

Adaptation of The Use of Learning Technology for Mahasantri at The Kauman Pesantren in Lasem

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Abstrak

Pesantren menghadapi tantangan berat di era digital. Ciri khas pondok pesantren yang memegang teguh nilai-nilai tradisional harus berhadapan dengan perkembangan teknologi yang modern. Mahasantri Kurang dalam mengakses teknologi karena anggapan mengganggu fokus belajar. Tujuan penelitian ini adalah untuk mendeskripsikan adaptasi Mahasantri dalam pemanfaatan teknologi, hambatan yang dihadapi, serta manfaat yang diperoleh dalam proses pembelajaran dengan teknologi di Pesantren Kauman Lasem. Jenis penelitian ini adalah kualitatif deskriptif. Teknik pengumpulan data diperoleh dari wawancara kepada pengasuh Pondok Pesantren Kauman Lasem, pengajar dan 4 Mahasantri, observasi dilakukan dengan pengamatan dan pencatatan terhadap aktivitas belajar Mahasantri yang ada serta kebijakan penggunaan alat-alat teknologi yang diperbolehkan di pesantren, dokumentasi diperoleh dari dokumen resmi Pondok Pesantren. Hasil penelitian menunjukkan bahwa penggunaan teknologi pembelajaran memerlukan adaptasi dengan waktu setoran hafalan Al-Qur'an, kebijakan tentang penggunaan teknologi yang terbatas berdampak pada mahasantri yang kemudian memiliki inisiatif dalam mengerjakan tugas dengan tidak mengandalkan satu-satunya teknologi laptop dan gadget. Dampak dari penelitian ini adalah mahasantri memiliki skill manajemen waktu yang baik. Adaptasi penggunaan teknologi di pesantren sebagai alat pendukung pembelajaran bagi Mahasantri, bukan menggantikan nilai-nilai tradisional dan ajaran Islam. Mahasantri memiliki keterampilan digital yang lebih baik dalam menghadapi tantangan di dunia kerja di era digital.

Kata Kunci: Teknologi Pembelajaran, Mahasantri, Pesantren

Abstract

Islamic boarding schools face serious challenges in the digital era. The characteristic of Islamic boarding schools which uphold traditional values is that they have to deal with modern technological developments. Mahasantri Lack of access to technology because they think it interferes with their focus on learning. The aim of this research is to describe Mahasantri's adaptation in the use of technology, the obstacles faced, and the benefits obtained in the learning process with technology at the Kauman Lasem Islamic Boarding School. This type of research is descriptive qualitative. Data collection techniques were obtained from interviews with Kauman Lasem Islamic Boarding School caregivers, teachers and 4 Mahasantri, observations were made by observing and recording existing Mahasantri learning activities as well as policies on the use of technological tools permitted in Islamic boarding schools, documentation was obtained from official Islamic Boarding School documents. The research results show that the use of learning technology requires adaptation to the time for memorizing the Koran, the policy regarding limited use of technology has an impact on student Mahasantri who then have the initiative in carrying out assignments by not relying solely on laptop and gadget technology. The impact of this research is that Mahasantri have good time management skills. Adapting the use of technology in Islamic boarding schools as a learning support tool for Mahasantri, not replacing traditional values and Islamic teachings. Mahasantri have better digital skills to face challenges in the world of work in the digital era.

Keywords: Learning Technology, Mahasantri, Pesantren

INTRODUCTION

Often Islamic boarding schools are in the position of being private educational institutions whose existence is independent and legally far from government attention. (Charlene Tan, 2011). However, Pesantren is currently an inclusive educational institution by embracing the modern world and globalization, which makes it possible to establish schools up to universities. The world of pesantren is no longer exclusive or assumed to be marginal, Pesantren is still superior in various aspects, with kyai as the main figure and the mosque as the center of activities for the Mahasantri, pesantren is able to instill the values of the Mahasantri' lives throughout the day (Iqbal Syafi'i, 2022). Islamic boarding schools with full supervision of the kyai towards the Mahasantri and making the education system in Islamic boarding schools better compared to other educational institutions. This kind of optimism encourages the realization of Islamic educational institutions at a higher level so that they are able to produce ulama who are also academics and vice versa (Gus & Wahid, 2020). Output that has the capacity of combining graduates of Islamic boarding schools and universities.

