DIGITAL MEDIA AND SALAF BOARDING SCHOOL: AN EXAMINATION OF TECHNOLOGY INTEGRATION IN THE EDUCATIONAL PROCESS AT ALI BA'ALAWI BOARDING SCHOOL

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Abstract :

The aim of this research is to analyze the form of technology integration in the learning process at the Salaf Ali Ba'alawi Islamic boarding school, Jember Regency and analyze the opportunities and challenges. The logical reason for choosing a research focus is the current fact that in the midst of the development of application-based digitalization of education, teachers must be better prepared. in transferring knowledge to students. This empirical research uses a qualitative approach, data is collected using interview, observation and documentation techniques. Data validity was tested using triangulation, peer debriefing and member checking. Data analysis stages include: data reduction and presentation, as well as drawing conclusions. The results show that the integration of technology in the learning process at the Ali Ba'alawi Salaf Islamic Boarding School has so far been limited to Salaf book study activities taught by KH. Sholahuddin Munshif, for other learning processes, both madrasah and Islamic boarding school activities, still does not use any technology. Even though it is still limited, the technology integration that is carried out has a significant impact on the effectiveness of learning at the Ali Ba'alawi Islamic Boarding School. From the perspective of constructivist theory, the technology integration used helps students to conduct deeper exploration when accessing study material stored on various social media and channels. Islamic boarding school's YouTube. An indication of opportunities for technology integration is the positive response to various social media channels which have been used as a medium for Islamic boarding school studies, as well as the demographics of students, most of whom are generation Z, which also makes the use of technology in learning very urgent. Meanwhile, the challenges that must be faced are the culture of Salaf Islamic boarding schools themselves which often limits access to various forms of technological devices, as well as the availability and consistency of adequate and competent human resources in the IT world.

Keywords : *Learning, Islamic Boarding Schools, Salaf, Technology*

Abstrak :

Tujuan riset ini adalah menganalisis bentuk integrasi teknologi dalam proses pembelajaran di pondok pesantren salaf Ali Ba'alawi Kabupaten Jember serta menganalisis peluang dan tantangannya, alasan logis pemilihan fokus peneliatan adalah fakta terkini bahwa di tengah perkembangan digitalisasi pendidikan yang serba berbasis aplikasi, guru harus lebih siap dalam mentransfer ilmu pengetahuan kepada peserta didiknya. Riset empiris dengan pendekatan kualitatif ini, data dikumpulkan dengan teknik wawancara, observasi dan dokumentasi. Validitas data diuji menggunakan triangulasi, peer debriefing dan member checking. Tahapan analisis data meliputi: reduksi dan penyajian data, serta penarikan kesimpulan. Hasilnya menunjukkan bahwa integrasi teknologi dalam proses pembelajaran di Pondok Pesantren Salaf Ali Ba'alawi sejauh ini masih sebatas pada kegiatan kajian kitab salaf yang diampu oleh KH. Sholahuddin Munshif, untuk proses pembelajaran lainnya baik yang

bersifat kemadrasahan maupun kegiatan kepesantrenan masih belum menggunakan teknologi apapun. Meski masih secara terbatas, integrasi teknologi yang dilakukan berdampak signifikan terhadap efektivitas pembelajaran di Pondok Pesantren Ali Ba'alawi, dalam sudut pandang teori kontrukstivisme integrasi teknologi yang digunakan membantu santri untuk melakukan eksplorasi lebih mendalam ketika mengakses materi kajian yang tersimpan di berbagai media sosial dan channel youtube milik pesantren. Indikasi peluang integrasi teknologi adalah respon positif terhadap berbagai kanal media sosial yang selama ini digunakan sebagai media kajian pesantren, serta demografi santri yang sebagian besar adalah generasi Z juga menjadikan pemanfaatan teknologi dalam pembelajaran menjadi sangat urgen. Sedangkan tantangan yang harus dihadapi adalah kultur pesantren salaf itu sendiri yang sering kali membatasi akses terhadap berbagai bentuk piranti teknologi, serta ketersediaan dan konsistensi sumber daya manusia yang memadai dan berkompeten di dunia IT.

