

ADAPTATION OF PESANTREN IN THE MIDST OF WAVES SOCIETY 5.0 ERA: BETWEEN TRADITION AND TECHNOLOGY

Zahraini

Universitas Islam Negeri Mataram, Mataram, Indonesia

Zahrainin@uinmataram.ac.id

Abstract

To understand the effects of these modifications on teaching, social interaction, and the identity of Islamic boarding schools as traditional educational institutions, this research will examine how Islamic boarding schools adjust in the face of society 5.0. A qualitative methodology, or phenomenological research, is used in this study. Both primary and secondary data sources are used in the data sources. Primary data sources included *Ustadzah* and *ustadz*, leaders of Islamic boarding schools, administrators, and several students from Islamic boarding schools. Secondary data sources included journals, books, and other materials. Preliminary interviews, organized observation, and documentation were employed as data-gathering strategies. Techniques for data analysis, meanwhile, rely on the triangulation of approaches and data sources as well as the verifiability of data sources. According to the study's findings, the Nurul Hakim Islamic boarding school has adapted to the society 5.0 era by giving its students the knowledge necessary to master the art of *tafaqquh fiddin* through the study of the *shafra* pole. This gives the students a strong Islamic identity that will enable them to fend off the society 5.0 era's negative influences. hold *bahsul masail* regularly, incorporate the study of the yellow book into the curricula of madrassas and formal schools, and make mastery of the yellow book a requirement for class promotion in formal institutions. In terms of technology, Islamic boarding schools synchronize teaching education with technology, providing students with mastery of foreign languages, particularly Indonesian Arabic and English as tools for global communication and technological (IT) competence. Internet connection should be made available in computer labs for searching difficult-to-find religious and general scientific sources and references.

Keywords: Society 5.0 Era, Islamic Boarding School, Technology

INTRODUCTION

Islamic boarding school is an Islamic educational institution whose existence is unquestionable, the contribution of Islamic boarding school to human development in Indonesia it is still strongly felt until now. Islamic boarding school have played a very important role in Indonesia since the colonial period. From Islamic boarding school, strong national figures were born and became the pioneers of the Indonesian independence movement

such as KH. Hasyim Asyari, KH. Saifudin Zuhri, KH. Zaenal Mustopa, KH. Ahmad Dahlan, and others (Huda, 2022). Thus, it can be said that Islamic boarding school have contributed greatly to the formation of the Indonesian Nation (Herman, 2013) In general, Islamic boarding school have become centers of Islamic education that can pass on trustworthy Islamic traditions from generation to generation. Even Islamic boarding School are recognized as one of the institutions that can encourage the realization of multiculturalism among Muslims who uphold the values of tolerance and diversity (Akademi. 2021).

The emergence of the era of globalization and rapid technological advances, Islamic boarding school are faced with significant social changes. One of the changes that is currently emerging is the emergence of the era of society 5.0 where there is a development of Information and Communications Technology (ICT) in the form of digital technology, such as the Internet of Things (IoT), Artificial Intelligence (AI), and robotics. The existence of digital transformation creates new values that have an impact on changes in people's living behavior (Madekhan, 2020). Digital technology and artificial intelligence are increasingly integrated into daily life. AI technology based on big data and robots are used to support or do human work, therefore, if humans are slow to access the era of Society 5.0, they will become alienated from their environment (Faulinda & Aghni Rizqi Ni'mal, 2020).

The emergence of the era of society has changed the way humans interact in working and living life, this can be seen from the shrinking role of humans and the erosion of human identity. The existence of the era of society 5.0 raises public concerns about the behavior of students, many students take advantage of technological advances unproductively but tend to be negative and contrary to the noble values believed by the community so far. This can be seen from the changing ways of communicating, the lifestyle of consumerism and hedonism in society, the rampant practice of prostitution among the community, drinking alcohol that is considered normal, and others. From

these concerns, a booming phenomenon was born today where people flocked to choose Islamic boarding school as educational institutions for their children by hoping that their children would be protected from the association of the use of technological advances, especially ICT, which eroded noble behavior/morals. This is certainly a big task for Islamic boarding School because they are faced with the task of maintaining the growth of noble behavior in children but also not closing themselves off to technological advances.

