

***Kitab Kuning* at the Salafiyah Pesantren in Indonesia: The Dynamics of Online Learning**

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ABSTRACT

Documenting the *salafiyah* pesantren dynamics that have persisted in Indonesia for millennia is a massive undertaking. In today's world, *salafiyah* Islamic boarding schools and the whirlwind of politics and economics that surrounds them are on the margins. The Covid 19 Pandemic of the 21st century was a major occurrence that disrupted many established systems because of a lack of preparation. It is fascinating to watch the Salafiyah pesantren's dynamic evolve in this context. This study examines how the *Salafiyah* pesantren in Kebumen, Indonesia, adapted the *Kitab Kuning* as a means of instruction. *Salafiyah* Pesantren in Kebumen is the subject of this study using descriptive qualitative research methods which use observation and interview techniques by taking the oldest Pesantren and having a big role in Kebumen. The result of this research is that the *Salafiyah* Islamic boarding school in Kebumen is trying to make major changes due to the COVID-19 pandemic in the form of a major change in learning media from traditional media to online media, namely using information technology such as mobile phones, which previously was not allowed for students, turning into a necessity for students to have a mobile phone to recite the *Kitab Kuning*. This dynamic brings changes in behaviour for students, namely the use of health protocols and using social media such as YouTube and WhatsApp as a medium for learning long-distance students.

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1. INTRODUCTION

The Covid 19 pandemic has wreaked havoc on many aspects of daily life across the globe, including economies, governments, and schools. Everyone had to lie low for a while as the pandemic took its toll. On the other hand, some things can not be done without, and formal education is one of them. Learning during this epidemic can only come from the internet (Musthofiyah et al., 2021). This culture of reading has been around for centuries in Indonesia, and it is widely held that Islamic culture in the archipelago has a literary history. Islamic boarding schools have expanded their pedagogy beyond the Kitab Kuning over the years. In addition, numerous Islamic boarding schools have incorporated curricula from both the Ministry of Education and the Ministry of Religion (madrasas) into their own programmes. Furthermore, Islamic boarding schools around the archipelago are undergoing change in a wide variety of ways as well. So that it has relevance not just to religious studies, but also to other fields of research. Islamic boarding schools, mechanical engineering, agriculture, shipping, and so on are only a few of the many fields in which it is used. The study of the *Kitab Kuning*, as a result, is not the top priority in pesantren. Some pesantren have even avoided teaching the Kitab Kuning. In other words, the only real difference between a pesantren and a madrasa is that only *santri* are allowed to stay overnight. Thus, "dormitory madrasa" came to be a thing. In reality, recitation or study of the Kitab Kuning is required in Islamic boarding schools as part of the pesantren tradition (Maulana & Adinugraha, 2020), as mandated by Article 5 of the Ministry of Religion's Regulation No. 13 of 2014 on Islamic Religious Education.

Salafiyah Islamic boarding schools have a characteristic learning method in studying the *Kitab Kuning* with a face-to-face learning model that meets the kyai who suddenly enters the COVID-19 pandemic era that requires obeying health procedures and using communication technology adaptations in carrying out learning. Pesantren is the oldest Islamic educational institution in Indonesia where students study and simultaneously practice Islamic religious knowledge in their daily life, with the guidance of the kiai or their ustadz as a "model" (role model) so that the pesantren can be seen as a "social laboratory" for the application of teachings. Islam (Hariadi, 2015). The Islamic boarding school itself is a place for students to learn. Pondok means a simple house or residence made of bamboo. Or there are those who say the term "pondok" comes from the Arabic "fundoq" which means hotel or hostel. The construction of Islamic boarding schools is driven by the community's need for continuing educational institutions. The teacher factor is the main factor and is very helpful and determines the growth of an Islamic boarding school (Tamam, 2015).

