, 2023). Both phenomena illustrate the complex dynamics between technological changes, cultural values, and individual behavior in the face of digital transformation.

Resistance is defined as a concept that is understood as an attitude to behave, defend, resist, oppose or attempt to oppose (Jalil & Aminah, 2016). Cultural resistance refers to people's rejection or concern about the changes brought about by digital technology. The community considers the traditional values held by the community to be contrary to the values brought by digital technology. For example, the value of politeness taught from an early age has shifted due to the existence of various social media for communication. Concerns and discomfort about significant changes make it difficult for people to adapt to digital technology. The readiness and role of generations as the successors of civilization must occupy a strategic position to achieve the goals of (Munifah, 2019). If they are not able to adapt quickly, they will slowly fall behind and find it difficult to compete with other educational products that have kept pace with the times.

Education plays a strategic and crucial role in the formation of a national entity. Education guarantees the continuity of the existence of a nation and education seeks to inherit policy values inherent in the identity of a nation. Islamic education is recognized in its various forms explicitly, including formal, nonformal, and informal institutions. One example of a non-formal institution of Islamic education is pesantren. Islamic boarding schools are institutions that provide education in the religious realm (Ali & Al Ghazali, 2024). The Islamic Education System in Islamic Boarding Schools is based on Islamic principles. Islamic boarding schools are the grassroots of Islamic educational institutions in Indonesia. Islamic boarding schools integrate Islamic morals and local wisdom (Lundeto, 2021). Massive digital development is an interesting dynamic that Islamic boarding school educational institutions must face in adapting to the era of society

5.0. Pesantren are required to be able to integrate religious education with technological developments. The challenge faced by Islamic boarding schools today is how to balance between maintaining traditional values and the use of technology. The technology that develops indirectly gives birth to dehumanization in people's social lives.

In fact, education is a central figure in producing quality human resources. In fact, the gap between opportunities and network access in obtaining a decent education has not been obtained equally for all children. Islamic boarding schools are a solution that is trusted by the community in facing the development of the times. The form of trust given by the community is not spared from the test of the independence of pesantren in the

management of education (Murad & Rizki, 2023). The movement of digital currents that is growing faster every day, requires pesantren to respond to developments in order to be able to maintain the existence of pesantren as an Islamic educational institution (Darwis, 2020). The emergence of the term society 5.0 is marked by the increasingly central role of technology in people's lives. Islamic boarding schools are the oldest Islamic education institutions in Indonesia that have characteristics and strategic value for the progress of society.

Pesantren as an Educational Institution strives to remain relevant by providing an education system that can produce superior human resources with a global perspective, and good morals in order to compete in the next eras.(Ali & Al Ghazali, 2024). However, often Islamic boarding schools have difficulty adapting to determine the Islamic education system in responding to the times. The lag of the Islamic education system in the arena, both national and international, has an impact on the difficulty of finding Muslim intellectuals who master various disciplines. The rapid changes in global life can create a mentality of inferiority and stagnation. This phenomenon marks that reacclimatization needs to be carried out by pesantren in order to remain relevant and contribute to Islamic education. Based on the description of the background of the problem above, the researcher is interested in further research on the reacclimatization of pesantren in the context of expanding the educational and cultural functions of the digital society.

## METHOD

This study uses a literature study approach (*Library Research*) which means related to the method of collecting library data (Mahmud, 2011). Literature study research (*Library Research*) is research in which data collection is carried out by collecting data from various literature. Data collection through source search and reconstruction from various sources, such as books, journals and researches that have been carried out. Furthermore, the library materials obtained from various reference sources are critically analyzed in depth so that they can support their propositions and ideas. Literature studies are related to theoretical studies and other references related to values, cultures, and norms that develop in the social situation being studied. The results of the research are more credible if they are supported by existing photos or academic and artistic writings (Sugiyono, 2019).

The data collection method is in the form of a documentation method carried out through various written sources related to the research topic. This study uses the content analysis technique of the Klaus Krippendorff model. Content analysis is a research technique to make inferences that can be replicated (imitated) and the data is authentic by paying attention to the context (Krippendorff, 1993). The type of proof aims to assess the validity of the results must be specified so that it is easy to understand. The purpose of the research Content analysis technique is to describe the characteristics of messages in the public domain of text intermediaries (Birowo, 2004). Krippendorff stated that content analysis is a research technique in making inferences by systematically and objectively identifying specific characteristics in a text. The data analysis technique uses the content

analysis of the Krippendorff model which consists of collecting data (*untizing*), sample determination (*sampling*), Data logging (*recording*), data filtering (*reducing*), Drawing conclusions (*inferring*) and describe the data (*narrating*) (Krippendorff, 1993). The selection of the library method with the Krippendorff model content analysis technique aims to provide clear and objective guidance in observing social phenomena, both empirical and hermeneutical.

