

Islamic Boarding Schools and Technology: Efforts to Overcome Social Changes in Santri Misuse of Gadgets

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ABSTRACT

Islamic boarding schools have agreed that the prohibition on bringing electronic devices into the Islamic boarding school environment is not permitted. This prohibition aims to avoid having a negative impact on students in terms of using gadgets. This aims to reduce changes in social behavior that occur among students due to the switch to gadgets. The aims of this research are (1) to determine the form of social change in students with the support of gadgets. (2) knowing students' efforts in responding to social changes in gadgets. Then, this research is field research, the method used is a case study with a qualitative approach. The data collection techniques used are observation, interviews, and documentation. The findings in this research are: First, forms of social change in *santri* include decreased discipline, spiritual development, disruption of sleep patterns, frequent leaving of Islamic boarding school without permission from administrators, reduced social interaction, reduced enthusiasm for learning, and decreased morale to learn. enthusiasm for work. Second, the efforts of teachers/*kyai* in responding to social change among students, including as educators, leaders, motivators and facilitators. This research can then be used as a reference for other Islamic boarding schools that are facing technological challenges. When technology is used as a medium for student learning, educators must ensure that the Islamic religious values and traditions that underlie education in Islamic boarding schools are not neglected.

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1. INTRODUCTION

Information and communication technology (ICT) is a technical device that processes and transmits information to facilitate human activities on various servers (Haleem et al., 2022). According to Cardi. et al. stated that the development of digital technological transformation, such as "computers,

televisions, gadgets (cellphones) and the like" has caused disruption in various people's lives and institutions, including Islamic boarding school education (Kardi et al., 2023). The trend of the impact of technology in recent years has become a topic of thought that technology not only disrupts a person's social practices and behavior, but technological developments can disrupt the most basic concepts, namely morals and other changes (Löhr, 2023). In reality, technology not only changes the way humans live but also challenges the way a person conceptualizes or classifies individuals around them who influence life in the environment (Umbrello et al., 2023). Apart from that, teenagers are the vulnerable age group that is always targeted by the impact of technology. If they spend too much time online or on social media, they can isolate themselves and have difficulty interacting socially (Lubis & Siregar, 2021).

Islamic boarding schools are Islamic educational institutions that have unique characteristics, where the students live together in a boarding school environment called a dormitory (Bima and Aziz 2023). In Islamic boarding schools, the roles of "Kiai and Students" cannot be separated. Kyai is the term "ulama" who has knowledge of the Islamic religion and is also the leader of an Islamic boarding school. While the term santri is someone who studies at an Islamic boarding school, this more general definition is a santri who studies Islamic knowledge who lives in a dormitory (Subekti & Mutamakin, 2022). Currently, the problems faced in Islamic boarding schools are increasingly diverse. Islamic boarding schools are also often considered traditional or classical educational institutions. This is because some Islamic boarding schools still maintain traditional methods such as (a) *sorogan*, is the study of the book individually, with each student facing the Kiai in turn to read, explain, or memorize the material taught beforehand. (b) *bandungan*, is to pay close attention or listen. With this method, students will learn by listening together. and (c) *watonan*, is an educational approach where students sit around Kiai to listen to the teacher's explanations, write notes, and listen to each other's books. Even to the point of limiting students' access to technology or electronic devices such as gadgets/cellphones (Badi'ah et al., 2021). Seeing these problems, the application of technology in Islamic boarding schools must be considered seriously. Because there are still many aspects that need to be considered, such as improving the curriculum, teaching methods, teaching styles, and the use of technology which is only needed from time to time (Lundeto, 2021).

Social change is a variety of modifications that occur in human life patterns, both caused by internal and external factors. Forms of social change can be assessed in at least two general concepts, namely changes that occur gradually and changes that occur rapidly (Hakim, 2021). In Sunaryo's book, Jefta Leibo puts forward three categories of social change, namely (1) "*Immanent Change*," is a type of social change that emerges from within the system itself with little or no outside interference. (2) "*Selective Contact Change*," is when individuals from outside, unknowingly and spontaneously, bring new ideas to the members of a particular social system. (3) "*Directed Contact Change*," that is, it occurs when new ideas or new approaches are accidentally brought in by individuals from outside (Sunaryo, 2017). In Islamic boarding schools, social changes in students' personalities are always influenced by their social environment. They often face various complex problems, including conflicts with peers, smoking, family problems, relationships with the opposite sex, gadget ownership, and other problems. (Bayu, 2021). Due to lack of social support and homesickness, they often feel anxious, tired, sad, lonely and depressed, which then forms close relationships with people in their surrounding environment (Alasmari, 2023).