The word *pesantren* comes from the word *santri*, with the prefix *pe* and the ending, meaning the residence of the *santri*. AH. Johns argues that the word *santri* comes from the Tamil language, which means the teacher of the Al-Qur'an. Meanwhile, C.C. Berg argues that the word comes from the word *shastri* which is taken from the Indian language which means a person who knows the Hindu religious scriptures or a scholar of Hindu religious scriptures. Meanwhile, Chatuverdi and Tiwari, say that the word *santri* comes from *katashastra*, which means holy books (religious books) or books about science. So, pesantren is a place to educate students who want to study and deepen the Islamic sciences. There is a connection between the term "santri" which was used after the arrival of Islam and the term used before the arrival of Islam. This is normal because it is understood that before Islam entered Indonesia, the Indonesian people adhered to various religions and beliefs, including Hinduism. Thus, it is possible that the term *santri* was known among the Indonesian public before the arrival of Islam. Some even equate the place of education with Buddhism in terms of dormitory form. In general, the typology of pesantren is divided into two parts, namely traditional pesantren (*salaf*) and Modern Islamic boarding schools. In the traditional type of pesantren, the learning system and material taught are still classic. In-depth Islamic religious learning is still identical to the *Kitab Kuning* (Adinugraha et al., 2022). While the

delivery method is still very conventional, such as *sorogan*, *bandongan*, lectures (*khutbah*) and rote memorization.

Sorogan is a form of learning where the *kiai* only faces one or a few students whose knowledge is still at the basic or beginner level. The learning model is a *santri* handing a book to the *kiai* and then the *kiai* will read and explain it, after which the *santri* will read back the book that has been read by the *kiai* (Abdurrahman, 2020). The *bandongan* method is a learning method in the form of lectures, where the *kiai* reads certain books and the students record things that are considered important. This method is carried out on a large group of students without any difference in the level of the students who follow it. Whereas deliberation is a method in the form of discussion to discuss a problem that exists in everyday life. This method is carried out on all students by referring to the *Kitab Kuning* that are in accordance with the topic of deliberation (Helmi et al., 2021). This discussion is carried out repeatedly until the problem is resolved. The cleric's task is to give direction to any problems that arise and conclude the results of the discussion. Unlike before, *pesantren* are now undergoing many fundamental changes, their independent nature gives them free rights to develop their own patterns, where technological developments and demands to always adapt force *pesantren* to make changes and make choices, some maintain the traditional *pesantren* system (*salaf*), some have changed to modern (*formal*) *pesantren*, and combine the two (*salaf* and modern). Islamic boarding schools are the main pillars of the Islamic education tradition and media of preaching in Indonesia. With this, they are required to carry their own historical burdens, especially as a legacy of the Indonesian Islamic tradition tasked with preserving the Islamic values in the archipelago. Therefore, every *pesantren* education institution, regardless of its form, is obliged to reflect Islam as its ideals and basic values (Tamam, 2015). Even a very sophisticated and modern Islamic boarding school should not lose its existence, such as an Indonesian Islamic education institution. Thus, the innovations and changes that occur within the *pesantren* do not cause the disappearance of the ideals and noble ideals of Islamic education in Indonesia. The task of Islamic boarding schools in the modern era is maintains its existence and function as a religious science educational institution (Maesaroh & Aprilia, 2017).

Radio, television, telephones, computers, and other artefacts of modern civilisation are banned in *pesantrens* like these. They say they are doing this to ensure that globalisation remains crude. In addition to being challenging to memorise and frequently violating the principles of the *pesantren*, these goods might make students lethargic when it comes to reciting the Al-Qur'an. Students of the Al-Qur'an ritual find this exceedingly upsetting, making it more challenging for them to absorb the lessons conveyed by the *kiai*. The research of Mukodi, Kuntoro, and Sutrisno (2015) supports this idea as well. Tawaduk students' behaviour, upload-upload, and attitude towards *ustadz*, administrators, and *kiai* started to deteriorate. The modern *pesantren* display a new way of thinking. They use modern education methods in addition to aiming to integrate traditional teaching practises with standardised lesson plans. As long as technology does not undermine Islamic teachings and beliefs, many contemporary Islamic boarding schools view technological advancement as an unavoidable historical need.