## RESULTS AND DISCUSSION

### Islamic Boarding School as an Islamic Educational Institution

Digital transformation is an urgency in every aspect of life today. This is inseparable from Islamic boarding schools as the center of Islamic religious education in Indonesia. Islamic boarding schools are expected to be an important pillar in the development of Islam in the archipelago (Yuwanda, 2023). This is because Islamic boarding schools are one of Indonesia's Islamic heritages, in the form of religious educational institutions that cannot be separated from the lives of the Indonesian people who are considered a religious nation (S. Safitri et al., 2022). According to Law Number 18 of 2019, Islamic boarding schools are community-based institutions and established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety in Allah Swt., sow noble morals and uphold the Islamic teachings of *rahmatan lil'alamin* which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education. Islamic *da'wah*, example, and community empowerment within the framework of the Unitary State of the Republic of Indonesia (Indonesia, 2019).

Islamic boarding school is a series of two words consisting of the words "pondok" and "pesantren". Pondok means room, hut, small house, which is used in Indonesian by emphasizing the simplicity of the building (Syamsuar, et al. 2023). Some opinions suggest that the cottage comes from the word "funduq" which means a simple bed room, guesthouse or hotel. In general, Islamic boarding schools are simple shelters for students who are far from their place of origin. The pesantren is basically a traditional Islamic educational dormitory where students live together and study religious sciences under the guidance of a *kyai* (Aini, 2021). Based on some of the opinions above, it can be concluded that Islamic boarding schools are a gathering place for students who want to add religious knowledge to a *kyai*, in order to prepare themselves to create good behavior and become a person who is pious and worshipful to Allah SWT.

Islamic boarding schools grow and develop from, by, and for the community. Islamic boarding schools are the original Islamic educational institutions (indigenous), which existed at the beginning of the development of Islam long before Indonesia's independence and continue to develop until today (Sadali, 2020). Islamic boarding schools have a crucial role and become a moral reference in the surrounding community. The community views pesantren as an institution that supports religious teachings so that the obligation of *da'wah* is not limited to only *ulama*, but is more emphasized to knowledgeable people who can convey knowledge about Islam, laws, knowledge, *ijtihad*, *ushul* and so on (Mujahidin, 2021). Specifically, the function of pesantren consists of three

main areas, namely the function of education, da'wah and community empowerment (Indonesia, 2019). The function of pesantren education is part of the implementation of national education. Pesantren carry out educational functions based on their distinctiveness, traditions and educational curriculum. The function of pesantren education aims to form students who excel in filling Indonesia's independence so that they are able to face the development of the times. Pesantren as a religious educational institution has its own characteristics compared to other educational institutions. The pesantren learning system that gathers a community in which a number of people have a commitment of sincerity and willingness to bind themselves to kyai/ustadz (Mufron, 2020). In general, the elements of Islamic boarding schools consist of: kiai, santri, mosque, yellow book and dormitory (pondok) (Hidayat & Rizal, 2019). Based on these elements, if the pesantren does not have one of the elements, then it cannot be said to be a pesantren.

**First**, Kiai is the most essential element because Kiai is often the founder of Islamic boarding schools. The key role of a Kiai in the establishment, growth, development, and management of Islamic boarding schools is the most important factor. Kiai as a leader of an Islamic boarding school, the personality and success of the Islamic boarding school are highly dependent on the expertise and depth of knowledge of a kiai. The term kiai comes from the Javanese language. The word Kiai is used for 3 different types of titles, namely as an honorary title for an object that is considered sacred, an honorary title for parents in general and a title given by the community to a Muslim expert who is the owner or teacher of an Islamic boarding school (Arief & Assya'bani, 2022). **Second** Students. The word santri in Indonesian culture has a double connotation, namely: describing a group of students in an Islamic boarding school or educational facility, and expressing the traditions of the Muslim community. **Third** Mosques are an inseparable element from Islamic boarding schools. The mosque functions as a place to pray in congregation and a place to study for students. Mosques as a place of education for adults and children. The mosque is a place where communication between students and kyai takes place in discussing the literature books discussed (Nasution, 2019). **Fourth** The Yellow Book or what is commonly called the Yellow Book or the Classics. Questioning Islamic Education in a scientific order certainly examines educational books in Arabic. Islamic teachings sourced from the Qur'an and hadith codified in Arabic. Yellow or classical books are known as "Kitab Bare" in Islamic boarding schools because they are not given syakil and are instead referred to as "ancient books (Haris et al., 2023). **Drought**, cottage or dormitory. Pesantren for students is a characteristic of the pesantren tradition that distinguishes it from the traditional education system in mosques that develops in many Islamic regions in other countries. The term pondok comes from the language of the word "funduk" which means lodging or hotel. But the word lodge, especially in Islamic boarding schools, is more similar to lodging in a padepokan environment, which is a simple housing that is divided into rooms that are dormitories for students (Irham & Wiyani, 2014).