As an institution of religious and social education, Islamic boarding schools are required to carry out contextualization. Several Islamic boarding schools that exist today still maintain the classical pattern, namely by studying classical books (Dhofier, 2011). In order to respond to all changes, Islamic boarding schools must continue to grow by establishing schools and colleges with the hope of combining traditional-classical nuances with balanced modern-contemporary. The development of information and communication technology has currently affected almost all aspects of life, including education. In Indonesia, Islamic boarding schools as traditional Islamic educational institutions have also felt the impact of this technological development. In this context, the Kauman Lasem Islamic Boarding School as one of the Islamic educational institutions responds to the use of learning technology to support the success of educational learning for Mahasantri. Although

there are restrictions on the use of gadgets, laptops, the internet, and social media, this Islamic boarding school seeks to bridge the traditional education system with modern technology, which is expected to be able to support learning and development of student competencies in the digital era.

Several studies show that the use of technology in Islamic boarding schools has been widely applied in order to face the challenges of the era of revolution (Haris, 2023) (Muchasan et al., 2024) (Rajab et al., 2020). Facilities and improvements to technology infrastructure, development of training programs for teachers and staff of Islamic boarding schools, increasing awareness of the benefits of technology, collaboration with institutions or organizations are of concern. However, there is also research that shows the prohibition of the use of smartphone and internet technology is used by Mahasantri in Islamic boarding schools and may be used by Mahasantri outside the Islamic boarding school. (Marsum & Syahroni, 2020). This is because in the study there was a gap in the use of technology by Salaf Mahasantri in Rembang Regency in terms of the ability to choose information, access skills and use of digital technology among Mahasantri. (Mantyastuti, 2017). From this study, we have not found any specific discussion on the adaptation of the use of learning technology for Mahasantri in Islamic boarding schools which is important in knowing the ability to manage time and carry out two roles at once, namely Mahasantri and Mahasantri. So research on the adaptation of the use of technology for Mahasantri in this study will complement previous studies. Barriers to technology adaptation can come from limited infrastructure (internet access), costs, and concerns about the negative impact of technology on morals. Mahasantri are also faced with the challenge of maintaining focus on religious studies in the environment. The negative impact of globalization can actually be balanced by Islamic boarding schools by utilizing the ease of access to information offered to support the learning process and expand the network of preaching. Laptops, computers, cellphones, internet, and modern tools can already be found in Islamic boarding schools. Mahasantri in several Islamic boarding schools have also

participated in information technology training to increase their insight so that they are not technologically illiterate (Purnomo, 2017). The development of increasingly sophisticated technology is inevitable, including in the life of Islamic boarding schools, the progress of information technology, it cannot be denied, also brings negative effects that can be felt by all parties. The application of information technology in Islamic Boarding Schools is also considered carefully, with measurable risk management (Hasyim, 2023). The use of technology in the Islamic boarding school environment certainly has limitations so that Mahasantri can focus more on learning.

Several studies on the negative effects of technology use, one of which is the use of social media that needs to be limited. The family and home environment play a crucial role in shaping social media interactions and the effects that may result in mental health (Diaz et al., 2024). The immediate environment must play an active role in limiting use because mental health such as addiction and depression can occur. The environment of Islamic boarding schools is also like that, the main caretakers of Islamic boarding schools, as well as the ustadz ustadzah who accompany the lives of Mahasantri certainly have great responsibilities as parents in Islamic boarding schools. Therefore, the regulations imposed on Mahasantri aim to keep Mahasantri including male Mahasantri focused on studying while at Islamic boarding schools. Technology in the right hands can be used to improve the delivery of services and crime prevention programs and even treatment (Recinos et al., 2024). In today's world of education, technology has made things easier. The use of artificial intelligence such as Chat GPT, Copilot, Canva, Grammarly, Quillbot, Turnitin, and others, helps Mahasantri and teachers work. Artificial intelligence in the campus environment has even become a daily friend in completing assignments, presentations, daily exams, midterm exams, final exams and even research inspiration. (Margono et al., 2024).

A positive perspective on the use of technology is only suitable for Mahasantri and Mahasantri who tend to be emotionally mature. They are able to

treat it as a tool to help education and not as a hostage individual who cannot live without technology. The hardest task of a student is to be able to position himself to take advantage of good opportunities in the use of technology. Technology is part of science and engineering, which can be used to produce new information or to build new products and processes. This is because technological progress will follow the development of science. Every innovation is made to provide benefits for human life. Providing many conveniences and new ways to do activities, especially in technology. Society has gained many benefits from the innovations that have been made in the last ten years. However, although it was originally designed to produce positive benefits, it is very possible to be used in a negative context. Information technology and social media that are used correctly and appropriately will have a positive impact on increasing student knowledge, so that it is hoped that student learning achievements will increase. On the other hand, the use of information technology and social media that is not correct will actually decrease student learning achievements. (Husaini, 2014). Utilizing computers as a medium for delivering teaching materials, commonly known as Computer Assisted Instructional (CAI) or Computer-Based Training (CBT). In this type of utilization, the information (learning materials) to be delivered to Mahasantri is packaged in software (program). Mahasantri can then learn by running the program or software on the computer. If designed well, a learning program package can be created to carry out simulations or practical materials, which can also provide direct feedback on the progress of the Mahasantri' learning through recordings of learning evaluation results.