Islamic boarding school as one of the educational institutions in Indonesia is at a crossroads between maintaining tradition and adopting technology. As an Islamic educational institution, Islamic boarding school has a very urgent role in shaping the morals, character, and knowledge of the younger generation. On the other hand, Islamic boarding school are faced with new challenges due to technological advances and rapid social change. The existence of the Society 5.0 era has had an impact in various ways including in teaching and learning patterns, communication, and social interaction. Therefore, it is crucial for Islamic boarding schools to demonstrate the capacity for adaptation, ensuring their continued relevance and effectiveness in anticipation of future challenges. In this case, Examine the ability of Islamic boarding schools to reconcile traditional values with the incorporation of modern technology in the present Society 5.0 era is imperative. Furthermore, it is crucial to investigate the consequences of this adaptation on instructional methodologies, social dynamics, and the distinctive identity of Islamic boarding schools as bastions of traditional educational institutions. Through this article, it is hoped that it can provide insight and a better understanding of the adaptation of Islamic boarding School amid the wave of the society 5.0 era.

Islamic boarding School comes from the word "*santri*" which gets the prefix "pe" and the suffix "an" which means a place where *santri* live (Dhofier, 1982), (Daulay, 2001) or also the words "sant" and "tra" which come from

Sanskrit, "sant" (good man) and "tra" (helpful), (Rikza & Masyhari, 2016) then Islamic boarding School means a place of education for good people. There are at least four opinions regarding the origin of the word *santri*. First, it comes from Sanskrit. The word *santri* means "literate". Second, it comes from the Javanese "*cantrik*", meaning "someone who follows his teacher to stay". While terminologically, Islamic boarding School is a traditional Islamic educational institution that studies, understands, explores, lives, and practices Islamic teachings by emphasizing the importance of religious morals as a guide to daily behavior (Mastuhu, 1994).

As an educational institution, Islamic boarding School is not only synonymous with Islam but also with indigenous Indonesian culture. Because the institution already existed during the Hindu-Buddhist era (Madjid, 1997). Talking about Islamic boarding schools, they began to be recognized in the archipelago in the 13th-17th centuries AD and Java in the 15th-16th centuries AD (Mastuhu, 1994). The long age of Islamic boarding School shows that they are part of the educational culture in educating the nation (Wahjooetomo, 1997).

Historically, Islamic boarding School is an indigenous educational institution that has different characteristics from other educational institutions. Islamic boarding School is considered a model of education that has advantages both in terms of its scientific tradition and the transmission and internalization of Muslim morality. As the oldest and original Indonesian educational institution, Islamic boarding School has five pillars such as mosque, dormitory, students, yellow book study, and Islamic scholar (Dhofier, 1985). With a tradition of Islamic religious teaching that aims to transfer traditional Islam as written in classical books written in past centuries (Bruinessen, 1995). The learning system is carried out with traditional patterns using the literature of classical books and the traditional *halaqah* method in the form of veterans and slogans. The teaching emphasized on harfiyah capture of a particular book (Wahid, 2001). Islamic boarding School

also emphasizes more on maintaining a value system that emphasizes worship and respect for teachers, *kai*, and *ustadz* as a way to obtain barakah knowledge (Wahid, 2001). The pattern of life in Islamic boarding school is very closely intertwined between Islamic scholars, teachers, and students. This reflects the religious experience gained from studying the classical books taught in *pesantren*. With this pattern, individuals have an awareness as a person who has a position and role in relationships as a form of life struggle.

The era of Society 5.0 is the continuation of the Industrial Revolution 4.0. Society 5.0 is a concept initiated by the Japanese government in 2019. The concept of society 5.0 is not only limited to manufacturing factors but also solves social problems with the help of the integration of physical and virtual spaces. Society 5.0 has the concept of big data technology collected by the Internet of Things (IoT) being transformed by Artificial Intelligence (AI) into something that can help society so that life becomes better. Society 5.0 will impact all aspects of life ranging from health, urban planning, transportation, agriculture, industry, and education (Law of the Republic of Indonesia on the National Education System). The era of super smart society (society 5.0) was created in anticipation of the turmoil of disruption due to the Industrial Revolution 4.0, which caused complex and ambiguous uncertainty (VUCA). It is feared that the invasion can erode the values of human character that have been maintained. Society 5.0 emphasizes an integrated, easy, and fast life. For example, the use of robots that can help restaurants, clean houses and others can be controlled by computers and the internet. Society 5.0 makes human life practical and automatic.

Therefore, technology does not control humans but humans can get a good and comfortable quality of life (Yamani and Nur, 2022). In facing the era of society 5.0, education plays an important role in improving the quality of human resources. In this era, there is also a development of digitalization that requires collaboration between various sectors such as government, society,

business people, and the world of education, they all take part in welcoming the upcoming era of society 5.0.