Kata Kunci: *Pembelajaran, Pesantren, Salaf, Teknologi*

INTRODUCTION

Islamic boarding schools are among of the biggest Islamic educational establishments in Indonesia, and they are dispersed throughout both rural and urban areas. Islamic boarding schools with a cultural focus and traditional thought first appeared in remote areas (Husaini Zuhri & Huda, 2024). In addition, Pesantren evolved to come up with innovative ways to address and satisfy societal demands both inside and outside of the educational setting. One of Indonesia's many informal educational establishments, pesantren was established in the middle of the country's culture (Neliwati et al., 2023). Depending on the kind of reader and the teaching strategies used, every Islamic boarding school has unique features. There are many Islamic boarding schools that strive to adapt and are open to change as the times change, but there are also many that are closed off to all of the influences and changes of the times and have a tendency to stick to their core beliefs (Yamin et al., 2023).

Generally speaking, there are two varieties of Islamic boarding schools that are emerging in society: khalaf (modern) and salaf (traditional). Islamic boarding schools that preserve traditional values while also fostering multicultural understanding are known as salaf Islamic boarding schools. On the other hand, khalaf Islamic boarding schools are those that follow the advancement of contemporary educational establishments and frequently do not uphold traditional principles. In order to become salaf Islamic boarding schools that were khalaf, or mixed, a number of them adopted the khalaf Islamic boarding school system in the subsequent evolution. The use of yellow books — books authored by Syafi'iyah scholars — as teaching resources is one of the features of salaf Islamic boarding schools, particularly with regard to the structure and curriculum (Marzuki et al., 2020).

There is a special context for the use of technology in education in Salaf Islamic boarding schools. In their instruction, Salaf Islamic boarding schools preserve Islamic religious principles and customs. It must be recognized, though, that integrating technology is not without its difficulties. In a number of Salaf Islamic boarding schools, Nadirsyah Hosen observed a division between traditional religious instruction and instruction in contemporary technology (Hosen, 2016). In addition, limited access to technology is also an obstacle

(Zamroni, 2017). Nonetheless, there are a lot of advantages to incorporating technology into the educational process. Through the provision of more varied educational resources and the facilitation of communication between educators and students, technology integration can improve the efficacy of learning (Syukur, 2018). Through the integration of technology knowledge and abilities with the Islamic religious ideals taught in conventional Islamic boarding schools, students will be better equipped to handle the difficulties of the modern world.

The research was carried out in the Ali Ba'alawy Islamic Boarding School in the Jember Regency's Kencong Village, Kencong District. The Ali Ba'alawy Islamic Boarding School model was selected as the research site due to its distinctiveness; it is a pure Salaf Islamic Boarding School that does not have any formal schooling and only teaches classical books with a Salaf system, such as Sorogan and Bandongan. However, it does have a very comprehensive digital media channel, including YouTube, Facebook, Twitter, Instagram, and even Telegram. This stark contrast creates a special attraction: a fully Salaf Islamic boarding school has a highly comprehensive official communication channel, but culturally restricts its use of information access.

The main focus of this study is to examine how technology is incorporated into education, as well as the opportunities and difficulties that arise during this process. In particular, this study illustrates how KH. Sholahuddin Munshif, the guardian of the Ali Ba'alawy Kencong Jember Islamic Boarding School, uses YouTube videos as a teaching tool. The rationale behind the study's focus is the contemporary reality that teachers need to be better equipped to impart knowledge to their pupils as a result of the digitalization of education, which is entirely application-based. By adopting a new viewpoint on the role of educators and the educational process, developing 21st century skills, and modifying curriculum and content—for instance, by selecting from a variety of current learning methods and tailoring them to the needs of millennial students (Nikmatullah et al., 2023).

The argument being made behind the research's focus is that, in Al-Attas' opinion, there are several obstacles that must be addressed for Islamic education to be successful. First, traditional religious education—which is prioritized in salaf Islamic boarding schools—and contemporary technical education—which is offered in public schools—are distinct. This motivates salaf Islamic boarding schools to figure out how to incorporate technology in a way that respects the traditional values that are maintained (Al-Attas, 2001). Another significant issue is restricted access to technology infrastructure. It could be difficult for certain traditional Islamic boarding schools in Jember Regency to get reliable internet access and sufficient technology. Another problem is conservatism in schooling. Because they fear that it may upset the preserved Islamic customs and beliefs, some traditional Islamic boarding schools may be hesitant to embrace change and technological integration.