Pesantren as a non-formal educational institution organizes according to their needs. In this era of digitalization, many Islamic boarding schools have changed the form of education in them by organizing formal education in Islamic boarding schools. The two

criteria for Islamic boarding schools that emerged were salaf Islamic boarding schools and modern Islamic boarding schools. Broadly speaking, the typology of Islamic boarding schools is divided into three types: salafi (traditional), khalafiyah (modern). Salafiyah Islamic boarding schools are a type of pesantren that only teaches Islamic religious sciences or the book of kalsik written by previous scholars. The teaching methods used are the bandongan, sorogan, memorization, and deliberation methods. Khalafiyah (modern) is a type of pesantren in which it teaches Islamic religious science and general science, but still teaches classical books. The leadership pattern of pesantren uses a collective-democratic type so that the duties and authorities have been clearly described. The system used is a classical system, and the evaluation used has clear and modern standards. Based on the description above, it can be concluded that the salaf Islamic boarding school in its learning only uses the sorogan, bandongan system, and to certain limits uses a classical system with limited material in the yellow book. While modern Islamic boarding schools do not only use this system, more than that this type of Islamic boarding school has used classical with the material delivered is no longer limited to the yellow book material, but has taken a step forward by including non-yellow book materials in the composition of its educational curriculum. Salaf Islamic boarding schools are Islamic boarding schools that still maintain traditional teaching methods and modern Islamic boarding schools that include elements of formal education in them.

The learning methods carried out in Islamic boarding schools are divided into 4 forms, namely: **First**, the sorogan method. This method is described through the activities of students in a sorah or protruding manner. This means that the students take turns presenting their books to the kiai or ustadz. **Second** the bandongan method. This method is known as bandongan or halaqah. This means that the students learn by forming a circle to surround the kiai or ustadz. In this halaqah method, students will listen to the material from the kiai by marking or given notes on the book they hold so that the book can be recognized as having been taught by the kiai. **Third** halaqoh method. Halaqoh refers to a group of students who gather to study in one location while being supervised by an ustadz or kiai. This halaqoh includes teaching activities and discussions of general science, including philosophy, in addition to religious science. **Fourth** training methods. Pesantren emphasizes psychomotor learning. The training pattern developed prioritizes the development of practical skills that help in the development of integrated independence, such as carpentry, plantation, fisheries, cooperative management, and handicraft training (Maunah, 2009).

### **Pesantren Recognition: The Function of Education in Cultivating a Digital Society**

Islamic boarding schools are Islamic educational institutions with a dormitory system and Kiai as the central figure, mosques as the central point that animates it (Setyaningsih et al., 2018). The pesantren developed with a tradition that surrounds it, the character and ideology of the kiai that are integrated with the institution of the pesantren. Kiai as the guardian of the integrity and consistency of its stance so that without the presence of kiai, pesantren will not be able to exist in the development of education (Ulum & Mun'im, 2019). The charisma of a kiai as the leader of an educational institution has

descended into a determinant of the sustainability of the pesantren. This is because kiai in Islamic boarding schools has a central role, not only as teachers, but also as role models, motivators and guides for students. The existence of Islamic boarding schools is considered an institution that is the center of societal changes through Islamic da'wah activities. Pesantren as an Islamic religion-based educational institution focuses on moral development with a kyai system as educators and students as students. On the other hand, pesantren is also interpreted as a place where the extrosopic aspect (innate appreciation) of Islam is taught. These views are inseparable from the historical reality that has been placed by pesantren in the development of Islam in the archipelago. Pesantren as part of the foundation of Islamic education that prioritizes the character of Indonesian culture with the integration of religious teaching values (Yuwanda, 2023).

Based on Law Number 18 of 2019, the function of pesantren includes three main areas: education, da'wah, and community empowerment. Islamic boarding schools have a crucial role for a long time for Islamic education in Indonesia. The function of education plays a role as a center for religious education that teaches various religious sciences and moral values. The function of pesantren education is part of the implementation of national education. This is because pesantren carry out educational functions based on their respective educational traditions and curriculum. Education is a series of activities that are carried out through various stages with tiered goals. In addition to these three functions, pesantren also functions as an institution of moral and cultural development. Pesantren has a high level of integrity with the surrounding community, and is a moral reference for the life of the general public. The general public views pesantren as an ideal special community, especially in the field of religious moral life. Islamic boarding schools based on their traditional functions have three important functions, namely: as a center for the transmission of traditional Islamic sciences, as a center for guarding and maintaining the continuity/tradition of traditional Islam, and as a center for the reproduction of scholars (Madjid, 1997).