METHODS

This research uses a qualitative approach with a phenomenological research type. Qualitative research aims to find out more deeply and in detail about an event or problem. The choice of qualitative research in this study is due to several factors that are prioritized in terms of describing and explaining a phenomenon to be studied. Qualitative research is a type of research whose findings are not obtained by statistical processes or calculations with formulas but as a form of research that has the aim of explaining symptoms in a contextual manner using researchers as a natural part of the research. In qualitative research prioritizes process and meaning based on the point of view or assessment from the subject's side. Meanwhile, phenomenological research is a type of qualitative research that looks and listens more closely and in detail to individual explanations and understandings of their experiences. Phenomenological research has the aim of interpreting and explaining the experiences that a person has in this life, including experiences when interacting with other people and the surrounding environment. In the context of qualitative research, the presence of a phenomenon can be interpreted as something that exists and appears in the researcher's consciousness by using certain methods and explanations of how the process of something becomes clear and real. Phenomenological research prioritizes looking for, studying and conveying the meaning of phenomena, events that occur and their relationship with ordinary people in certain situations. Qualitative research is included in pure qualitative research because its implementation is based on an effort to understand and describe the intrinsic characteristics of the phenomena that occur in oneself (Sugianto, 2015).

The primary data was obtained through informant sources, namely the head of the Islamic boarding school, the boarding school administrators, the teachers (*ustadz and ustadzah*), and several students. Determination of this

data source was carried out using purposive sampling technique while secondary data was obtained through relevant documents in accordance with the research problem. Data will be collected through indepth interview, structured observation and analysis. While data analysis techniques use triangulation of methods and sources and confirmability techniques, namely reconfirming research data.

RESULTS AND DISCUSSION

The early history of Islamic boarding schools in Lombok and their development

Islamic boarding school or Islamic education entered Lombok brought by Sunan Prapen (Solihin, 1992). Before Islam existed, the Sasak people in Lombok embraced the Boda belief, which is a school of belief centered on the teachings of anthromorphism, dynamism and even animism (Saparudin, 2018). The conversion of the Sasak people to Islam is related to the fact of conquest by outside forces. Several foreign powers have successfully ruled Lombok for centuries. This also determined the way the Sasak people absorbed the various influences that came from outside (Saparudin, 2018).

Initially Islam entered through Hindu customs. This is known based on the genealogy of the king of Lombok who has a relationship with the spread of Islam from the island of Java to eastern Indonesia and also based on the spread of Islamic teachings to Lombok brought by the Sangepati prince (Alfarisi, 2016) a student of *wali songo*, the early pioneer of religion in Java. The existence of this, the teaching of Islam on the island of Lombok is strongly influenced by Islamic boarding school on the island of Java.

There is no original information about the emergence of early Islamic boarding schools on the island of Lombok, however, when looking at the development of Islamic boarding schools (Sasak terms *ngaji*, *gerbung*), it was

found that Lombok's master teachers had developed da'wah. Since the end of the 19th century and the beginning of the 20th century in East Lombok there was TGH.Umar from Kelayu. After TGH Umar returned from Makkah and lived in Lombok, he taught matters of faith (*aqidah*) using the ngamarin system. He taught the basic sciences of Islam such as the pillars of faith and Islam, *ihsan*, *thaharah* using ngaji tokol, which is a recitation conducted by sitting cross-legged in front of the teacher and this term is known in Sasak terms as *bekerbung*. This system was followed by the masters of the 20th century such as TGH Mustafa (Sekarbela), TGH Mas'ud (Kopang), TGH Amin (Sesela), TGH Ali Akbar (Penendem), TGH Abdul Khamid (Kediri), who spread Islam to various villages and opened recitations in each of their homes. The recitation took place in a *beruga* (*langgar*) or sekepat, which is a langgar that has four supporting poles and *sekenam*, which is a *langgar* that has four supporting poles. That is where all the students study religious and other social issues. The teaching system is traditional.

Then there were changes in the teaching aspect of the master teacher, especially in the early period, namely 1889-1912 and 1920-1930, then continued by his successors such as master teacher Badarul Islam (Pancor), master teacher Mukhtar (Kediri), master teacher Saleh Hambali (Bengkel), master teacher Abdul Hafiz Sulaiman (Kediri), and master teacher Rais (Sekarbele), a very significant change occurred at that time, namely the recitation was carried out in *Mushalla* with various discussions that not only discussed *akidah* but also *fiqh*, *ushul fiqh*, Arabic language and grammar.