Using technology to enhance the educational process in Salaf Islamic boarding schools may offer worthwhile prospects as well. By giving access to pertinent educational content, fostering contact between teachers and students, and offering a wider variety of educational resources, technology integration can

improve the efficacy and efficiency of learning (Basyaib, 2018). Furthermore, without disregarding the religious principles that form the basis of their education, technology integration can assist students in acquiring technological skills that are critical in the workplace and in day-to-day living in the digital age (Muttaqin, 2019). Research examining the role of technology integration in the educational process at salaf Islamic boarding schools in Jember Regency is highly pertinent, considering the significance of this integration in education. In order to successfully incorporate technology with religious principles into the curriculum of salaf Islamic boarding schools, it is believed that this research would yield suitable and creative solutions. The setting of integrating technology into the curriculum at salaf Islamic boarding schools in Jember Regency is distinct.

At the Salaf Islamic boarding school, Jember Regency does, however, also offer chances for using technology into instruction. The Salaf Islamic boarding school can collaborate with a number of educational institutions and technology centers in Jember Regency to build its technological capabilities and acquire the required technological resources (Sugiyono, 2018). Given this, studies on the use of technology in the classroom at Salaf Islamic boarding schools in Jember Regency are very pertinent to examining the prospects and difficulties of enhancing Islamic education in the digital age in Jember Regency.

RESEARCH METHOD

This study is categorized as qualitative empirical research, or field research. Administrators, instructors, and the multimedia department of the Ali Ba'alawi Islamic boarding school are the subjects of this study. The research focuses on the opportunities and challenges associated with the Salaf Ali Ba'alawi Islamic Boarding School's use of technology in the classroom. Three methods are employed to gather data: documentation, observation, and interviews. Triangulation, peer debriefing, and member verification are the methods used to ensure the authenticity of the data. Among the methods of data analysis are data reduction, data display, and conclusion drawing.

FINDINGS AND DISCUSSION
How Salaf Ali Ba'alawi Islamic Boarding School Uses Technology to Enhance Learning

Islamic boarding schools are distinctive and distinctive Islamic educational establishments. One feature of Islamic boarding schools is its 24-hour educational program, in which students, known as santri, reside and learn in the same facility while being supervised by a kiai, or religious leader and instructor (Minarti & Isroani, 2022). Pesantren has a long history of teaching traditional Islamic books and subjects, including Arabic, the interpretation of the Quran, prophetic hadiths, jurisprudence, and logic. One of the most notable aspects of pesantren education is the application of traditional teaching techniques that depend on the study of classical Islamic texts, particularly the yellow books, in order to transmit knowledge from kiai to santri (Nuha et al., 2024).

The 21st century is seen as a time of reform and change due to the quick

development of digital technology and modifications to information and communication infrastructure (Sugrah, 2020). Information technology has grown to be a significant tool for activities in many facets of life, and it has a significant impact on fundamental shifts in organizational management and operational structure as well as in research, education, transportation, and health. It has impacted and stimulated innovative efforts in every sphere of life, including politics, economics, culture, the arts, and education, in addition to the development of global technology (Safitri et al., 2023).

As a result, the use of technology in the classroom, notably at Salaf Islamic Boarding School establishments, has started to spread. In Salaf Islamic Boarding Schools, the use of technology in the classroom can truly help to make the learning process more constructive. In constructivism, students are required to actively participate and take the lead in order to discover and apply their ideas in order to solve a problem (Bukhari, 2019). At the Salaf Ali Ba'alawi Islamic Boarding School, the process of incorporating technology into the educational process was not carried out in its entirety.

