



Dynamics of Islamic Boarding School Learning in the Digital Era: Between Preserving Tradition and Adapting Technology at Al-Intiqol Islamic Boarding School and Al-Ittihad Islamic Boarding School in Cianjur.

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ABSTRACT

This study aims to examine the dynamics of Islamic boarding school learning in the digital era by highlighting how Islamic boarding schools strive to maintain scholarly traditions while responding to technological developments. The research focuses on the Al-Intiqol Islamic Boarding School in Cianjur, a representative of traditional Islamic boarding schools that emphasize the preservation of tradition, and the Al-Ittihad Islamic Boarding School in Cianjur, a modern Islamic boarding school that integrates technology into the learning process without losing the essence of Islamic boarding school education. This research uses a qualitative approach with a case study method that focuses on the dynamics of learning in Islamic boarding schools in the digital era, particularly in balancing the preservation of tradition and adaptation to technology. Data were collected through in-depth interviews with the leaders of the Al-Intiqol Cianjur Islamic boarding schools and the Al-Ittihad Cianjur Islamic boarding schools, participant observation of the teaching and learning process, and analysis of relevant documents. The sampling technique was carried out purposively to obtain informants who have direct knowledge and experience related to the phenomenon studied. Data analysis was carried out descriptively-qualitatively with the stages of data reduction, data presentation, and drawing conclusions, which were validated through sources to ensure the validity of the research findings. The research results show that Al-Intiqol Islamic Boarding School emphasizes traditional teaching methods based on yellow books, sorogan, and bandongan, but has begun to allow for limited use of digital media to support learning. Meanwhile, Al-Ittihad Islamic Boarding School has successfully developed an adaptive learning model by combining the formal curriculum, digital technology, and traditional methods, creating a synergy between preserving tradition and educational innovation. This study concludes that the dynamics of Islamic boarding schools in the digital era are not simply a matter of choosing between tradition and modernization, but rather an effort to blend the two to remain relevant to the needs of the times while maintaining the identity of Islamic boarding schools as centers of Islamic religious learning.

Keywords: *Islamic Boarding School, Digital Era, Tradition, Technology, Learning*

INTRODUCTION

Islamic boarding schools (pesantren) are educational institutions that continue the tradition of the Wali Songo, capable of engaging in dialogue with local culture using local media filled with the substance of monotheism. There are two opinions

regarding the origins of Islamic boarding schools in Indonesia. The first opinion states that Islamic boarding schools are rooted in Islamic tradition itself, and the second opinion states that the Islamic boarding school model of education is indigenous to Indonesia. 1 The Islamic boarding school education model that developed throughout Indonesia has very varied names and styles. In Java it is called pondok or pesantren, in Aceh it is known as rangkang and in West Sumatra it is known as surau. The name now commonly accepted by the public is pondok pesantren. Referring to Abdurrahman Wahid's thesis, 2 Islamic boarding schools are considered a subculture. A social community with a unique culture. The uniqueness of Islamic boarding schools is identified by several things, namely the pattern of independent Islamic boarding school leadership that is not co-opted by the state. Then, the reference books studied come from classical books known as yellow books and (value system) the chosen value system.

Islamic boarding schools (pesantren) are among the oldest Islamic educational institutions in Indonesia, serving as centers for education, preaching, and social development. They play a strategic role in shaping a generation with character, religious beliefs, and strong personalities. 3 From pre-independence times to the present, pesantren have been institutions that maintain the continuity of Islamic scholarly traditions. The yellow book-based learning method with the halaqah approach is one of the distinctive characteristics that is the main attraction of pesantren. This system has proven effective in instilling religious and moral values. 4 However, the challenging digital era has brought pesantren into a vortex of unavoidable change.

In today's rapidly evolving world, Islamic boarding schools face significant challenges in remaining relevant amidst digital transformation. Public expectations of Islamic boarding schools continue to rise, particularly in preparing a younger generation capable of competing in the global era. Islamic boarding schools are expected to be institutions not only teaching religious values but also integrating technology to improve the quality of learning and institutional management.³ Information technology has brought significant changes to the way people access information and communicate. This presents the greatest challenge for Islamic boarding schools: how to maintain deeply rooted traditions while adapting to changing times.