Furthermore, there was a change in the education system around the 1930s. Changes were made by Mr. Muhammad Zainuddin Abdul Majid by establishing Madrasah Darul Mujahidin in 1934. When the Japanese took control of Lombok, the Islamic boarding school was disbanded but even though it was disbanded, the teaching system was still carried out by the teacher Muhammad Zainudin Abdul Majid where he lived. A few years later he succeeded in building Madrasah Nahdatul Wathan Diniyah Islamiyah

(NWDI) in 1935 specifically for boys and in 1935 Madrasah Nahdatul Banat Diniyah Islamiyah (NBDI) was built specifically for girls. This was the first madrasah in Lombok. This madrasah was the earliest to implement education in madrasahs with a classical system in Lombok (Nukman, 1988). When the Islamic boarding school experienced development, the next santri who studied at the Nahdatul Wathan Diniyah Islamiyah (NWDI) madrasah then in 1934-1938 many established Islamic boarding school such as tuan guru Mu'thi Mustafa built al-Mujahidin Islamic boarding school, taun guru Najamudin founded Darul Mujahidin Islamic boarding school, Raden Tuan Sakra founded the Nurul Islam Islamic boarding school, master Dahmurudin founded the Darunnahdlatain Islamic boarding school then Sheikh Muhammad Adnan (Sheikh at Madrasah Ash-Sholatiyah Makkah) and settled there, then master Muhammad Faisal founded the Manhal Ulum Islamic boarding school, and one of his students who became one of the administrators of Nahdatul Ulama (NU) so that NU entered Lombok.

Then in 1955-1960 Mr. Afifudin Adnan founded the al-Mukhtariyah Islamic boarding school, Mr. Zainal Abidin founded the Mamba'ul Bayan Islamic boarding school. In 1960-1965, Mr. Juaini Muhtar established al-Haramain Islamic boarding school, and the development of the Islamic boarding school continued to be carried out by students of Mr. Zainudin Majdi. Meanwhile, in Kediri, Mr. Mustafa al-Khalidy and Mr. Ibrahim al-Khalidy founded the al-Ishlahuddiny Islamic boarding school. This Islamic boarding school developed a traditional education system into a classical one. As pioneered by Mr. Zainudin Majdi. This Islamic boarding school was the first to use the classical system in teaching in the West Lombok region. Then followed by other Islamic boarding school such as Islamic boarding school of al-Aziziyah, Islamic boarding school of Selaparang, Islamic boarding school of Nurul Hakim, Islamic boarding school of Yusuf Abdussatar, and others.

Furthermore, in 1970 many teachers established madrasahs with a classical system. At the beginning of that year, the number of Islamic boarding

school increased significantly in Lombok both in terms of quality and quantity. In terms of quantity, the number of Islamic boarding school increased, which were pioneered and built by the students of the teachers, such as in the first and second periods, the Islamic boarding school of Darul Muhajirin Praya was built in Central Lombok. This Islamic boarding school was founded by master teacher Najamudin Makmun, then there was Islamic boarding school of Manhalul Ulum in Praya. This Islamic boarding school was founded by teacher Lalu Muhammad Faishal, then Manbaul Bayan Islamic boarding school in Sakra, East Lombok. This Islamic boarding school was founded by TGH Zainal Abidin Ali. While in terms of quality, it can be seen from the aspect of developing Islamic boarding school with a tiered system ranging from elementary to secondary levels and universities such as Darun Nahdlatain Islamic boarding school, Qomarul Huda Islamic boarding school, Nurul Hakim Islamic boarding school, al-Aziziyah Islamic boarding school, almost all Islamic boarding school manage educational institutions in formal and informal forms.

The large number of Islamic boarding schools in Lombok is because the master teachers built Islamic boarding school in an effort to participate in educating the nation and with various institutional units with various styles. The emergence of various styles of Islamic education on the island of Lombok is inseparable from social change, the influence of the master teacher figure as a leader, the emergence of various religious social movements and the strengthening of state-sponsored democratization (Saparudin, 2017). The emergence of this religious movement gave birth to diverse patterns of thought from Islamic education leaders, giving birth to various forms of education. As is the case with Islamic education outside the island of Lombok.