Mahasantri have a dual role and are required to achieve learning targets both in Islamic boarding schools where they study the Qur'an and classical books and assignments on campus such as making papers, reports on community activities, writing theses, and consecutive exams that must be met as part of the consequences of being a student. Mahasantri who are also Mahasantri who are called Mahasantri are Mahasantri who live in boarding schools and are in the environment around

campus. (wahyudi, 2021). Mahasantri like Mahasantri in general, carry out lecture activities on campus, but also live in dormitories with existing regulations, targets, and activities based on Islamic religious guidelines. Mahasantri have academic activities on campus but also religious activities in Islamic boarding schools (Surya et al., 2020). Mahasantri have skills in time management between studying the Qur'an, books and academic study plus other activities. This is not all Mahasantri or Mahasantri are able to undergo a series of activities at almost the same time. (Sulastri et al., 2022). Mahasantri are able to play their roles in Islamic boarding schools and on campus, so it is possible that Mahasantri must be wise in using time and technology to support learning sufficiently, so that the achievement of learning targets is right according to expectations. The purpose of this study is to describe the adaptation of Mahasantri in utilizing technology, the obstacles faced, and the benefits obtained in the learning process with technology at the Kauman Lasem Islamic Boarding School.

METHOD

This research on the adaptation of the use of learning technology for Mahasantri at the Kauman Lasem Islamic Boarding School is a type of qualitative research with a descriptive narrative approach. Descriptive qualitative is a problem-solving process investigated by describing the research subject at the present time based on the facts that appear as they are. This method is used to create a picture (Nazir, 1988). In qualitative research, objectives must be stated clearly, firmly, and explicitly. Research objectives can provide direction to the research. (Harahap, 2020).

This qualitative research aims to determine the use of learning technology in the Kauman Lasem Islamic Boarding School, to determine the obstacles faced by Mahasantri in adapting to the use of learning technology in the Kauman Lasem Islamic Boarding School and the policies of the Kauman Lasem Islamic Boarding School to support the adaptation of the use of learning technology. Data collection techniques were obtained from interviews, observations, and documentation from

the Kauman Lasem Islamic Boarding School. Data collection techniques were carried out to obtain data in the field so that the results of the study could be useful and become new theories or new discoveries. (Siddiq & Choiri, 2019). Data collection techniques were obtained from interviews with the caretakers of the Kauman Lasem Islamic Boarding School, teachers or ustadz and 4 Mahasantri. Interviews were conducted directly face to face with the interviewees, namely the informants directly concerned with the Mahasantri and teachers who teach at the Islamic Boarding School regarding the adaptation of the use of student learning technology. Observations were carried out by collecting data through systematic observation and recording. Observations and recording of existing student learning activities and policies that were enforced in relation to the use of gadgets, the internet, laptops and technological devices that were allowed at the Kauman Lasem Islamic Boarding School.

The data validity test in this study used the triangulation method to obtain credible data. The triangulation technique in this credibility test is checking data from various sources of informants, the time of obtaining data, and checking data acquisition techniques from interviews, observations, and documentation. (Sugiono, 2009: 373). Data analysis techniques are carried out by collecting, grouping, selecting and summarizing data related to the adaptation of Mahasantri to the use of technology at the Kauman Lasem Islamic Boarding School, the data obtained is presented in the form of a description and then conclusions are drawn. Research on the adaptation of the use of learning technology for Mahasantri at the Kauman Lasem Islamic Boarding School has three problem formulations, first, How is the use of learning technology at the Kauman Lasem Islamic Boarding School?, second, What are the obstacles faced by Mahasantri in adapting to the use of learning technology at the Kauman Lasem Islamic Boarding School?, third, How does the Kauman Lasem Islamic Boarding School policy support the adaptation of the use of learning technology.