In fact, Islamic education aims to help Muslims achieve a meaningful life by increasing their awareness as a creature of God (Ali & Al Ghazali, 2024). Education in Islamic boarding schools is not only limited to teaching theory, but Islamic boarding schools are more focused on the formation of the character and morals of students for the advancement of Islamic education. Talking about the function of education means maintaining its existence and function as a religious science educational institution in a consistent way in innovating in the implementation of education (Mansyuri et al., 2023). Efforts of Islamic boarding schools in responding to the development of technological advances by concentrating more on learning, making religious knowledge a learning development process through the teaching and learning process (Abidin, 2020). Pesantren as an educational center is a contributor to constructive thinking in the development of the nation's revolution. Transforming universal Islamic values (rahmatan lil alamin) can be actualized for the provision in the real life of the students.

The challenge faced by Islamic boarding schools today is how to improve the quality of teaching in order to be able to overcome contemporary problems (Oktaria et al., 2022).



The rapid development of technology has various influences on the community, especially Islamic boarding schools. The public's impression of pesantren that only studies religious science and is slow in responding to the progress of science and technology adds to the series of facts that must be faced. Limited access related to information and communication technology in pesantren for students has become a dilemma for pesantren. Maintaining traditional culture and values is an obligation for Islamic boarding schools, but responding to changes and keeping up with developments is how society survives in this era. Pesantren as an Islamic educational institution certainly competes in science, technology and digital engineering is a problem for Indonesian education as a whole, especially pesantren. The implementation of education is closely related to learning activities which are the core of educational activities supported by the curriculum so that it is carried out consciously by a person. Learning makes a person change, both cognitive, affective and skill aspects (Wulan Laili Handayani et al., 2023).

The curriculum in pesantren must adapt to the times, but be selective so that the pesantren maintains its characteristics. The pesantren aims to produce cadres who control the pace of technology in this postmodern era. Islamic boarding schools in today's era must clearly define their goals and take definite steps in determining the goals to be achieved. In general, the curriculum has 4 steps, namely formulating educational goals, compiling learning experiences, managing learning experiences and assessing (evaluating) learning (Fatmawati & Rifa'i, 2021). Facing the rapid flow of digitalization, pesantren need to expand their educational orientation and goals. Based on the development of the Islamic education curriculum, pesantren teaching materials are not only learning religious sciences, but practical sciences that students must have to provide for their lives after graduating from pesantren. Practical sciences taught to students, for example entrepreneurship materials, skills and information technology. Islamic boarding schools not only produce students who master religious knowledge, but also produce students who have global insight and have the ability to master technology.

The era of society 5.0 has a not simple impact on Islamic educational institutions. This era is marked by the increasingly central role of cyber technology in human life (Manan, 2019). The integration of cyber technology, both physical and non-physical, in learning requires students to better understand digital literacy. Literacy is not only about the ability to read, write and count. Islamic boarding schools are the only educational institutions that aim to form a literate society (*literacy*) and cultural understanding (*cultural literacy*) (Syahputra, 2021). Digital literacy is the ability to use technology effectively, understand information found online, and develop the skills to participate in the digital world wisely (Gunawan, 2022). Digital literacy includes a person's ability to sort out valid information from invalid, understand online privacy and security, and develop the skills to think critically about information found on the internet (Nurul et al., 2024). The exploration of digital literacy in Islamic boarding schools is important in developing student competencies in the digital era. The digital literacy skills that a student must have have benefits in order to improve their role in society and encourage the progress of Islamic boarding school education in Indonesia. The digital gap faced by students is limited access to technology coupled with many Islamic boarding schools in



Indonesia that are still minimal in educational facilities. Pesantren must provide training and assistance to teachers or ustadz in technology management, such as the management of the pesantren website and the use of the internet as a source of information.

The use of technology, if used wisely by integrating Islamic religious knowledge, can improve the critical thinking ability of students. Information obtained from the internet needs to be filtered and digested carefully (Hariz Kinansyah & Eko Pujiyanto, 2023). The current advancement of information technology and the internet has resulted in an abundance of digital information resources. The use of digital learning media, such as youtube, is a tool to help the teaching and learning process so that it can stimulate students' thoughts, feelings, attention, and abilities or skills so that they can encourage the learning process (Hasan et al., 2022). The development of information technology is likened to two sides of a currency that have a positive and negative effect on society. Digital literacy learning cannot be avoided by anyone (T. N. Safitri, 2020). The demand for the importance of digital literacy gave birth to a thought about the importance of digital literacy in educational activities. Advances in digital technology, especially in Islamic boarding schools, must be used as well as possible because they have positive and negative sides. Digital technology can increase the enthusiasm of students in developing their potential because digital technology is able to provide a different learning experience (Zahra et al., 2023). However, the unpreparedness in significant technological changes makes it difficult for students to adapt mentally and intellectually. The readiness of professional educators in Islamic boarding schools is still a challenge as well as an opportunity in this digital era. The challenge faced by Islamic boarding schools in the digital era is improving the quality of education. The number of Islamic boarding schools in their development is increasing day by day. However, the increase in the quantity of pesantren is not balanced by the improvement in the quality of pesantren. The phenomenon of Islamic boarding schools that open formal education and are more concerned with the quality of their madrassas than their early education. Fierce competition is a challenge for pesantren in empowering the community to be able to create a generation of abilities that have competence and are able to compete on a global scale (Iing, 2021).