Along with the development and demands related to educational needs, many Islamic boarding schools make adjustments from the aspects of management, institutional management, and curriculum. Thus, from the teaching aspect, Islamic boarding school can be divided into salafi Islamic boarding school that only teach religious sciences, khalaf Islamic boarding

school that teach religious sciences and general sciences in madrasas, while from the management aspect, they can be divided into traditional Islamic boarding school and Islamic boarding school.

In the early 2000s, there were Islamic boarding school affiliated with the salafi movement that received continuous support from Saudi Arabia. These Islamic boarding schools numbered around 15-20 which were scattered in various regions with various levels (Saparudin, 2017), such as the Abu Hurairah Islamic boarding school established in 2002 which used the integrated Islamic school label. This Islamic boarding school is an integrated school managed by the al-Hunafa Foundation. This Islamic boarding school is not affiliated with any political party. This school is a *salaf* school initiated by alumni from the University of Medina and LIPIA. With these developments, the number of traditional (*salaf*) Islamic boarding school in Lombok is decreasing. However, their role is still prominent in terms of concentrating students to understand the study of classical books which is something very useful for their future, at a time when the emergence of many modern Islamic boarding school whose curriculum does not fully use the study of classical books.

Islamic Boarding School Adaptation in the Era of Society 5.0: Between Tradition and Technology

As is known in Islamic boarding schools an era has emerged called the era of society 5.0. In this era, there are several focuses of expertise that must be possessed, especially in the field of education today, including creativity, critical thinking, communication, and collaboration, or what is known as the 4Cs (Risdianto, 2019). As well as several abilities that Islamic boarding school human resources must have in the 21st century, including leadership, digital literacy, communication, emotional intelligence, entrepreneurship, global citizenship, problem-solving, team-working. Islamic boarding school as a traditional educational institution has a very large role in educating the nation and teaching religious values, culture, and ethics to the younger generation. However, to remain relevant in facing the development of the era of society 5.0

which is qualified by the dynamics of technological development of digitalization, Islamic boarding school must have an open nature, whether they want it or not, ready or not, Islamic boarding school must accept new experiences, renewal oriented to the present and socialism, without leaving their main identity as an Islamic educational institution (Malik, 2005). In this case, Islamic boarding school Nurul Hakim tries to adapt and adjust to the era of society 5.0. The era of Society 5.0 is an era where all technology is part of humans themselves (Handayani and Muliastri, 2020) some state that Society 5.0 is a concept that combines advanced technology, such as artificial intelligence, with human values, culture, and tradition. The rapid development of this era certainly requires Islamic boarding school educational institutions to continue to make various innovations and creativity including the digitization of education (Arif, 2016). Currently, Indonesia is believed to be in the Era of Society 5.0 where humans are the drivers of science and technology (IPTEK) and innovation (Rahman & Husin, 2022).

As one of the Islamic educational institutions, the form of adaptation of Nurul Hakim Islamic boarding school in the Society 5.0 era can be seen from two sides, namely the tradition side and the technology side. The tradition side is that the Islamic boarding school still maintains its characteristics by providing *Tafaqquh Fiddin* teaching through various *Kutubus Shafra* (yellow book) studies such as Imrithi books, Tafsir Jalalain, Alfiyyah Ibnu Malik, Bulugul Maram, Akhlakul Bani, Matan Jurumiyah, Sarah Dahlan, and others. In addition, the Islamic boarding school also routinely holds Bahtsul Masail. Bahtsul Masail is a tradition in conducting scientific and academic studies in Islamic boarding school (Triono et al., 2022). The students of the Kulliyatul Mu'allimin wal Mu'allimat al-Islamiah (KKMI) Special Education Program, the Islamic boarding school brings in lecturers from Madinah and Haram in the study of the book of hadith. The study of the book of hadith is held every Thursday night ba'da isya virtually.

In order to maintain its tradition, Nurul Hakim Islamic boarding school also continuously equips student with various religious sciences as a provision to become *da'i* to be sent to remote areas in West Nusa Tenggara, especially the island of Lombok. In addition, a *ta'klim* assembly for the community is held every day after the morning prayer except Friday. The master teachers of the Nurul Hakim Islamic boarding school also teach religious knowledge to various *ta'lim* assemblies on the island of Lombok. This is done by Nurul Hakim Islamic boarding school in order to preserve the tradition of the yellow classical book teaching which is the hallmark of a Islamic boarding school. Even to strengthen the mastery of the yellow Islamic classic book for student, the teaching of the yellow Islamic classic book in this Islamic boarding school is integrated into the curriculum of the madrasah formal education institution at each level and the position of the subject is equivalent to the curriculum set by the government. The Islamic boarding school's resilience in preserving the yellow Islamic classic book tradition in this Islamic boarding school aims to make the students have a strong Islamic personality to protect themselves from the negative influence of the society 5.0 era. As we know that Nurul Hakim Islamic boarding school is one of the major Islamic boarding school in Lombok. As an Islamic education institution, this Islamic boarding school has a role in producing the next generation of faith and piety. One of the efforts made by this Islamic boarding school is by educating student to become strong Muslim personalities in facing the era of society 5.0 which is rampant with various technological advances which on the one hand have a positive impact on student such as making it easier for student to complete work and assignments but on the other hand technological advances have a negative influence on student in terms of changes in student behavior and student lifestyle.