As the chairman of the Boarding School Management, Mahdi Muhammad clarified that the Salaf Ali Ba'alawi Islamic Boarding School uses a traditional Salaf educational approach, meaning that pupils seldom ever interact with digital technology in their daily lives. According to sociology, studying classical literature is a key component of the curriculum at Salaf Islamic Boarding School. This practice is not only seen as pedagogic but also as an attempt to uphold ancestors' customs that have been practiced for many generations (Munir, 2021). Finally, the Salaf Islamic Boarding School's regulations, which tend to restrict the use of digital media and technical equipment, are also influenced by this traditional culture.

It is clear from Mahdi Muhammad's statement as the chairman of the management of the Ali Ba'alawi Islamic Boarding School that the use of digital media is motivated by the demands of alumni and supporters who frequently attend general studies with the head of the Islamic Boarding School (KH. Sholahuddin Munshif). It is also motivated by technical considerations, specifically to facilitate simultaneous attendance at classes with the head of the Islamic Boarding School, who is spread across three separate locations.

Following Mahdi Muhammad's explanation, Abdul Mu'thi, Head of Multimedia Pesantren, clarified that the Ali Ba'alawi Islamic Boarding School's use of digital technology in education is still restricted to studies under the direct supervision of KH. Sholahuddin Munshif. Therefore, they haven't employed any technology at all for other learning processes like student studies, Madrasah Diniyah activities, and so on.

The aforementioned statement makes it clear that the Ali Ba'alwi Islamic Boarding School's usage of digital technology in the classroom is still restricted to using its social media accounts to disseminate information on the Kyai's academic pursuits. This is predicated on two factors: First, as a way to propagate Islam. Second, given that the Ali Ba'alawi Islamic Boarding School is spread over three different places, it will be simpler for students to continue the courses concurrently. Abdul Mu'thi clarified that the Kyai closely monitors all digital

technology use in the Ali Ba'alawi Islamic Boarding School classroom, including all content aired on the Islamic boarding school's YouTube account. As of right now, live Facebook and YouTube channels are the digital resources that are frequently utilized in the educational process.

Although it hasn't been fully implemented yet, the Ali Ba'alawi Islamic Boarding School's use of digital technology into the curriculum is a really creative step forward. The presence of educational innovation may be seen as its distribution through a communication process that, within a set time frame, can be utilized in the community or in the social system through specific channels (Hidayat, 2024). The spread of educational innovation is therefore a communication process that seeks to present a picture that the community can accept. The process of spreading new ideas in a creative, productive, and innovative way is an aspect of communication that is extremely important in spreading these ideas. It is necessary to have diffusion in spreading in order for particular populations to absorb it in order to go through all of that (Wasik, 2022).

The Ali Ba'alawi Islamic Boarding School's official digital media are described here :

No	Media	Official Account
1	Youtube	alibaalawy_media
2	Facebook	pengajian.kh.sholahuddin.kencong
3	Twitter	alba_kencong
4	Instagram	pp.alibaalawy
5	Telegram	ngaji_khsholahuddin

The Salaf Ali Ba'alawi Islamic Boarding School's use of digital technology in the classroom has a big impact on students' learning activities and even the community at large. This is demonstrated by the positive feedback received by the school's numerous digital media channels, which have a sizable following. The experience of studying the Salaf model using new media, such social media, might encourage students' interest and activity to delve deeper into their study materials, according to constructivism theory. For instance, the availability of quite comprehensive study materials on YouTube channels can be utilized as additional study material due to its accessibility from any location at any time.

This is consistent with constructivist philosophy, which advocates for students to take a more active part in their own education than is often done in classrooms. Constructivist methods are frequently referred to as student-centered education due to the emphasis on active learners. Instead of lecturing or guiding the class as a whole, the teacher's job in a student-centered classroom is to help students discover facts, ideas, or principles on their own (Wekke & Hamid, 2013).

The Salaf Ali Ba'alawi Islamic Boarding School's Technology Integration Process: Opportunities and Challenges

The evolving requirements of students in this digital age have led to a paradigm change in education in the twenty-first century due to technological advancements (Rahayu et al., 2023). The availability of trustworthy human

resources (HR) in science and technology (IPTEK) is becoming more and more necessary due to the problems of global development, particularly in the application of learning. As a result, in order for educational technology to advance toward problem-solving, it must be accompanied with instructional strategies that meet all expectations for change. Children's potential is also impacted by the quick advancement of technology (Ulya et al., 2023).