The use of gadgets in *pesantren* varies greatly, according to how big the role of the *santri* is for the *pesantren*. Like the board of boarding schools, who often communicate with caregivers or the surrounding community, gadgets are very helpful in facilitating communication and disseminating information to the community at large. For ordinary students, the existence of gadgets will make it easier for students to communicate with their parents, especially if their pocket money has run out. But do not deny that the use of ordinary student gadgets is only for refreshing the brain, such as playing online games, for example, mobile legends, PUBG, and others. Not only that, most of the students who have gadgets only play social media such as Facebook, Instagram, WhatsApp, YouTube, and others. However, this can also increase education for students, and can even develop in the economic field by

selling online. A day except for the Al-Qur'an until the gadgets are collected again. Whereas for students who are in school or college, the existence of gadgets is very helpful in completing assignments. There are laptops that are very helpful for students in completing college assignments, even to help with the needs of the pesantren (Muali et al., 2021).

The research gaps from this study can be seen from several relevant studies that have been carried out by previous researchers, namely Amir's research stating that the method used at the Pesantren seems to be the same as other combination boarding schools that open school/madrasah education units, namely using the classical system. However, they also do not ignore the traditional method of halaqah in the mosque which is actually considered easier to provide religious understanding to students from studying the book (Amir, 2020). The results of Sarihat et al's research found that the teacher has attempted the availability of facilities in this Kitab kuning learning, right before using the online system or after using it (Sarihat et al., 2020). A model of online and blended learning that is implemented in learning the *Kitab Kuning* (classic book) and foreign language in Islamic boarding schools (Islamic boarding school) is urgently needed today (Rahman & Mo'tasim, 2020). Through the study and discussion of Kitab Kuning (yellow-colored textbooks about Islamic knowledge), students determine their systems, study materials, and problems to find a solution (Khoeriyah, 2019).

Responding to the conditions of the Covid-19 pandemic, the adaptation of pesantren according to recent research. Pesantren, as an education provider institution, responds to this government policy in three forms: repatriating all students; send back some students; and do not send all students back. The pesantren gave various reasons for repatriating and not repatriating students. The learning of students uses a typical Pesantren learning model or the Distance Learning (PJJ) model (Pesantren Surveillance and the Covid-19 Threat: response and Readiness for the New Normal, 2020). Changes in the dynamics of learning media are very important to be examined in this study, considering that this situation carries very harsh changes and this will determine the long-term survival of a *salafiyah* Islamic boarding school education institution in Indonesia because it has been more than five centuries since its inception.

Explicitly, the research questions are 1) how did the Salafiyah Islamic Boarding School in Kebumen adapt to the learning of the *Kitab Kuning* in the midst of a Pandemic condition? 2) What is the response of the Salafiyah Islamic Boarding School students in Kebumen to online learning of the *Kitab Kuning*? 3) What is the perspective of Salafiyah Pesantren in Kebumen on the dynamics of online learning media? All of them aim to provide a clear description of the dynamics of online learning towards *Kitab Kuning* at the Salafiyah Pesantren, Kebumen, Indonesia.

2. METHODS

In this study, the authors used a qualitative descriptive study. According to Bogdam and Taylor (Moleong, 2009) a qualitative method is a study conducted by collecting descriptive data in either oral or written form. Meanwhile, according to (Sugiyono, 2010) that descriptive research is research which is carried out by describing a variable without making comparisons and linking the variables to one another. In this stage the researcher is looking for several data sources related to research. Either the data source is in the form of primary data sources (main sources) or secondary data sources (sources that are still related, although not directly (Suryo subroto., 2003).

Table 1. Key Informants as resource

| No | Name | Position | Time |
|----|-----------|------------------------------------|------------------|
| 1 | Ustadz St | Ustadz Pesantren Alkahfi Somalangu | January 29, 2022 |
| 2 | Gus Fh | Pengasuh Pesantren Alhasani | January 29, 2022 |
| 3 | Ustadz MQ | Ustadz Pesantren Al Huda | January 30, 2022 |
| 4 | HM | Santri Pesantren Al Kahfi | January 31, 2022 |
| 5 | AM | Santri Pesantren Al Hasani | January 31, 2022 |
| 6 | Ft | Woman Santri Pesantren Al Huda | January 31, 2022 |
| 7 | DH | Parent of Santri | January 31, 2022 |
| 8 | SS | Parent of santri | February 1, 2022 |
| 9 | JM | Parent of santri | February 2, 2022 |

Source: Data processed, 2022.