RESULTS AND DISCUSSION

Use of Learning Technology

One of the Islamic boarding schools domiciled in Rembang Regency, namely the Kauman Lasem Islamic Boarding School is one of the non-formal educational institutions in Karangturi Village, Lasem District, Rembang Regency. This boarding school is under the auspices of the Kauman Lasem Foundation which is chaired by the caretaker of the Kauman Lasem Islamic Boarding School, namely KH. Muhammad Zaim Ahmad Ma'shoem. The Kauman Islamic Boarding School is still the same as other Islamic boarding schools that still use traditional boarding school traditions. Simplicity and modesty are often seen here and there, especially the condition of the semi-Chinese infrastructure, the student dormitory buildings in the form of stilt houses made of wood.

The Kauman Lasem Islamic Boarding School also has its own uniqueness when compared to Islamic Boarding Schools in general in Indonesia, namely this Islamic boarding school is close to the Chinatown area, often makes visits to Chinese neighbors as a way to honor other neighbors, Mahasantri of the Kauman Lasem Islamic Boarding School are also often invited to Tasmi' Al Quran at events held by residents around Karangturi who are still neighbors with Chinese residents, such as events: weddings, walimatul hamli, thanksgiving, and so on with these activities will make Qur'ani Mahasantri who have a strong mentality and good behavior, are intelligent, have good morals and are able to implement the essence of the Tolerance values in the Qur'an truly.

Based on documentation data from the Kauman Laem Islamic Boarding School, until now it has had 1,600 Mahasantri consisting of 642 mukim Mahasantri and 418 kalong Mahasantri who come from various regions. With a relatively large number of Mahasantri, it increasingly emphasizes that it is in great demand by the community.

The results of observations at the Kauman Lasem Islamic Boarding School showed that the tahfidz program included in the curriculum at this Islamic boarding school was implemented well. The Mahasantri were able to win the

Regency-level Tahfidzul Qur'an competition and become Ahlul Qur'an. The tahfidz teachers who were assigned as companions in this tahfidz program continued to make maximum efforts to produce quality Hafidzul Qur'an Mahasantri. The tahfidz teacher's strategy in fostering Mahasantri' memorization of the Al-Qur'an was carried out by guiding and directing Mahasantri to memorize and maintain their memorization of the Al-Qur'an according to the specified target. The activity of memorizing the Al-Qur'an carried out at the Kauman Lasem Islamic Boarding School every day according to the predetermined memorization schedule. The process is carried out by mentasmi' the memorization of the Mahasantri and correcting if there are mistakes. The Kauman Lasem Islamic Boarding School is open to all Mahasantri who have an interest and talent in memorizing the Al-Qur'an. For Mahasantri whose reading of the Qur'an does not meet the standard criteria, they are still allowed to memorize the Qur'an, but will enter the Takhassus Qur'an class first before they are actually allowed to memorize the Qur'an. After graduating from the Takhassus Qur'an class, a student screening test will be carried out which officially allows them to memorize the Qur'an. If the student passes this screening test, then the student is officially allowed to memorize the Qur'an. After that, they can enter as Tahfidz Ndalem Santri (a nickname for Mahasantri who have officially met the criteria for being allowed to memorize the Qur'an properly and correctly). Technically, the Kauman Lasem Islamic Boarding School implements three educational systems that run side by side and in harmony. The three educational systems are classical (Madrasah Diniyah); traditional (Salaf Book Study and Tahfidzul Qur'an), and modern (Formal School). The activities carried out by the Mahasantri every day are also well scheduled. There is a habituation fostered by the ustaz/ustazah of the pondok towards the personality of their Mahasantri.

"Kauman Islamic Boarding School is one of the Islamic Boarding Schools in Lasem that does not allow Mahasantri to not use laptops and other electronic devices for one full week". The rules and regulations that are applied make

Mahasantri and Mahasantri behave according to religious and social norms, and can shape Mahasantri and Mahasantri into productive people".

This was conveyed by Nahdliyatul Munawwaroh, one of the Mahasantri at the Kauman Lasem Islamic Boarding School. Similar information was expressed by Saffana as the administrator of the Education section of the boarding school as follows:

"There are restrictions on the use of information technology in lectures, this regulation applies to all Mahasantri, both Mahasantri and ordinary Mahasantri, regulations on restrictions on the use of technology to support learning have been around for a long time. In this case, Mahasantri were initially not allowed to bring laptops and so on, considering the many disadvantages of using them. Mahasantri are only allowed to use laptop access on Fridays, Saturdays and Sundays. Its use is limited until 10 pm. Therefore, Mahasantri find it difficult to do their lecture assignments, with the limitations of information technology in the boarding school and restrictions on student exit times, Mahasantri become more independent in doing assignments, without violating the rules of the boarding school, especially Mahasantri who are now in their final semester, it feels very difficult and must be addressed wisely."