One of the interesting policies implemented in Islamic boarding schools is the prohibition of students from bringing gadgets into the Islamic boarding school area. This form of prohibition is very strict and is agreed in writing in the regulations that have been established (Raudatul Jannah, Nurul Yakin, 2020). According to Anggraeni, gadgets are technology that have relatively small dimensions or are called (cellphones), practical and comfortable to use in facilitating human activities (Anggraeni, 2019). In fact, Islamic boarding school policies have made regulations that do not allow bringing gadgets. In fact, there are still many students, especially teenagers, who carry cell phones without permission from their superiors or administrators (Rifyal Luthfi, 2023). The form of a rule prohibiting

carrying gadgets is one step to reduce unwanted behavior in order to reduce the negative impacts it causes. This ensures that students can focus more on their learning tasks and not follow the current culture (Miftachul Ulum, 2019). Even though it has been regulated in Islamic boarding school rules and regulations, in fact there are still some students who commit deviations secretly by carrying their personal cell phones (Yuafi, 2022). So to overcome these problems, the duties and functions of a teacher must make efforts to overcome these forms of problems. Where teachers must have a very important role as (1) educators, (2) leader, (3) motivation, (3) facilitator for them (Rukhayati, 2019).

This research aims to (1) Find out the form of social change towards students in using gadgets. (2) Knowing efforts to respond to social changes among students in using gadgets without permission by Islamic boarding school administrators. This research was conducted at the Hidayatul Qur'an Islamic boarding school in Batanghari, East Lampung. Because this Islamic boarding school has a big problem, namely that there are still many students who violate the Islamic boarding school's rules and regulations regarding carrying gadgets illegally. Confirmation that misuse of gadgets is a form of violation that has been committed by students; even though Islamic boarding schools have prohibited them from carrying gadgets, there are still some students who carry them illegally. Some evidence from facts through observations that have been made the types of violations often committed by students who carry cell phones without the knowledge or permission of the management.

Furthermore, this research certainly cannot be separated from previous research. There are several relevant studies that have been carried out, among others: *First*, Hayati, "The role of Islamic boarding schools in facing the 4.0 era constellation." This research shows that students' social attitudes at school still look bad because there are still students who don't respect teachers, say rude things, make fun of friends, and don't care about each other (Hayati, 2019). *Second*, Badi'ah, Salim & Syahputra, "Islamic boarding schools and social change in the digital era." This research shows that Islamic boarding schools utilize the concept of digital literacy to answer the challenges of the times. This concept is used to obtain information and build sensitive human resources in accordance with technological developments (Badi'ah et al., 2021). *Third*, Sullam, "Madrasahs, Islamic boarding schools and the industrial revolution 4.0." This article shows that the Industrial Revolution 4.0 is an opportunity for technological innovation that facilitates learning and student activities in the classroom. Meanwhile, the challenge of the Industrial Revolution 4.0 is the emergence of innovations that disrupt students' lifestyles and thinking patterns, such as the use of e-books as a substitute for books (Sullam, 2020).

Furthermore, *Fourth*, Triono. et al, "Transforming Islamic boarding school education in the era of globalization: adapting a curriculum with a global perspective" This research highlights that each Kiai inspires students to become potential leaders who have altruistic work, religion and anti-corruption behavior (Triono et al., 2022). *Fifth*, Yunita, Maulida, & Desky, "Changes in social behavior among students in using gadgets at the Al-Munawarah Islamic boarding school" This research shows that, if gadgets are used correctly, these devices can really help social development, but if students become addicted to these devices, it can certainly have a negative impact on their social development (Yunita et al., 2023). All research that has been carried out has its own style and purpose. There has been no research that thoroughly uncovers the efforts made by teachers/clerics in responding to these problems. So there is novelty in this research topic, because it focuses more on the behavior of students who misuse gadgets in the Islamic boarding school environment.