Recent technological advancements necessitate modifications to the educational system. The availability of technology can improve the educational process, even if it cannot completely replace the current conventional techniques (Wekke & Hamid, 2013). When it comes to digitalizing paper-based processes and processing analog data, digitalization is crucial in educational institutions. Paper-based procedures are inefficient and wasteful, and digitalization is only an analog metaphor. Although switching from analog and paper technologies to digital demands money, time, and effort, the outcomes are superior (Ridho et al., 2024).

The Salaf Ali Ba'alawi Islamic Boarding School has a good chance of developing its usage of digital technology in the classroom. There are a number of reasons for this, including the fact that live streaming may help the learning process while also serving as a platform for preaching to the general public through the study of salaf literature. Mahdi Muhammad described that the public's interest in studying the Salaf books has been greatly impacted by the use of digital technology in the educational process at the Ali Ba'alawi Islamic Boarding School. According to observations made of the Ali Ba'alawy YouTube channel, the average number of viewers for each piece of content uploaded for the Salaf book study is between 200 and 400. For the scale of the Salaf book study, which is in fact highly fragmented in terms of digital content, this is a rather high figure.

Students at the Ali Ba'alawi Islamic Boarding School itself benefit from the integration of the learning process, particularly the study of the Salaf texts, thanks to the use of digital technology. Since the Ali Ba'alwi Islamic Boarding School is geographically spread over three sites, it is rather simple to conduct simultaneous study of the Salaf literature with the aid of YouTube live streaming technology. According to the justification given above, another barrier is the Salaf Islamic Boarding School's ethos, which restricts the use of digital media and other items that are deemed inappropriate for usage inside the school's boundaries. Therefore, it is clear that while the Ali Ba'alawi Islamic Boarding School has adapted to the use of learning technology, it has not fully implemented it in practice.

One may argue that the Salaf culture at Ali Ba'alawi Islamic Boarding School permeates every aspect of daily life and ultimately influences rules about the use of technology in both general and classical education. Given that the majority of today's pupils are members of Generation Z and Generation Alpha, who are digital natives—children accustomed to live with the aid of digital technology—this presents a difficulty in and of itself.

Islamic boarding schools serve as hubs for the development of morally upright individuals; thus, they must adapt to the current technological landscape

and become more digital. There are advantages and disadvantages to this change. On the plus side, technology helps teachers in both Kiai and Ustadz. On the down side, Islamic boarding schools need to be able to restrict technology use in the santri setting and filter news. Since technology is a tool for improving, Islamic boarding schools must continue to be able to prevent or lessen the harmful effects of technological advancements. According to this viewpoint, embracing change will be more advantageous than preserving the current culture of Islamic boarding schools (Yuwanda et al., 2023).

Mahdi Muhammad asserts that the largest obstacle to incorporating technology into the educational process at the Ali Ba'alawi Islamic Boarding School is the Salaf culture itself, since digital and electronic media use has historically been restricted at boarding schools with a Salaf culture. This is consistent with field studies that indicate no technology medium is employed in learning activities other than perusing Kyai's book. This condition is caused by a number of factors, according to research (Amrullah & Mutholingah, 2023) These include the fact that traditional Islamic boarding schools are still unfamiliar with planned learning systems, are closed to all forms of educational innovation, and believe that their method of instruction is superior to other methods of instruction.

The main obstacle to incorporating technology into the Ali Ba'alawi Islamic Boarding School's curriculum, according to Abdul Mu'ti, is the shortage of skilled human resources. The human resources of the multimedia team, which is in charge of integrating technology into the educational process, are unstable for two reasons: First, members of the multimedia team frequently abruptly leave and must be replaced because the students are temporary. Second, the multimedia team's ability to expand its reach and skills is limited by the Salaf culture, which prohibits the use of electronic and digital media.