The development of technology in the world of education has many positive sides, however, it is not free from negative sides. The need for experts and qualified human resources to manage technology properly, which makes it a medium or tool to improve the quality of education. The use of technology in education must consider educational values and ethics in using it. So that the function of educational technology can be utilized by education as much as possible. (Desrianti et al., 2021).

Obstacles Faced by Mahasantri

Mahasantri with all their obligations have the awareness to regulate the use of technology. Mahasantri are often faced with various difficulties because the Kauman Lasem Islamic boarding school limits the use of gadgets, laptops, and the

internet with the aim that Mahasantri who are studying the Qur'an and classical books are worried that it will interfere with their focus on studying at the Islamic boarding school. However, another problem as Mahasantri whose lecture assignments are also almost every day, the need to use these learning media is very urgent. Even because of technological obstacles like this, lecture assignments are not optimal. Isna Rohmawati, a student at the Kauman Lasem Islamic boarding school explained that Mahasantri are aware of and always try to obey all the rules at the boarding school because the rules of the Islamic boarding school are something that must be obeyed and carried out by all Mahasantri without exception. "Strong responsibility and regulations for Mahasantri can provide awareness, namely that Mahasantri will be sanctioned if they commit acts that violate Islamic boarding school regulations, all of which are related to the blessings of the Islamic boarding school community". Mahasantri with full awareness of the existence of strict regulations that limit excessive use are intended so that technology that supports learning in Islamic boarding schools is not disturbed. The use of technology such as electronic devices that are excessive in large capacity, coupled with the speed of information and the development of trends that occur, of course, more or less affects the originality as a student. Mahasantri are worried that they will no longer focus and concentrate on studying, but rather spend more time on activities that are less useful. While the student's study period is required to achieve the targets set by the Islamic boarding school. In the findings of observations in the field, all Mahasantri of the Kauman Lasem Islamic boarding school are Mahasantri at the Al-Hidayat Lasem Islamic College which is one of the educational units of the Kauman Lasem Islamic boarding school. So that the existence of the role of Mahasantri and Mahasantri in the boarding school environment. Nowadays, it has become a certainty that traditional Islamic boarding schools must respond to the development of the times, including those related to the progress of information technology. The fact is that today the development of knowledge in the Islamic boarding school environment is almost

impossible to do without using information technology facilities. (Alwi, 2021). There needs to be an improvement in services at the Kauman Lasem Islamic Boarding School for Mahasantri considering that technology-based learning media has become a necessity to achieve welfare. The adequacy of Mahasantri in the use of technology is a necessity. Technology becomes al-Muhaafadhhah 'alaa al-qadiem al-shaalihi wal akhdzu bil jadid al-ashlah, maintaining the old that is still good and taking the new that is better. Restrictions on the use of learning technology for Mahasantri are intended so as not to interfere with the focus of learning, but on the other hand, the benefits of technology to do lecture assignments also greatly support the smooth learning process as part of a student's obligation.

Kauman Lasem Pesantren Policy

The challenge for Kauman Lasem Islamic Boarding School and several classical Islamic Boarding Schools is the concern that modernity and technological advances can erode traditional values that have been the foundation of Islamic boarding school life. Mahasantri need to have adaptive abilities to technological advances in addition to having a deep understanding of religious teachings. Islamic boarding schools need to strive to create religious graduates but also be ready to face challenges in technological advances (Naja, 2024). Mahasantri of the Kauman Lasem Islamic Boarding School utilize technology by adapting to the rules set by the boarding school. A male student, Muhammad Kalungo Mubarak, said:

"Mahasantri who are already of high school age are allowed to bring cellphones on the condition that they use them sufficiently to help find additional information. However, for Mahasantri who are still young, or under high school, the use of technology is limited because teenagers are not wise enough to use technology and are excessive until they forget the time and interfere with their religious studies, interfere with their learning."

In the findings of interview data from K.H. Zaim Ahmad as the Caretaker of the Kauman Lasem Islamic Boarding School, restrictions on the use of technology

in the boarding school are indeed enforced to keep Mahasantri focused on studying and studying, so that they do not waste a lot of time, especially cellphones, gadgets, and the internet in the hands of young and teenage Mahasantri still need supervision.