At the beginning of the establishment of the Islamic boarding school, the students had a simple lifestyle and prioritized *adab* and manners in interacting and communicating. The student in studying really prioritize sincerity and the student also have the nature of independence in meeting

their needs. This is as stated by one of the students named Siti Hawa that some students were found washing dishes at meatball traders at the Kediri intersection in order to meet their needs, sometimes there are those who help the community to the fields to get wages and so on. Although currently there is a development of the times, Nurul Hakim Islamic boarding school still maintains the tradition of teaching the yellow book. Tradition means hereditary customs (from ancestors) that are still practiced in society. It can also mean an assessment or assumption that the existing ways are the best and right (Bahasa, 2008). Tradition is often discussed with customs. There are at least two things that are closely related to tradition; one is character, the other is geography. All traditions are created. Traditions and customs are created for various reasons. Traditions develop with the flow of time, but can also be changed or transformed according to the will of those who are competent over them (Bawani, 1993).

As for the technology side, Islamic boarding school Nurul Hakim equips students with mastery of foreign languages, especially Arabic and English as a means of communication in the global world and technological science (IT) competencies needed by the world of work and society, providing computer laboratories with internet access to search for sources and references to both religious and general knowledge that are difficult to access directly. After being accepted as students at Islamic boarding school Nurul Hakim, they are gradually required to use Arabic and English as a means of daily communication. The Islamic boarding school also determines that within a month students can use two foreign languages as a means of daily communication, namely in the first and second weeks of each month students must communicate using Arabic and in the following two weeks, students must use English as a means of daily communication. The teachers and students are trained and equipped with various skills in the digital field and the ability to think creatively, innovatively. This is in line with the opinion expressed by Zulkifar Alimuddin, Director of Hafecs (Highly Functioning Education Consulting Services) who considers that in the era of society 5.0

(society 5.0) a teacher is required to be more innovative and dynamic in teaching in the classroom.

In addition, in order to respond to the era of society 5.0, Islamic boarding school Nurul Hakim equips students with various skills such as various handmade crafts, cultural arts. From an institutional perspective, the Islamic boarding school established a vocational school with various majors such as multimedia expertise, electrical power installation engineering, automotive light vehicle engineering, culinary, fashion, computer and network engineering. These madrasahs and vocational schools use an integrated curriculum that integrates the religious curriculum, general curriculum and science. Islamic boarding school Nurul Hakim combines its curriculum by paying attention to several aspects such as first, the linguistic aspect, which is not merely studying knowledge from the language of the book (Arabic), but also includes other foreign languages needed in global competition. When international languages are taught and familiarized in Islamic boarding school, both active and passive language skills can be acquired by students (Maghfiroh, 2016). The second aspect is the aspect of information and communication technology, namely redesigning the Islamic boarding school curriculum to be able to provide provisions for students related to the utilization of the latest technology that is currently developing wisely. This is important to be done by Islamic boarding school so that students and the Islamic boarding school community do not stutter in the technology that is needed. Moreover, in this day and age, information and communication technology has become a primary need for everyone, including student. Therefore, integrating this information and communication technology element into the Islamic boarding school curriculum system and learning process is very necessary. This is as the statement that Islamic boarding school are able to survive well in the onslaught of globalization without the need to drift or even disappear in the current (Haris, n.d.) (Akmal and Ira, 2019).

The Islamic boarding school also equips students with various life skills such as sewing, making handicrafts and other skills. Islamic boarding school Nurul Hakim also synchronizes and collaborates between education and industry so that later graduates of this Islamic boarding school can work in accordance with their fields and in accordance with the criteria needed by the industry so that later they can reduce unemployment in Indonesia. The efforts of Islamic boarding school to face society 5.0 are in line with the findings of Anis Humaidi who stated that collaboration with educational institutions and the technology industry is also the key to the success of educational institutions in facing the era of society (Anis Humaidi, 2019).