The dimension of da'wah as a function of Islamic boarding schools cannot be separated from the basic essence that Islamic boarding schools grow starting from the community as an informal institution in the village in a very simple form. Da'wah can be interpreted as an effort to foster religious understanding to change the outlook on life, psychological conditions and attitude patterns that are not in accordance with Islamic teachings to be in accordance with the guidance of sharia in order to achieve happiness in this world and the hereafter. Da'wah is part of the effort to convey Islamic teachings that are carried out consciously and planned by using certain ways to influence others so that they can follow what is the purpose of da'wah without any coercion. Semantically, the word da'wah (da'a), if it follows its essence, then da'wah is persuasive, that is, it invites people in a gentle and subtle way (Mabrur & Hairul, 2022). Da'wah activities are an inseparable part of the pesantren tradition, from the pesantren the voice of Islam is heard.

Through da'wah, the concept of Islam is studied and studied.

The development of the surrounding community about religious (Islamic) understanding further leads to normative, educative, and progressive values. Normative values basically include the ability of the community to interpret and explore Islamic teachings in terms of mahdah worship so that the community is aware of the implementation of religious teachings. Most people tend to have a new religion (*Having religion*), but have not been able to appreciate religion (*being religion*) (Wahjoetomo, 1997). This means that in terms of quantity the number of Muslims is large, but in terms of quality it is limited. The purpose of Islamic da'wah is to invite mankind to the right path in accordance with God's commands for the benefit and happiness of humans in this world and in the hereafter. Islamic boarding schools, besides being an educational institution, turn out to have many roles that function as da'wah and community development institutions. In general, Islamic boarding schools have the potential to advance and develop to empower themselves and their surrounding communities. This is because of the potential and opportunities in Islamic boarding schools, including: **First**, Islamic boarding schools are institutions that are established independently by and for the community, play a very important role in shaping the nation's morals. **Second** The existence of charismatic figures or scholars in Islamic boarding schools who are respected and become role models for the surrounding community. **Third**, the availability of adequate human resources in Islamic boarding schools. **Fourth**, the availability of large land, because in general Islamic boarding schools are located in the countryside. **Fifth** The spirit of independence, sincerity, and simplicity that grows among parastudents and the extended family of Islamic boarding schools. **Sixth**, the community's interest in Islamic boarding schools is quite large, because in addition to being given religious education but also moral guidance (Mujahidin, 2021).

Based on the concept of pesantren and the function of da'wah, pesantren cannot be separated from the essence of da'wah as a persuasive religious da'wah institution. The problem faced by pesantren is how to formulate a suitable and appropriate formula for all groups in the midst of the digital development of da'wah. In the era of digitalization, da'wah is increasingly open to anyone. Freedom in delivering da'wah that can be done by anyone is often a mistake in thinking and the delivery of invalid material becomes a boomerang. The renewal of da'wah transformation in the midst of a da'wah emergency that occurred in the community requires pesantren to overcome this problem. This is because da'wah is a determining factor in the sustainability of Islam. Adjusting to the development of the times, the da'wah method cannot only be done with the dissociation method. The presence of digital media and social media can help disseminate da'wah materials so that they can reach more people at large. Da'wah methods in pesantren include lecture methods, discussion methods, tasyrik methods (giving concrete examples), muroja'ah methods, direct practice methods and social media methods.

Pesantren functions as community empowerment. This means that pesantren has a crucial social role. Viewed from the perspective of sociology of education, pesantren are categorized in 2 things, namely pesantren plays a role as *social change* and Islamic boarding schools play the role of *cultural change*. Islamic boarding schools as social

change (*social change*), This means that pesantren is a structure that can change ideas and thoughts in society. Furthermore, pesantren as a cultural change (*cultural change*), meaning pesantren as an institution that can change culture in society (Harisah, 2020). The cultural dimension refers to changes, both in the form of activities, mindsets and cultural aspects of the community. For example, the advancement of digital technology and the increase in social media users have changed the information center from print media to digital-based information. This shift at least makes it very easy and practical without having to read books, journals, newspapers and the like. Based on a cultural perspective, the character of pesantren education has not lost its traditional roots because it still retains the ancient sciences of the archipelago. In addition, Islamic boarding schools also develop sciences from Islamic civilizations that developed in the Middle East, India, Turkey, Egypt, which were brought and processed by scholars who were then adopted for Islamic Education in Indonesia (RI, 2022).