The first interview is a way of collecting data by extracting information from several parties who are the source of the information. Second observation, the definition of observation is making observations from the object of a study (Hadi, 2000). In this connection, it is by making direct observations of the online learning process for reciting the *Kitab Kuning* by using the media YouTube and WhatsApp. The third is documentation, which is a way of collecting various data in the form of core and related variables. The data is taken from activity documents, notes, newspapers, books, and others (Arikunto, 2002). The documentation in this research is really needed to be able to check and research accurately. Secondary data is data that is, on average structured and collected in archived documents but has something to do with the theme.

The following is a series of data analysis processes carried out in this study as follows: 1. From the results of interviews, observations, and document recording, complete field notes are made. These field notes consist of descriptions and reflections. 2. After the field notes were made, data reduction was made. Namely by taking the most important data and then compiling it in a summary. 3. Then proceed to the data presentation stage, meaning that all important data is then arranged in a systematic story form with the patterns presented by the author so that the meaning and purpose of the research objectives are easier to understand. The presentation of the data is also complemented by the existence of methods, schemes that are systematic and, easy and attractive. 4. From the results of this presentation, a temporary conclusion will be obtained. This temporary conclusion will develop and can change with new discoveries in the field, so that, in the end, a conclusion will be obtained that is truly very accurate and correct. The final stage is to find out the truth of the matter. A data study is to perform data validation. Data validation is one of the most important factors in a study, because before the data is analyzed, it must first undergo an examination. The validity proves that the observed results actually match the reality in the field (Nasution, 2003). The data validity testing technique used in this study was to use triangulation. Triangulation is a validity-checking technique by utilizing something other than the data itself (Moleong, 2009).

3. FINDINGS AND DISCUSSION

3.1. Relations between Pesantren and Kitab Kuning

The fate of the pesantren before the birth of the pesantren law No. 18 of 2019 is very marginal. Ervan Nurtawab writes that the process of marginalization of the education system has continued since the arrival of modernization in the early twentieth century AD until the end of the century. Graduates of

traditional institutions remain behind, and the traditional pesantren system is only considered a type of non-formal education (Ervan Nurtawab), 2019, p 511). The Pesantren learning model in the form of reciting the Bandungan Kitab has been marginalized and is considered to be very inferior in the mainstream education system in the post-colonial era of Indonesia. Bob Hafner and Zaman (2007), for example, have compiled several articles that focus on specific research on Islamic education. One of the chapters in the book is entitled "Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia, written by Azra, Afrianty and Hefner (2007). They bring insight into the structure and variety of Islamic education in the era of modern Indonesia and how they developed connections to changes in socio-political conditions in the state and society. In the study of the Southeast Asia region, the role of Islamic education, both in the form of madrasas and pesantren, has a significant influence and ground Muslim culture, although in some countries, such as Indonesia, scholars still distinguish between pesantren and madrasah, discussed the philosophical dimensions and reproductive system of knowledge in Islamic education. Finally, I argue that Islamic boarding schools and religious education are inseparable parts of Muslim culture (Kamaruzzaman Bustamam-Ahmad, 2015).

The definition of pesantren put forward by Imam Zarkasyi (founder of the Darussalam Gontor Modern Islamic Boarding School) is the same as the definition put forward by Zamakhsyari Dhofier in determining the elements of the pesantren, such as *Kyai*, *santri*, mosques, Islamic boarding schools and Islamic religious teachings. Although they are the same in determining the elements of the pesantren, both have differences in determining the subject matter and teaching methodology. Zamakhsyari determined that pesantren subject matter was limited to classical books with teaching methodologies, namely *sorogan* and *wetonan*. Historical and anthropological academics have placed Indonesian studies on the theme of pesantren and kyai for a decade. These academics are Steenbrink (1986), Van Bruinessen (1990,1995), Dhofier (1999), Azra (1994,2006), Mas'ud (2004) and there is also Abdullah (1986), their study as the greatest reading material and citation in large numbers and become the foundation for academics in the same field in the next generation of academics. Quantitative Sticher Research (2008, pp 162-165) argues that the choice of the type of pesantren among students has a strong relationship with the educational background of the parents, the experience of the parents having been a boarding school student, the number of family members, and economic conditions. From this data, it shows that the guardians of the *santri* at *salafiyah* pesantren are mostly from the lower classes compared to other types of pesantren especially secular schools. (Falikhul Isbah, 2020, p. 65-105)