Furthermore, Islamic boarding school apply technology as a tool for teaching and learning activities. In this case, Islamic boarding school Nurul Hakim adopts modern educational technology and various educational applications to assist student in understanding and applying traditional values more effectively. This is as stated that Islamic boarding school are now faced with the challenge of integrating technology in the learning and teaching process, as well as managing its impact on the lives of student (Baharun and Niswa, 2019).

In addition, Islamic boarding school use social media as a tool to disseminate traditional teachings and values to the wider community. Educational content, lectures and discussions can be broadcast through this platform. Islamic boarding school collaborate and expand their network by cooperating with domestic and foreign institutions. Domestic educational institutions, such as Pondok Modern Gontor in the form of requests for teacher assistance and sending cadres of Arabic teachers, cooperation with LIPIA Jakarta and internationally, such as al-Azhar University Cairo Egypt in the form of requests for teachers and sending cadres and alumni in general. with Jami'ah al-Islamiyah Madinah, namely in the form of sending cadres by Nurul Hakim Islamic Boarding School, al-Mulhaq ad-Diny party of the Saudi Arabia Embassy (Sheikh Bakur Abbas Khumais) in Jakarta to exchange experiences

and knowledge. This effort is very helpful in enriching educational content, language and expanding the scope of traditional messages.

The Islamic boarding school has also created an environment that supports the development of creativity and innovation of students, thus giving birth to a generation that is able to face future challenges with a broad understanding of technology. Nurul Hakim Islamic Boarding School not only equips students with a strong mentality but also equips various skills in facing the competition in the era of society. The compromise of these two things is what makes Islamic boarding school Nurul Hakim relevant to current conditions. This is as stated by Azyumardi Azra that the survival of Islamic boarding school is due to a compromise with modernization, making Islamic tradition relevant. Although at first, Islamic boarding school seemed reluctant to accept modernization so as to create a gap between Islamic boarding school and the outside world, but gradually Islamic boarding school finally made accommodations. This step is fairly appropriate in dealing with the changing times that are very fast and have a broad impact. Nevertheless, all accommodations and adjustments were made by Islamic boarding school without sacrificing the essence and basic things of Islamic boarding school (Azyumardi Azra, 1997).

The Impact of Era Society 5.0 on Teaching, Social Interaction and the Identity of Islamic Boarding School as Traditional Educational Institutions

The era of society that continues to develop today has a significant impact on Islamic boarding school education. Especially in terms of teaching systems, social interaction and the identity of Islamic boarding school as traditional educational institutions. In terms of teaching, teachers and students can access information through the internet and digital devices. This has enabled Islamic boarding school to more easily access learning resources and integrate technology in their teaching methods. The integration of technology in learning at Islamic Nurul Hakim Islamic Boarding School can be

seen in teaching and learning activities, teachers use computers, projectors, LCD (liquid crystal display) and the availability of computer and science laboratories. This computer laboratory is accompanied by an internet network that allows Islamic boarding school to provide wider access to education, especially for those who find it difficult to access physical sources of books, journals, articles and educational institutions. In the digital era, technology has expanded access to scholarly resources, including religious resources. Examples include searching for articles on the internet, searching for the Qur'an on the internet, searching for hadiths and their *rawi* (the person who narrates the hadith), etc. Second, a curriculum relevant to the Digital Age 4.0 helps students develop problem-solving skills and creativity. Technological advances give rise to complex problems and situations that require critical and innovative thinking (Fatmawati & Rifa'i, 2021). The integration of technology allows Islamic boarding school to introduce more varied subject matter. It also helps students understand the modern world better. The integration of technology allows Nurul Hakim Islamic Boarding School to adopt more interactive learning methods and can increase the involvement of students in the learning process and the use of technology so as to increase the efficiency of the teaching process, including grade reporting and communication between teachers and students. This allows teaching to be more organized and effective. However, the use of technology does not only bring positive impact to Islamic boarding school but also has a negative impact. The negative impact is the occurrence of changes in behavior, ethics, norms, rules, or morals of life that are contrary to the ethics, norms, rules, and morals of life that exist in the students and the community. This is as stated that Islamic boarding schools are now faced with the challenge of integrating technology in the learning and teaching process, as well as managing its impact on the lives of students (Baharun and Niswa, 2019).