In reality, many Islamic boarding schools (pesantren) in Indonesia still face obstacles in adopting technology. A study by Zuhdi (2019) revealed that one of the main obstacles is limited digital infrastructure and human resources familiar with technology. 5 Many Islamic boarding schools, especially in rural areas, still rely on traditional methods without utilizing modern technology. This creates a gap between community expectations of Islamic boarding schools and their ability to meet those expectations. Furthermore, internal resistance to modernization is also a challenge, particularly among kiai (Islamic scholars) and teachers who worry that the use of technology could disrupt the traditional values of Islamic boarding schools.

However, it cannot be denied that digital transformation also brings significant opportunities for Islamic boarding schools. Rahman's (2024) research shows that technology integration can expand access to learning, enabling students to learn not only from yellow books but also from a wider range of digital sources. 6 For example,

the use of e-learning, social media, and educational applications has been shown to help improve learning effectiveness in several modern Islamic boarding schools. Furthermore, technology also enables Islamic boarding schools to expand their outreach through platforms such as YouTube, Zoom, and other social media.

Islamic boarding schools (pesantren) have a strong tradition of learning methods based on the yellow books (kitab kuning), which are the core of Islamic boarding school education. The modern era demands accelerated technological development, requiring Islamic boarding schools to strive to integrate technology to support Islamic boarding school governance and learning. Although efforts have been made, many challenges remain, such as limited technological devices, resistance to change, and a lack of digital skills among Islamic boarding school students. This reflects the dilemma faced by many Islamic boarding schools in Indonesia: maintaining traditional values while adapting to the demands of the times. Islamic boarding schools hope to maintain their scientific traditions while adopting modern technology by maintaining good old traditions and adopting better new ones. This effort aims to create a learning model that is not only relevant to the needs of the times but also remains in line with the vision of Islamic boarding schools as centers of Islamic education. This research focuses on the dynamics of learning in Islamic boarding schools, including how they manage these challenges and the strategies used to maintain a balance between tradition and modernization.

Previous research has extensively discussed the role of technology in education in general, but studies on the dynamics of Islamic boarding school learning in the digital era are still limited. One relevant study is the study by Mustofa, which revealed that the adoption of technology in Islamic boarding schools can create a new identity that combines traditional values with modernization.⁷ Furthermore, research by Ma'arif highlights that the integration of technology in Islamic boarding schools requires a careful approach to ensure that technology does not replace tradition, but complements it.⁸ Thus, this study has important value in filling the literature gap on the dynamics of Islamic boarding schools in the digital era.

This research is expected to make a tangible contribution to the development of Islamic boarding schools (pesantren) in facing the challenges of the digital era. The results are also expected to provide practical recommendations for Islamic boarding school administrators on integrating technology into learning without sacrificing traditional values. Furthermore, this research can serve as a reference for policymakers in formulating policies that support the sustainable modernization of Islamic boarding schools. Thus, Islamic boarding schools can continue to develop as Islamic educational institutions that are relevant and adaptive to changing times.

METHOD

Research Approach and Methods In this study, the researcher used a qualitative method, because the purpose of qualitative research is to describe a phenomenon by collecting data as deeply as possible. The method used in this study is a descriptive method. This study uses a qualitative approach, a form of qualitative descriptive research. This study aims to describe the results of data processing in the form of words, a general description of what occurs in the field. The characteristics of qualitative research are descriptive, namely describing conditions as they are, not too

focused on numbers or values in measuring variables, and the data collected are in the form of words and images. Analytical, namely a research method aimed at describing existing phenomena, which are taking place now or in the past by not manipulating or changing independent variables, but describing conditions as they are. 9

By using a qualitative research approach and method, it is hoped that a deeper understanding of the meaning and relevant facts can be obtained, in order to better understand the dynamics of Islamic boarding school learning in the digital era between preserving tradition and adapting technology at the Al-Intiqol Cianjur Islamic boarding school and the Al-Ittihad Cianjur Islamic boarding school. The researcher uses interview, observation, and documentation techniques to collect information data.