The online learning study is an option to survive the COVID-19 pandemic. Salafiyah Islamic boarding schools in Indonesian Kebumen have also experienced the same thing, namely survival and adaptation to the Covid 19 problem by learning the *Kitab Kuning* online. In this distance learning study, salafiyah pesantren are already familiar with it in simple terms but so far have not implemented it. Studies on online learning during the pandemic can be grouped, among others: first, groups that try to map students' responses to online learning (Khasanah, Pramudibyanto and Widuroyeki, 2020; Padli and Rusdi, 2020); second, groups that try to map the problems faced in online learning (Oktawirawan 2020; Setyorini 2020); third, groups that are trying to be optimistic about implementing online learning in educational institutions (Abidin, Rumansyah and Arizona, 2020; and Pujiasih, 2020).

3.2. Pesantren Salafiyah Adaptation for Pandemic Covid 19

Most of the Pesantrens have tried to implement the COVID-19 protocol according to their respective zoning conditions. Because the pesantren itself cannot be separated from the context of the crowd, because pesantren is a place for learning together and for activities that are communal. In the midst of rapid progress in the infrastructure and management of pesantren in Indonesia, mobility and the acceleration of students in an Islamic boarding school is getting wider, the students do not only come from one region, but from various regions. July-August is usually the moment when the

students return to the pesantren, after the semester holidays and holidays. In this new normal condition, different pesantren -different in the discipline against COVID-19. In this context, there are actually three Islamic boarding schools in response to the Covid-19 pandemic. First, the pesantren which returns the students to the pesantren by following the health protocol without activating the learning process in the pesantren. Second, the pesantren which activates the learning process by continuing to carry out health protocols by providing hand sanitizers and mandatory masking. Meanwhile, the last one is a pesantren which considers the COVID-19 pandemic to be just a conspiracy, and this model of pesantren carries out the learning process without implementing the COVID-19 health protocol.

At Islamic boarding schools in Kebumen district, this study took data from three Islamic boarding schools: 1. Al Huda Islamic Boarding School, which is at Jetis Kauman Kebumen. 2. Al Hasani Islamic boarding school with domicile in Jatimulyo village, Alian Kebumen sub-district. 3 Al Kahfi Somalangu Islamic Boarding School is located in Sumberadi Village, Kebumen. These three Islamic boarding schools are the main supporting Islamic boarding schools for the Nahdlatul Ulama Organization, which is located in the center of the city of Kebumen. By having students between one thousand students to four thousand students. Since President Jokowi declared the transmission of the COVID-19 pandemic on March 16, 2020, pesantren have taken adaptation steps. When the pesantren is active in dealing with a pandemic by implementing health protocols and implementing distance learning media. The study of the *Kitab Kuning* Bandungan at the pesantren uses online media such as You Tube to carry out activities to recite the *Kitab Kuning*. In this distance learning adaptation activity, the bias can be seen in the summary image as follows:

Pictures bellow described Pesantren in the adaptation of pandemic covid in health and online learning:




| | | |
|---|--|--|
|  |  |  |
| <p>The pictures captured Gus Fakhruddin reciting <i>Kitab Kuning</i> in Youtube channel for his santri at Al hasani Pesantren</p> | <p>Pesantren AlKahfi Somalangu had been giving santri the test swab for screening anticovid 19</p> | <p>Kyai wahib as the Pengasuh of Pesantren Al Huda Jetis Kebumen in reciting <i>Kitab Kuning</i> for the santri in youtube Chanel.</p> |

Figure 1. Pesantren in the adaptation of pandemic covid in health and online learning

The problem with the use of distance learning online media is the inadequate internet infrastructure both in the form of signals and quota and skills in using multimedia devices at the Al Huda Jetis Kutosari Islamic boarding school but the Somalangu Islamic Boarding School is actually

very prepared for this because it has a vocational school with a multi-media department so that the students are already familiar with the world of multimedia online.