Questioning culture in Indonesia is a central topic to be discussed. The causes of cultural identity problems in Indonesia can be seen from several aspects: **First** Identity is a concept that is always changing and never fixed. **Second** Cultural policies in Indonesia are influenced by the politics of every ruling regime. Third, global capitalism has complicated the process of forming national cultural identity (Sukarwo, 2017). The era of digitalization has changed society in many ways, including identity and cultural crises. Significant changes are felt, namely how to think, interact and act. Pesantren functionally is to cultivate values and maintain traditions that are principles in the implementation of education. High attention to local values and culture is an indicator of peaceful building efforts in the pesantren community. The material offered in the pesantren is a yellow book literature that is preserved and transmitted from generation to generation (Fiqh, 2022).

The existence of the role of Islamic boarding schools as a preservation can be a developer of Islamic traditions and sciences is at stake in the era of society 5.0, digital media is the main pillar of its culture. The struggle of pesantren in the context of information technology-based modernity is dynamic between maintaining values and traditions and developing social transformation functions in society. Islamic boarding schools experience various difficulties and obstacles along with the times. This approach is more cautious than confrontational, as if to defend his life and the direction of his talk. For example, one of the traditions of pesantren is to know the scientific sanad. It means a glory and virtue, both explicitly (*manthûq*) and implicit (*mafhum*). Through sanad, it can be known the quality of teachers who have high competence and perfect spiritual depth. The implication is that students who have sanad in the field of science, they will have more authority to teach knowledge to others, because their knowledge can be accounted for up to the first teacher (Suparjo et al., 2022). Freedom in consuming digital media makes scientific sanad begin to blur, because everyone easily accesses information from various sources. This makes the information biased and difficult to confirm the truth because of the many sources and perspectives of each person.

The great challenges and opportunities offered by this digital era are the openness of information for students to access information and education programs freely. The

efforts of pesantren in adapting their education to the demands of the times still have very complicated problems. This is caused by internal factors such as the leadership system of the pesantren and external factors such as the attitude of the community towards the pesantren. The role of pesantren is not only limited to being a guardian institution of traditionalist-textual pedagogy. However, in the context of contextual pedagogy, digital media can be utilized in the development of science, religion, and culture. In order for Islamic boarding schools to remain relevant to their needs, systemic restriction is needed through the expansion of educational functions in the form of more concrete policies and programs. The reacclimatization of the function of pesantren can be carried out in several ways, namely: developing an integrated curriculum so that there is no dichotomy between religious science and general science, integrating religious science and general science by utilizing digital media, and providing a vehicle for self-actualization for students to be able to compete with the times.

## CONCLUSION

Islamic boarding schools as the oldest Islamic educational institution in Indonesia. In fact, pesantren is here to help Muslims in achieving happiness in this world and the hereafter. Islamic boarding school education does not only teach theory to students, but also emphasizes the formation of students' character and morals. Pesantren has 3 main functions, namely education, da'wah and community empowerment. However, massive technological developments require pesantren to continue to adapt to the changing times so that the expansion of pesantren functions is needed. The role of pesantren is not only limited to the guardian institution of traditionalist-textual pedagogy, but contextual pedagogy in utilizing digital media in learning development. Responding to the all-digital era of society 5.0, it is necessary to reacclimatize the function of Islamic boarding schools. Through several ways, namely: developing an integrated curriculum so that there is no dichotomy between religious science and general science, integrating religious science and general science by utilizing digital media, and providing a vehicle for self-actualization for students to be able to compete with the times.

## REFERENCE

- Abidin. (2020). Educational Management of Islamic Boarding Schools in Digital Era 4.0.
- Aini, N. K. (2021). *Transformational Leadership Model of Islamic Boarding Schools*.
- Ali, M., & Al Ghazali. (2024). *Islamic Boarding School Education Management*. Tahta Media Group.
- Arief, M., & Assya'bani, R. (2022). The Existence of Islamic Boarding School Management in the Digital Era. *Al Qalam: Scientific Journal of Religion and Society*, 16(6), 2548–2567.
- AS INSTITUTIONS. *Ta'dib: Journal of Islamic Education*, 7(2), 461–472. <https://doi.org/10.29313/tjpi.v7i2.4117>
- Basyariah, S., & Rizki, D. (2023). TRANSFORMATION OF THE POLITICAL BUREAUCRACY SYSTEM IN INDONESIA: SIYASAH DUSTURIYAH APPROACH FROM THE COLONIAL ERA TO THE REFORM ORDER. In *PROCEEDINGS: Dirundeng International*