2. METHOD

This type of research is field research; the method used is a case study with a qualitative approach. This research requires research with real conditions to find out the data sources in the field. Therefore, field methods were used in this research, the object of which was symptoms or events that occurred among students. This study wants to dig deeper into a particular topic, explain a phenomenon, or understand what works or doesn't work in a particular situation. A qualitative research approach is used to collect quantitative data objectively, consisting of direct open questions. Primary data obtained in this research is from observation, interviews, and documentation at the Hidayatul Qur'an Islamic

boarding school in Batanghari, East Lampung. Meanwhile, secondary data was obtained from various literature, journals, and books that discussed efforts to address social change in the misuse of gadgets illegally (without permission) among students in the Islamic boarding school environment.

The techniques in this research are observation, interview and documentation techniques. The stages of data acquisition include: First, the research was conducted among Islamic boarding school students with a focus on teenagers. A total of 2 students (male and female) will be the sample in this research. This sample is aimed at students who often receive punishment from administrators because they often violate Islamic boarding school regulations. Second, this research was conducted to determine the role of teachers or ustadz in overcoming problems that often occur in the Islamic boarding school environment, especially for students who violate Islamic boarding school rules and regulations. A total of 2 teachers or ustadz and administrators will be interviewed. This interview process was chosen because they were directly involved with the teacher (ustadz), who saw changes in their behavior. Third, the process in this research was carried out for 5 months. Data collection through observations carried out on students, then interviews conducted by teachers (ustadz), and documentation aims to strengthen the rules or regulations made by the Islamic boarding school.

Then, this research uses the Miles and Huberman data analysis model. There are three stages in this model data analysis, namely data reduction, data presentation, and concluding (Miles & Huberman 1994). Pertama, reduksi data. Tahapan ini direduksi menjadi proses seleksi, pemusatan perhatian pada penyederhanaan, dan transformasi data kasar yang muncul dari catatan tertulis di lapangan sesuai dengan topik penelitian. Reduksi data dalam penelitian ini dilakukan setelah memperoleh data observasi dan wawancara. Kedua, penyajian data. Proses ini dilakukan dengan menyajikan data hasil observasi dan wawancara kepada informan penelitian melalui sumber penelitian dengan cara menyimpulkan perolehan dari empat informan. Ketiga, kesimpulan. Tahap akhir ini meliputi penulisan kesimpulan singkat yang diperoleh dari penelaahan catatan lapangan untuk dijadikan jawaban yang diperoleh. Furthermore, in order to maintain the privacy of all informants in obtaining the data that has been obtained, researchers keep their names confidential as in the table below.

Table 1. Informant Data

No	Initials	Position	Educational level	Gender	Age
1	A	Ustad	S1	Man	25
2	P	Manager (Security)	S1	Man	22
3	H	Students	MAN/SMA	Man	16
4	M	Students	MTs/SMP	Woman	13

3. FINDINGS AND DISCUSSION

Hidayatul Qur'an Islamic Boarding School, Batanghari, East Lampung is an Islamic educational institution that combines the concepts of traditional and modern systems, but this Islamic boarding school places more emphasis on the Salaf system which also explores the ability to master the study of the Yellow Book. This Islamic boarding school was founded by Ky. Jalaluddin Duritno., M.Pd.I in 2015 which was then inaugurated in 2016. Some of the programs offered by students include (1) Tahfidz Qur'an, (2) Madrasah Diniyah Tamiliyah (MDT), (3) Yellow Book Study, (4) Qur'an Education Park (TPQ), and now there is also an increase in formal education, namely Qur'ani Islamic Middle School. This Islamic boarding school has a mission "To produce superior future generations to become 5B individuals, namely faith, piety, morals, knowledge and usefulness to the people." Then extra activities for students include "dzikir manaqib, hadroh arts, mujahadah, three language sermons, martial arts, and others." However, looking at the problems that often occur among some Islamic boarding school students, some of them often violate Islamic boarding school rules and regulations, namely hiding misused gadgets and not having permission from the Islamic boarding school management. It is clear that what is stated in Article 14 concerning Security, which is in point 9, is that the prohibition for students is not to hide or keep electronic devices such as "computers, laptops, cell phones, digital

cameras, and the like" (Document of Rules and PPHQ Regulations, 2022). Of course, this is the main topic for researchers to explore this case in order to provide a good solution.