"Mahasantri are indeed very limited so that they focus on their religious studies, and tend not to be allowed because they are worried about going overboard in using technology to study. Because nowadays cellphones can search for anything, including bad things. Right, let's focus on studying first. For Mahasantri who are already in Madrasah Aliyah to university Mahasantri, we allow it with several provisions. We allow it because the age of Aliyah-University Mahasantri is already big and can use cellphones, internet, laptops, we think it's wiser. Indeed, being limited does not mean that we reject progress. We know that nowadays life without technology is clearly impossible, but we need to see who uses it first".

In fact, teenagers need a foundation to fortify themselves so that they do not get caught up in the wild currents of the world of social media communication. Social media does not only facilitate its users to communicate. Many crimes are committed through the use of social media. The appearance of profiles that may not be real often deceives people in finding friends, posting articles that are loaded can sometimes provoke crime (Saputra, 2016). Unlimited network access on social media allows anyone to interact freely. This freedom makes its users unable to control their use. Many impacts result in the attitudes or behavior of teenagers. Being busy on social media often makes teenagers have a temperamental attitude and like to lie. With awareness based on Islamic values, teenagers will not get carried away in accessing social media sites. The available time will be utilized optimally, aware of their responsibilities as Mahasantri and servants, and will not lie because there is Allah SWT who is always watching. These field facts are what became a note for the Caretaker of the Kauman Lasem Boarding School to impose restrictions on Mahasantri, especially young Mahasantri and teenage Mahasantri who are not yet

able to use technology wisely. While for older Mahasantri, they are better able to manage their time and use it according to their needs. The use of technology in the boarding school environment does need supervision. In addition to the positive impacts that can help Mahasantri as a medium that can be used to support lectures, another positive impact is the regular use of study time that needs to be considered by Mahasantri today. If it is too free 24 hours in use, of course the negative impacts will be felt. Study time management will be bad, studying will be disrupted, and other impacts that could occur are excessive access to information and social media. Luqman Hakim, one of the teachers, explained that the caretaker had been advised to allow Mahasantri to use technology that supports learning. Seeing the fact that Mahasantri really need access to technology to complete their lecture assignments. Input and suggestions from various parties were responded to by the Islamic boarding school so that in the last two years, regulations on the use of cellphones, laptops, and internet access have been reviewed and restrictions have been imposed with several provisions including only being allowed on Fridays, Saturdays, and Sundays and the time can only be used until 22.00 WIB. Adaptation of Technology at the Kauman Lasem Islamic Boarding School is inseparable from various challenges, such as limited technological infrastructure, such as the availability of internet and computer devices or gadgets. In addition, most Mahasantri who come from rural backgrounds are less accustomed to using technology in learning, so it takes a fairly long adjustment. Islamic Boarding Schools need to pay attention to the facilities and infrastructure of technological availability, such as adequate hardware and strong internet connections. Because this is a challenge, especially for the Kauman Lasem Islamic Boarding School with limited resources. It is important to integrate the use of technology with traditional values and Islamic teachings in Islamic boarding schools. This ensures that technology is used as a tool to support the ease of learning for Mahasantri, not to replace the traditional values that are firmly held by Islamic boarding schools. Mahasantri will be more skilled and creative in facing challenges in the world of work. Technology has an impact on Mahasantri' learning to be more

independent, Mahasantri' social life, and Islamic boarding school policies that better accommodate the need to adapt to use technology effectively. This study strengthens the findings of existing research that the use of learning technology is still limited. This limitation aims to maintain the focus of learning in a boarding school environment that is full of discipline with all existing regulations. The Kauman Lasem Islamic Boarding School policy has adapted to Mahasantri who are also Mahasantri by seeing the need to use technology to do college assignments, so that the policy of using learning technology in Islamic boarding schools is implemented with supervision. On the other hand, Mahasantri are trained to manage their time as well as possible so that the learning climate at the Islamic boarding school and on campus can run smoothly without disturbing one another.

CONCLUSION

Adaptation of the use of learning technology at the Kauman Lasem Islamic Boarding School provides benefits, especially in terms of accessibility and effectiveness of learning. Although there are challenges in the use of technology, this Islamic boarding school has shown a commitment to gradually integrating technology. It is hoped that with further support in policies that support Mahasantri and the development of technological skills, the Kauman Lasem Islamic Boarding School can become a model for adapting the use of learning technology for other Mahasantri. Mahasantri not only have academic skills, but can also maintain the traditional values and Islamic teachings that exist in each student.

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