- Conference on Islamic Studies* (pp. 1-17).
- Birowo, M. A. (2004). *Research Methods of Communication Theory and Application*.  
*Dakwatuna: Journal of Islamic Da'wah and Communication*, 6(1).
- Darwis, M. (2020). Revitalization of the Role of Islamic Boarding Schools in the 4.0 Era.  
*Dirundeng International Conference on Islamic Studies (DICIS)*.  
*Era among Islamic Boarding School Students*. Rizquna.
- Fathma, A., Rizki, D., & Fatimah, R. (2024). The Empowerment of Mosque-Based Micro, Small, and Medium Enterprises (MSMEs) with a Marketpreneur Approach and Maqashid Syariah. *International Journal of Nusantara Islam*, 12(1), 1-18.
- Fatmawati, D., & Rifa'I, A. (2021). Ideal Islamic Boarding School Curriculum in the Digital Era. *Syntax Literate : Indonesian Scientific Journal*, 6(2).
- Fiqih, M. A. (2022). The Role of Islamic Boarding Schools in Maintaining the Nation's Moral Traditions: *Journal of Education and Da'wah*, 4(1).
- Gunawan, A. A. (2022). *The Effect of Digital Literacy on Online Youtube Programming on Gen Z Behavior in Seeking Information*. Bandung Journalism. Conference Series. Haris, I. A., Islam, U., & Nur, A. (2023). Islamic Boarding School: Characteristics and Elements. *An-Najah: Journal of Islamic Education and Socio-Religion*, 02(04), 2–
- Harisah, A. N. (2020). Islamic boarding schools as da'wah institutions for socio-cultural change. *Al-Riwayah: Journal of Education*, 12(1).
- Hariz Kinansyah, D., & Eko Pujianto, W. (2023). Opportunities and Challenges of Santri in the Digital Era (Case Study on Al Amin Sidoarjo Islamic Boarding School). *Journal of Management and Social Sciences (JIMAS)*, 2(3).
- Hasan, K., Masni, & Agustina, M. (2022). USE OF YOUTUBE-BASED LEARNING MEDIA BY MADRASAH TEACHERS IN ACEH JAYA. *Proceedings of*
- Hidayat, T., & Rizal, A. S. (2019). THE ROLE OF ISLAMIC BOARDING SCHOOLS
- ling. (2021). Problems and Challenges of Salaf and Modern Islamic Boarding School Educational Institutions. *Bestari*, 18(2), 165–180.
- Irham, M., & Wiyani, N. A. (2014). *Educational Psychology: Theory and Application in the Learning Process*. Ar-Ruzz Media.
- Jakad Media.
- Jalil, A., & Aminah, S. (2016). Traditional Resistance to Modernity. *Journal of Islamic Religious Education*, 17(2).
- Kholifah, A. (2022). Islamic Boarding School Education Strategy Answers Social Challenges in the Digital Era. *Basicedu Journal*, 6(3).
- Krippendorff, K. (1993). *Introductory Content Analysis Theory and Methodology*. King Grafindo Persada.
- Law of the Republic of Indonesia Number 18 of 2019, (2019).
- Lundeto, A. (2021). Digitization of Islamic Boarding Schools: The Loss of Traditionalist Culture or a Progress?. *Journal of Education and Development*, 9(1).