The findings of this study are consistent with those of (Fitria & Mustika, 2024), which explains that the availability of representative facilities and infrastructure as well as the human resources' readiness to operate the newest technological devices are two common barriers to the use of technology in the learning process. Since even students at Salaf Islamic Boarding Schools are part of the digital native generation and are used to using digital media in their everyday lives, mastering technology has become imperative in today's environment. Islamic boarding school teachers' pedagogical competence should not be viewed as being restricted to managing students' learning, developing their potential, or studying their psychological side. Rather, it should be viewed as being integrated with their nature, personalities, fighting spirit, knowledge, guidance, and role models (Utari et al., 2023).

All of this will be easier if it is supported by the integration of the latest technology in the implementation process (Rahayu et al., 2023). The crucial skills in the 21st century are still relevant to learning to know, learning to do, learning to be and learning to live together. Therefore, education is expected to provide students with mastery of these skills to achieve a successful life (Absari et al., 2020).

Islamic boarding schools have evolved into digital Islamic boarding

schools due to advancements and changes in the disruptive era. This is because a new era in human civilization has been ushered in by digital technology. Human contact in time and space dimensions is getting more and more limitless due to its extremely broad reach. The purpose of technological equipment is to facilitate human activities, leading to more contemporary lives and more efficient and productive attitudes, behaviors, and lifestyles. Thus, it is crucial to revive the Islamic educational system by using the most recent technical advancements to study the yellow books (Nikmatullah et al., 2023).

The study's findings (Muid et al., 2024) demonstrate that in the digital age, Islamic boarding schools should actively use technology in a purposeful and intelligent manner rather than only watching it evolve. Digital technology may be used in a variety of ways by Islamic boarding schools, such as teaching, administration, and preaching, without compromising their identity as such. In the digital age, Islamic boarding schools can take the following positive actions: 1) Adjust to the times' changes 2) Digital technology use in bureaucracy and administration 3) Preaching with digital technologies 4) Restructuring the curriculum. Islamic boarding schools may contribute actively and forward-thinkingly to the digital age by implementing these measures. Islamic boarding schools may create high-quality, pertinent education that can address global issues by fusing the distinctiveness of tradition with modern technology.

Given the significant impact Islamic boarding schools have had on Indonesian education, culture, and character development throughout history, it is crucial to not only maintain the salaf culture, which has been seen as beneficial, but also to constantly innovate so that it remains relevant to the times. Students' views and statistics provide significant opportunities for the advancement of the country (Nurmahmudah, 2023).

CONCLUSION

As of right now, the Salaf Ali Ba'alawi Islamic Boarding School has only integrated technology into its curriculum for the study of the Salaf books taught by KH. Sholahuddin Munshif. No technology has been used for any other learning processes, including madrasah and pesantren activities. From the standpoint of constructivism theory, the technology integration used at the Ali Ba'alawi Islamic Boarding School is quite beneficial and has a significant impact on the effectiveness of learning, despite its limited implementation. It enables students to delve deeper into the study materials accessible on the pesantren's YouTube channels and various social media platforms.

The positive response to the various social media channels that have been used as a medium for Islamic boarding school studies, which have quite a few followers and viewers, indicates that the technology integration carried out by the Salaf Ali Ba'alawi Islamic Boarding School has a good opportunity to be further improved. Additionally, the demographics of the students, who are primarily members of generation Z, make the use of technology in learning extremely urgent, as this generation is considered a digital native and is in fact used to digital media in their daily lives. The culture of traditional Islamic boarding schools themselves, which frequently restrict access to various

technological devices, is the first obstacle to overcome when integrating technology into the learning process. Another challenge is the availability and consistency of sufficient human resources, as managing the various Islamic boarding school media that have been used as learning tools requires skilled human resources in the digital world.

Based on the research's findings, the Salaf Islamic Boarding School community is advised that the use of technology and digital media is urgent and cannot be avoided in the modern world. Students from generation Z and generation Alpha, who are digital natives, will benefit greatly from the support of representative technology and digital media in their learning process. Additional research is required to determine the efficacy of technology integration in Salaf Islamic boarding school learning and even its implications for student learning outcomes. As with other researchers, the focus of this study is restricted to the process and measuring the opportunities and challenges of technology integration in Salaf Islamic boarding schools.

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