RESULTS AND DISCUSSION

Learning System in Islamic Boarding Schools

Al-Intiqol Cianjur Salafiyah Islamic Boarding School

Al-Intiqol Islamic Boarding School in Cianjur is one of the Islamic boarding schools that still adheres to the Salafiyah tradition of learning. The learning system employed relies heavily on traditional methods such as bandongan (religious study), sorogan (religious study), and halaqah (religious study). Students sit around the kiai (religious teacher), listen to explanations of the yellow books, then copy or interpret the text. KH. Aam Nurzaman, the head of the Islamic boarding school, explains:

"Here, we still prioritize the use of yellow books with classical methods. Students are not allowed to bring cell phones or gadgets, because we are worried that it will disrupt their devotion to studying." 10

On a daily basis, students wake up early, perform the tahajud prayer, followed by dawn recitation. Afterward, they participate in religious study, formal schooling (for those enrolled outside), and in the afternoon, recite the Quran using the sorogan system. Researchers' observations indicate that strict discipline is a key characteristic of this Salafiyah Islamic boarding school. Students are required to adhere to a regular study schedule, with little room for digital activities. Electricity usage in the dormitory is even limited so that students can spend more time studying the Quran. The learning system at Al-Intiqol emphasizes etiquette, discipline, and mastery of classical texts, which are the scholarly heritage of the Islamic boarding school's scholars.

Al-Ittihad Modern Islamic Boarding School in Cianjur

Unlike Al-Intiqol, the Al-Ittihad Modern Islamic Boarding School in Cianjur is more open to modern developments. In addition to maintaining the study of yellow books, this Islamic boarding school also integrates the formal education system under the auspices of the foundation. It offers junior high, senior high, and even a technology- and science-based vocational school.

According to Gus Asrorunni'am, the head of the Al-Ittihad Modern Islamic Boarding School:

"We can't turn a blind eye to the changing times. Technology must be adapted, but with proper control. Students here study the scriptures, but they can also use projectors, computers, and digital learning. The goal is to ensure they are not overwhelmed by the outside world." 11

Observations show that Al-Ittihad utilizes a computer laboratory, a digital library, and modern presentation media. However, students are still required to

attend regular religious studies, memorize the Quran, and participate in traditional Islamic boarding school activities such as tahlilan (religious study), istighosah (religious prayer), and commemorate Islamic holidays. In terms of the learning system, Al-Ittihad attempts to combine the preservation of the yellow book tradition with a modern, technology-based curriculum. This allows the boarding school to be flexible in producing students who are both religious and adaptable to current developments.

Preservation of Tradition and Adaptation of Technology

Forms of Preserving Tradition

Both Al-Intiqol and Al-Ittihad remain committed to preserving Islamic boarding school traditions. At Al-Intiqol, these traditions are more dominant. Students are still required to recite the yellow text, attend sorogan and bandongan religious studies, and maintain strict discipline. Traditional activities such as Qur'an recitation, manaqiban (recitation of the Koran), and tahlilan (recitation of the Qur'an) are part of the routine and must not be neglected.

KH. Aam Nurzaman emphasized:

*"If Islamic boarding schools abandon their yellow books and traditions, then the spirit of the Islamic boarding school will be lost. Technology may develop, but it must not erode the identity of Islamic boarding schools."*¹²

Meanwhile, at Al-Ittihad, traditions are also maintained, even though the influence of modernization is quite strong. Santri are still required to follow the halaqah of the book, memorize nadzom, and maintain manners towards kiai. Religious traditions such as reciting barzanji, maulidan, and commemorating Islamic holidays are still carried out.

Thus, it can be seen that preserving tradition is the main pillar that is still firmly held by both Islamic boarding schools, even though there are differences in the intensity and form of its implementation.

Forms of Technology Adaptation

In terms of technology adaptation, Al-Intiqol and Al-Ittihad show significant differences. Al-Intiqol still strictly prohibits the use of gadgets among students. Only ustadz (teacher) and leaders are permitted to use them, and even then, they are limited to communication and administrative matters. In contrast, Al-Ittihad has advanced in its use of technology. In formal classes, teachers use laptops, projectors, and digital teaching materials. There have even been experiments with e-learning, although these are still limited. Students are also permitted to use computers for language learning and skills practice.

According to Gus Asrorunni'am:

*"If we isolate ourselves from technology, students will be left behind. The important thing is to have control and guidance. Gadgets are allowed, but there must be rules. In Islamic boarding schools, we monitor their use, especially for positive activities like learning Arabic, English, or reading digital books."*¹³

Research results show that technology adoption at Al-Ittihad provides students with opportunities to better prepare for the digital era. However, the biggest

challenge is maintaining a balance so that technology doesn't have negative impacts.