From March to June, Al Huda Islamic Boarding School used distance learning media in the form of you tube, but from July 2020 to January 2021, it used whatsapp media which was popular in the community. In the era of COVID-19, there were changes in the dynamics of the recitation media model carried out by the pesantren community. The dynamics of the face-to-face model in the pesantren complex into online reading at the homes of the respective students. When participating in the online reading, the students experienced a change in "taste". They feel more secure and comfortable. They feel safe because they don't have to worry about contracting the COVID-19 disease. They feel comfortable because they can recite the Al-Qur'an while "relaxing" drinking a cup of coffee in their respective rooms. One of the weaknesses of Ngaji Online is the difficulty and limitations in building good and warm relationships between kiai and students. The students can no longer look directly at the kiai's face and queue to shake hands with the kiai (Samsul Arifin, 2020, p75)

Islamic boarding schools are very responsive to developments in society, including the problem of COVID-19. Among other things, by changing the recitation service from face-to-face to online. Activities that usually occur face-to-face between the kiai and the students in the pesantren complex become remote virtual world activities in the homes of their respective students. Covid 19 pandemic conditions, Islamic boarding schools have the ability to adapt to both health and learning challenges using distance learning media through online media. Distance learning online media has a role and meaning important, but also has the opposite meaning. As a result of social and physical restrictions on the Covid 19 health protocol to avoid transmission and spread of the Covid 19 virus.

There are several pesantren that still survive online learning, this depends on the policies of each pesantren caregiver, and still online pesantren will not run optimally. It is impossible for the board of the pesantren to wake up the santri at midnight by telephone and wait from a distance until the students wake up and take ablution and perform tahajjud, supervise congregational prayers five times a day and with anyone they make friends at home. The pandemic really has an extraordinary impact, making the normal become abnormal. The term "new normal" in the world of education is a little bit disturbing to the attention of education practitioners, is this really what is called new normal or is this an abnormality in the world of education? , washing hands, and maintaining distance make us accustomed to new civilizations, but the side of maintaining distance is indeed difficult to implement in life at the pesantren. This is what underlies the mandatory rapid test or swab for students who return to the pesantren.

3.3. The Responses Santri of Online Media Learning at Salafiyah Pesantren Kebumen Indonesia

This research endeavours to conduct an online survey targeting students to elicit their feedback on online education. The researcher was able to collect data from 30 students at the Islamic boarding school Salafiyah Kebumen, including both middle and high school students with MTS/SMP degrees and MA/SMA degrees. The findings reveal how they reacted to their education over the course of three months at this home. Some of the questions they were asked are as follows: the experience of enjoying online learning, and the most common challenges encountered when doing so.

Have fun while educating yourself online. It was discovered that just 7 of the 30 students interviewed found online learning to be enjoyable. The remaining pupils either disapproved (ten) or were unsure (thirteen). This demonstrates that no appropriate conditions have been created for students to thrive in their online learning during the Covid 19 timeframe. Those students who thrive in an online classroom do so because they love the unique challenges it presents. More advanced technology and concentrated study are essential to solve any of today's pressing issues. But sadly, only a minority of pupils experience this joy.

Students who struggle to understand the material presented in a digital format may find this method preferable. Nineteen of the 31 students said they were having trouble keeping up with the material while studying online. They claim that 30 minutes is the most time that can be spent learning something online. In addition, students are feeling overwhelmed by the increased workload due to the increased use of online teaching strategies during this pandemic. Students claimed that their own inability to grasp concepts was a major contributor to the failure of online education. Nineteen of the thirty respondents attributed subpar online performance to a lack of comprehension. This number indicates that about 61.3% of students have difficulty keeping up with their coursework in an online environment. The second reason why students fail at online courses is because they don't have enough access to the internet. According to the data, 16% of people were unable to complete an online course because of a lack of internet connectivity.