- Mabrur, & Hairul, M. A. (2022). Transformation of Islamic Boarding School Da'wah in the Digital Era; Read Opportunities and Challenges. *An-Nida'*, 46(2).
- Madjid, N. (1997). *Islamic Boarding School: Continuity and Change*. Paramadina. Mahmud. (2011). *Educational Research Methods*. Pustaka Setia.
- Manan, M. A. (2019). Durability and Existence of Trends in the 4.0 Era. *JPII*, 3(2). Mansyuri, A. H., Vita, D., & Sari, F. (2023). Optimizing the Role of Islamic Boarding
- Maunah, B. (2009). *The Intellectual Tradition of Santri in the Challenges and Obstacles of Islamic Boarding School Education in the Future*. Terrace.
- Mufron, A. (2020). Transformation of Islamic Boarding Schools (Efforts to Maintain Tradition and Modernize the Islamic Boarding School System in the Era of Disruption). *Journal of Education*, 1(2).
- Mujahidin, I. (2021). The Role of Islamic Boarding Schools as Da'wah Development Institutions. *SYIAR: Journal of Islamic Communication and Broadcasting*, 1(1), 31– 44.
- Munifah. (2019). Between Tradition and Modernity: The Metamorphosis of Islamic Boarding Schools in the Digital Era. *National Proceedings*, 2(November), 1–24.
- Murad, A. N., & Rizki, D. (2023). Development of religious moderation study on prevention of radicalism in indonesia: a systematic literature review approach. *POTENSIA: Jurnal Kependidikan Islam*, 8(2), 198-224.
- Nasution, S. (2019). Islamic Boarding School: Characteristics and Institutional Elements.
- Nurul, I., Lestari, R., & Fitria, P. (2024). Exploration of Digital Literacy in Islamic Boarding Schools in Gen Z. *Edutech: Journal of Edukasoi and Learning Technology*, 5(2).
- Oktaria, Khoirul, A., Fitriyenni, S., Paiman, & Irfan, M. (2022). The Role of Islamic Boarding Schools in the Digital Era. *Scaffolding: Journal of Islamic Religious Education*, 4(3). *Proceedings of Dirundeng International Conference on Islamic Studies (DICIS)*.
- Putri, N. E. (2023). The Era of Digitalization: Building a New Civilization in Islamic Boarding School Culture. *INTEGRATIA: Journal of Education, Human Development, and Community Engagement*, 1(2), 125–134.
- RI, K. A. (2022). *Islamic Boarding School and Nusantara Culture*. Ministry of Religion of the Republic of Indonesia.
- Rohana, S., & Rahmi, R. (2023). MODEL PEMBELAJARAN LITERASI PADA MATA PELAJARAN PAI BERBASIS DIGITAL. *BIDAYAH: STUDI ILMU-ILMU KEISLAMAN*, 155-173.
- Rohman, N., Hardiyati, M., Rizqia, M., Simangunsong, N., & Wulandari, D. R. (2023). Edutechnopreneurship: The Concept Of Educational Business Development In The Digital Era . *Proceedings of Dirundeng International Conference on Islamic Studies (DICIS)*.
- Sadali. (2020). The existence of Islamic boarding schools as Islamic educational institutions. *Atta'dib: Journal of Islamic Religious Education*, 1(2), 53–70.
- Safitri, S., Asy'ari, H., & Ratnaningsih, S. (2022). SWOT Analyst of Cijantung Ciami Pond PESantren. *Evaluation: Journal of Islamic Education Management*, 6(1), 96– 106.
- Safitri, T. N. (2020). The Potential of Students in Digital Literacy Transformation Enters the 4.0 Revolution Era at Pondok PESantren. *Mosaic of Islam Nusantara*, 6(2).

- Savitri, A. (2019). *The Industrial Revolution 4.0 Turns Challenges into Opportunities in the Era of Disruption 4.0*. Genesis.
- Schools in Islamic Educational Institutions in the Modern Era. *MA'ALIM: Journal of Islamic Education*, 4(1), 101–112.
- Setyaningsih, Abdullah, R., & Hustinawaty, E. P. (2018). Creative Education Model of Islamic Boarding Schools through the Utilization of E-Learning in the Digital Era. *Journal of Communication Sciences*, 16(3).
- Sugiyono. (2019). *Educational Research Methods: Quantitative, Qualitative, Combination, R&D and Educational Research*. Alfabeta.
- Sukarwo, W. (2017). The cultural identity crisis: A Postcolonial Study on Contemporary Design Products. *Design Journal*, 4(3).
- Suparjo, Azizah, N., & Sutrimo. (2022). *Trends in Scientific Development in the Digital*
- Syahputra, H. and M. C. (2021). The Development of Al-Fatah Lahat Islamic Boarding School in the Historical Frame 2007-2015. *Journal of Islam Nusantara*, 5(1).
- Syamsuar, S., Al-Fairusy, M., Junaidi, J., & Mulia, M. (2023). Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh. *Jurnal Ilmiah Peuradeun*, 11(3), 985-1004.
- Tazkiya Journal of Islamic Education*, 7(2), 125–136.
- Ulum, M., & Mun'im, A. (2019). Digitalization of Islamic Boarding School Education (Paradigm and Challenges in Maintaining Islamic Boarding School Culture). *Annual Conference for Muslim Scholars*, 2, 664–670.
- UMBARA: Indonesian Journal of Anthropology*, 2, 113–126.
- Wahjoetomo. (1997). *Future Alternative Education Islamic Boarding School College*.
- Wulan Laili Handayani, Tengku Hafinda, & Masni. (2023). Blended Learning.
- Yuwanda, T. (2023). Digitalization of Islamic Boarding Schools: A Perspective from Human Capital. *DAYAH: Journal of Islamic Education*, 6(1), 29–40.  
<https://doi.org/10.22373/jie.v6i1.15973>
- Zahra, Y., Amala, A., Safira, T., & Pratiwi, K. (2023). Model of Digital Technology Utilization in Islamic Boarding Schools. *Edium: Journal of Islamic Education Management*, 1(2).