Driving and Inhibiting Factors

Driving Factors

1. Full support from the general leadership of the Islamic boarding school.
The role of Islamic boarding school leaders is crucial for the continuity of tradition and the application of technology. At the Salafiyah Al-Intiqol Islamic Boarding School, KH. Aam Nurzaman emphasized that preserving the tradition of the yellow book must be a key pillar of learning. However, he did not turn a blind eye to technological developments, only that its use was limited so as not to disrupt the concentration of students in teaching and learning activities at the boarding school.¹⁴ Meanwhile, at the Modern Al-Ittihad Islamic Boarding School, the boarding school leadership actually encourages mastery of technology as a provision for students to face the modern world, without forgetting the traditions of the boarding school.¹⁵ This visionary leadership support is a major driving factor.
2. The sincerity of the students in every Islamic boarding school activity and learning.
Students at both Islamic boarding schools demonstrated a high level of enthusiasm for learning. Al-Intiqol students were enthusiastic about understanding classical texts through the sorogan and bandongan methods, as they felt a direct connection with their kiai.¹⁶ In contrast, Al-Ittihad students eagerly utilized digital facilities such as e-learning, computer labs, and presentation media to deepen their understanding of the material. This enthusiasm encouraged the Islamic boarding schools to continue balancing tradition with technological adaptation.
3. The demands of the times and the expectations of parents
Parents of Islamic boarding school students now want their children to not only master religious knowledge but also develop 21st-century skills. At Al-Intiqol, parents expect students to maintain good morals, even in the digital age.¹⁷ Meanwhile, at Al-Ittihad, this hope is realized through an integrated curriculum that combines the study of Islamic texts with modern science and the use of technology. It is this social pressure and parental expectations that drive Islamic boarding schools to adapt to the times.
4. Availability of facilities and infrastructure that support learning activities.
One important factor is the support of facilities. Al-Ittihad is relatively superior because it has an internet connection, a computer lab, projectors in the classroom, and even an online learning platform.¹⁸ Al-Intiqol, although more modest, still strives to provide learning resources that support the study of classical texts, such as a library, complete yellow books, and study rooms that support a traditional atmosphere.

Inhibiting Factors

1. Moral concerns due to the negative influence of the internet
The leadership of Al-Intiqol strongly rejects the use of gadgets by students because it is feared that it will disrupt learning etiquette and open up opportunities for bad influences from social media and negative content.¹⁹ Meanwhile, at Al-Ittihad, although

technology is permitted, there are still similar concerns, so its implementation is limited through strict supervision.

2. Limited operational costs within the Islamic boarding school: Providing technological facilities requires significant costs, particularly for internet connections, computer equipment, and projectors. Al-Ittihad, with its broader financial resources, can somewhat overcome this, although limitations remain. Al-Intiqol faces greater challenges, as its funding focuses more on the students' basic needs and traditional Islamic boarding school activities.
3. The gap between senior kiai and ustadz in Islamic boarding schools is that they tend to be more comfortable with traditional methods, while students, as the digital native generation, are accustomed to technological devices. This difference in perspective often creates a gap, for example, when students want to utilize technology for learning, but it is perceived as diminishing the depth of classical methods.
4. Limited manpower Tech-savvy educators: At Al-Ittihad, some teachers are still not proficient in using digital devices in their teaching. Moreover, at Al-Intiqol, the teaching staff focuses more on mastering the yellow books than on technology. This presents a barrier because adapting to technology requires teachers who are able to integrate two worlds: tradition and digital.

The dynamics of Islamic boarding school learning in the digital era cannot be viewed as a binary choice between maintaining tradition or adopting technology, but rather as an effort to find an adaptive balance. As traditional Islamic educational institutions, Islamic boarding schools have proven their ability to preserve Islamic scholarly heritage through methods such as sorogan, bandongan, and halaqah for centuries. However, modern developments present new challenges in the form of digitalization, which is transforming nearly every aspect of life, including education. In this context, Islamic boarding schools are required not only to adhere to old patterns but also to be open to innovation, while maintaining their identity.