The data suggests that the lecture model, in which the teacher gives direct subjects to pupils, is the most preferred online learning format. Zoom, Google Hangout, or even a video lecture by the instructor are all viable options. Then, the online forum came in at number two. Students' demonstrations of their work, especially that which is based on digital technology (such as vlogs, activity reports, etc.), are also worth seeing. More than half of students are in favour of continuing online education after the COVID-19 pandemic, despite its many challenges. Some people are optimistic about continuing with different kinds of notes, like enhanced learning procedures. But there are also some students who wish to put an end to post-Covid 19 instruction and go back to the way things were before. They argue that the best way to convey a topic is through consistent (regular) study.

3.4. Points of View The official Salafiyah Pesantren about The Dynamics Online Media Learning

Learning the *Kitab Kuning* during the Covid-19 pandemic at the Salafiyah Islamic boarding school Kebumen Indonesia had to be done online. The ustadz reads books recorded or streamed which the students follow at home. This activity is technically easy on the part of the instructor because the cleric only needs to record at any time and then broadcast it when it's time or the ustadz can read the book streaming from the ustadz's house at the appointed time. In terms of time and place, reading books online is indeed very flexible. However, from the confession of the teacher's cleric, learning the *Kitab Kuning* online has several advantages and disadvantages. The advantage is that online book recitation can reach more students. In time, it can be done at any time as long as the time has been determined. Meanwhile, from the aspect of weakness, the congregation is less controlled. Santri whose commitment to the Al-Qur'an cannot be controlled. Online, they are present to attend the recitation, but in reality, the santri may not participate or may even be left asleep. (Interview with Munawar Qolbi).

Kebumen's salafiyah pesantren could benefit from experimenting with online education. However, this is not as helpful as learning from the book itself for young santri or youngsters in secondary school. However, the public, including parents of students and the broader public who do have a hobby of following online recitation frequently, can be offered access to online book learning as an alternative book recitation.

Based on the research findings and the elaboration of various relevant theories as described in the previous study. The researcher emphasized in this discussion that the results of this study were an online learning model at the salafiyah pesantren in Kebumen which could be a prototype for other Islamic educational institutions. Because in fact, Pesantren as the oldest educational institution in Indonesia has experienced a long dynamic. The dynamics in various perspectives, in the political perspective of Bob Hafer, call pesantren as the modern Muslim printers in Southeast Asia. Bob Hafner (2009) In the last decade, Islamic boarding schools and kyai have become the theme of section

research in the study of history and anthropology and have become an important foundation for academics in next year's study. In the distance learning media for Islamic boarding schools during the study of the *Kitab Kuning* during the Covid 19 pandemic, the pesantren did two things: first adaptation to comply with health protocols and second adapt using technology for the benefit of delivering *Kitab Kuning* learning material in accordance with the theory presented by Hajrward argues that apart from transporting information, the importance of the media lies in their cultural function, that is, in their ability to create and sustain society and to regulate the relationships and ownership between individuals and society as a whole.

4. CONCLUSION

The COVID-19 pandemic has prompted significant reform at the Salafiyah Islamic boarding school in Kebumen, including the introduction of a new curriculum and the requirement that students use mobile phones for a recitation of the *Kitab Kuning*, which had been forbidden in the past. Because of this transformation, students' habits are shifting, particularly in regards to health procedures and the usage of social media like YouTube and WhatsApp as a means of education for distant learners. The author is aware of the many shortcomings of this simple study which attempts to read some of the trends (trends). Another limitation of research subjects who tend to be optimistic in seeing problems, so that researchers tend to think about the need for pesantren to start to be open in utilizing information technology and not to be allergic to communication media. However, behind these limitations, the authors hope that pesantren can be more present in the actual development of the latest information technology. The limitation of this research is that the object of this research is only in Kebumen and the recommendation for researchers who will conduct similar research on these limitations is to increase the number of Pesantren in other regions or provinces.

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