As for the aspect of social interaction, Nurul Hakim Islamic Boarding School is currently more open to wider social interaction through social networks and digital communication. So in this case it allows Islamic boarding

school to interact with the global community and access various views and experiences. In addition, Islamic boarding school can be a place for students from various social, cultural, and religious backgrounds to interact and learn together. This can enrich the social experience of students and help understand differences. In addition, with the utilization of technology in Nurul Hakim Islamic Boarding School, the students can interact and communicate directly with their hadith teacher who comes from Medina.

As for the impact on the identity of the Islamic boarding school, in the midst of modernization, this Islamic boarding school is in an effort to maintain their traditional identity as an educational institution that emphasizes traditional religious and cultural values. Nurul Hakim Islamic Boarding School also strives to remain relevant to the present by integrating more modern educational approaches in the context of their traditional values. This can be done by developing social networks through the use of social media and online platforms that allow Islamic boarding school to build a wider social network. Students, teachers, and alumnus can stay connected and interact through these platforms. In addition, there is ease of communication where technology facilitates communication between students, teachers, and Islamic boarding school administration. Messages, announcements, and information can be quickly delivered through short message applications or communication platforms and then exchange information, in this case Islamic boarding school can utilize social media to share information about events, activities, and lectures. This information can reach more people, including people outside the Islamic boarding school. However, keep in mind that while technology provides great benefits, Nurul Hakim Islamic Boarding School also ensures that traditional values, morals, and religious identity are maintained in this adaptation process. Technology integration is done wisely and balanced so that Islamic boarding school still plays an important role in building the character and morals of students as a young generation.

Based on the explanations above, an understanding can be drawn that the early history of the formation of Islamic boarding school has promised complete education but needs adaptation to the era of society. The Islamic boarding school is present in maintaining indigenous identity, being a pioneer in the regeneration of Islamic scholar, being a science development institution, and being a transformer, motivator and innovator in various aspects of community life. The challenges of the era of society that are currently present are crucial and need to be analyzed critically so that in the process of implementing education, Islamic boarding schools are able to appear with a face that is in accordance with the needs of religion, the times and as the audience, namely the community and more broadly the state. This challenge must be addressed wisely, one of which is through adaptation in terms of curriculum and Islamic boarding school learning. The curriculum and learning process of Islamic boarding school must adapt to the needs that are in line with the times. Therefore, the Islamic boarding school curriculum must accommodate important aspects, including mastery of foreign languages, development of students' literacy, mastery of information and communication technology, and aspects of the nation's overall culture (Triono et al., 2022).

CONCLUSION

From the explanation above, it can be concluded that the adaptation form of Nurul Hakim Islamic Boarding School maintains traditional values while integrating new technology in the era of society 5. In terms of tradition, the Islamic boarding school still maintains its characteristics by teaching tafaqquh fiddin science through the study of yellow books (kutubus shafra), providing a discussion forum on classical book studies every month, integrating religious and general curricula in formal and school education and equalizing the position of the two curricula and bringing in teaching staff from abroad in the study of hadith and qur'an books, training students to become da'i and sending them to various remote areas in NTB, especially Lombok Island, holding Majelis Ta'lim (religious assemblies) every day. As for the

technology side, Nurul Hakim Islamic Boarding School equips students with mastery of foreign languages, especially Arabic and English as a means of communication in the global world and the competence of technology (IT) needed by the world of work and society, providing computer laboratories with internet access to search for sources and references to both religious and general knowledge that are difficult to access directly. The Islamic boarding school established a vocational school with various majors such as multimedia expertise, electrical power installation engineering, automotive light vehicle engineering, catering, fashion, computer and network engineering.

The impact of the society 5.0 era on the teaching aspect is that teachers and students can access various learning resource information through the internet and digital devices easily. Students can access learning materials remotely. The integration of technology allows Nurul Hakim Islamic Boarding School to introduce more varied subject matter and help students understand the modern world better. In addition, the integration of technology allows Nurul Hakim Islamic Boarding School to adopt more interactive learning methods, this certainly has implications for increasing student involvement in the learning process and the use of technology can improve the efficiency of the teaching process, teaching becomes more organized and effective. From the aspect of social interaction, Nurul Hakim Islamic Boarding School is currently more open to wider social interaction through social networks and digital communication. So in this case it allows Islamic boarding school to interact with the global community and access various views and experiences. As for the impact on Islamic boarding school identity, the Islamic boarding school can integrate more modern educational approaches in the context of traditional Islamic boarding school values through social media and online platforms, facilitating communication and information exchange.

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