Based on the interaction between two patterns emerging from the research findings, the conservative pattern, as in Al-Intiqol, and the adaptive-progressive pattern, as in Al-Ittihad, both demonstrate that tradition remains the inalienable spirit of Islamic boarding schools, while technology serves as a supporting tool that can be utilized selectively. This means that Islamic boarding schools do not necessarily reject modernization, but engage in a process of cultural negotiation to ensure that the technology they adopt does not undermine the core values of Islamic education.

From the perspective of Islamic boarding school learning theory, this reflects the principle of al-muhafazhah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah (maintaining good old traditions and adopting better new ones). Theoretical synthesis shows that Islamic boarding schools that are too rigid in rejecting technology risk losing relevance, while those that are too lenient in embracing modernization risk losing their identity. Therefore, a middle ground in the form of adaptive balance is the most feasible option.

Furthermore, this is also relevant to Rogers' innovation adoption theory. Al-Ittihad, as an early adopter, and Al-Intiqol, as a later adopter, illustrate variations in the level of innovation acceptance. However, both demonstrate a commitment to preserving tradition, resulting in a technology adoption process that is uniquely

Islamic boarding school (pesantren). This demonstrates that the diffusion of innovation does not occur uniformly across all social contexts but is instead influenced by institutional values and identities.

The results of this study demonstrate that an adaptive balance between tradition and technology has significant implications for the character development of Islamic boarding school students. This aligns with research confirming that character development requires an educational environment that instills religious values, discipline, and responsibility in a balanced manner, enabling students to adapt to changing times without losing their moral and spiritual values. (Latipah et al. 2025) Tradition ensures the religiosity, discipline, and morals of students, while technology provides skills relevant to 21st-century needs, such as digital literacy, communication skills, and access to information. In other words, the synthesis of tradition and technology creates students who are not only noble but also adaptable to current developments.

Thus, the dynamics of Islamic boarding school learning in the digital era ultimately demonstrate that tradition and technology are not mutually exclusive but rather complementary elements. Islamic boarding schools can remain strongholds for preserving Islamic values while simultaneously serving as centers of educational innovation. This theoretical synthesis emphasizes that the future success of Islamic boarding schools is not determined solely by their choice of traditional or modern, but by their ability to manage both in a harmonious integration.

CONCLUSION

Islamic boarding school learning in the digital era emphasizes the relevance of the principle of al-muhafazhah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah (maintaining good old traditions and adopting better new ones). Islamic boarding schools that rigidly reject technology risk losing relevance, while those that adopt it too freely risk losing their identity. The traditional learning pattern at Al-Intiqol produces students who are religious, disciplined, and obedient to their kiai, although less adaptable in digital literacy. In contrast, Al-Ittihad students gain a dual advantage: mastery of religious knowledge and technological skills, despite facing the risk of digital distraction.

Salafi Islamic boarding schools like Al-Intiqol consistently maintain traditional methods such as sorogan (religious study), bandongan (religious gathering), and halaqah (religious gathering). Students are taught to master the yellow books in depth through direct interaction with their kiai (Islamic scholars). This approach emphasizes the importance of good manners, discipline, and the continuity of Islamic knowledge. Meanwhile, the modern Al-Ittihad Islamic boarding school strives to integrate the formal education system with digital tools. The use of computer labs, digital libraries, projectors, and e-learning demonstrates that this boarding school blends classical traditions with modern innovations to produce students who are both religious and adaptable.

Islamic boarding school traditions such as yellow book recitation, tahlilan, khattaman Al-Qur'an, manaqiban, and istighosah remain the main foundation of both Islamic boarding schools. Al-Intiqol positions tradition as the center of all learning activities, while Al-Ittihad is more flexible, placing tradition as a foundation that

synergizes with the modern education system. A striking difference is seen in the level of technology acceptance. Al-Ittihad tends to be adaptive by utilizing technology as a learning instrument, while Al-Intiqol is more protective by limiting students' access to devices to maintain the devotion to learning. These two models reflect the spectrum in Islamic boarding school responses to digitalization.

The dynamics of Islamic boarding school learning are determined by various factors. Support from visionary leaders, student enthusiasm, parental demands, and the availability of infrastructure are key drivers. Meanwhile, inhibiting factors include concerns about the negative moral impact of the internet, limited operational costs, a generation gap between religious leaders and students, and limited technological skills of educators.

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