3.1 Forms of Santri Social Change in Gadget Abuse

The change that stands out in the form of social change in the Islamic boarding school is a decrease in discipline, where students using gadgets illegally becomes an issue that needs serious attention. Santri are often tempted to use gadgets when outside the Islamic boarding school. An informant A, from the ustad council said.

"I think this problem occurred during the COVID-19 pandemic last year. Since our formal school is not included in the Islamic boarding school foundation, they are allowed to bring their mobile phones for online learning. But now everything is normal. We forbid them from carrying cell phones unless necessary. Because the use of prohibited devices can clearly cause students to lack discipline."

This phenomenon is reflected in the increasing tendency of students to use gadgets without the administrator's knowledge, which can disrupt discipline in carrying out activities at the Islamic boarding school. Informant (P), a security administrator, agrees with this.

"The time that should be used by students for religious activities, studying and so on, is now often diverted by the attraction of gadgets. Students who are too involved in using gadgets tend to be less focused and less productive in absorbing lesson material. Some students who violate Islamic boarding school regulations also often leave the Islamic boarding school."

It can be seen that the students often go out at night without the knowledge of the boarding school administrators. They were influenced by friends outside the Islamic boarding school so they took the initiative to go out to play on their personal cell phones. This is in accordance with (H&M) statement, as a student.

"I admit that the ban on bringing gadgets has been written in the rules and regulations of the pesantren, but I myself have violated the regulations that have been made. I also sometimes go out of the boarding school at night while playing on the cellphone I bring because I fear that if the board finds out, they will confiscate it" (H). Then arguments (M), as a student, also expressed a similar opinion. "I deliberately brought my mobile phone from home without the caretaker's knowledge. I did this because I was influenced by my school friends who did not live in Pesantren."

Another change in the use of technology is also found in unhealthy lifestyles among students which are related to the misuse of gadgets which has become quite a cause for concern. Informant A & P, from the ustad council said.

"Gadget misuse often causes irregular sleep patterns. We often trap students when they are caught playing on their phones in their rooms. There are some students who are too engrossed in gadgets illegally until late at night and experience sleep disturbances and have reasons not to go to school. (A)" The informant's argument (P) as administrator confirmed it. "We actually know that there are several students who carry cellphones. Even when we trap those who carry cellphones, they are busy playing with their friends, such as playing online games, playing social media, smoking, and the like."

Various social changes in the behavior of Islamic boarding school students are now increasingly visible due to the influence of gadgets, even though the Islamic boarding school has prohibited them from carrying them. Informant (H&M), as a student, emphasized.

"Currently, Islamic boarding schools don't allow cell phones, but I brought it secretly and the administrators didn't know about it. I left the Islamic boarding school because I didn't dare play with my cellphone in my room because every room was monitored by CCTV. (H)" A similar opinion was also conveyed by informant (M), as a student, "If I want to use a cell phone, I usually take it outside the boarding school with my boarding school friends, I do this at night, and sometimes I feel afraid of being caught by the management."

Technological developments have indeed brought convenience to human activities, but this is different when applied to Islamic boarding schools, which are currently strictly prohibited from being allowed. Informant (A&P), from the Ustad council, said.

"Based on mutual consideration and agreement, currently Islamic boarding schools do not allow teenage students to carry cell phones for fear of misuse for negative purposes. We found a change in attitudes towards students who carry cell phones without the management's knowledge, such as a lack of social interaction between friends in the Islamic boarding school environment. (A)" In line with informant (P), as administrator. "I see a change in the appearance of students who carry cellphones illegally, namely that they are often heard saying dirty words (not appropriate to say) and making noise."

The cause of abuse for students who carry cellphones without the management's permission has become a tradition, especially for students who violate Islamic boarding school regulations. Informant (H&M), as a student, said.

"I rarely play on my cellphone with my roommates because I'm afraid of being caught carrying a cellphone without the management's permission. I was also reluctant to communicate with my boarding school friends because I wasn't at the boarding school when I was playing on my cell phone. (H)" Informant (M) also "I play on my cellphone with friends outside of school, and after school, sometimes I play for a while at the Islamic boarding school, then I go out to play on my cellphone with my boarding house friends."

The impact on students who bring gadgets without permission from the supervisor or teacher does indeed result in negative effects. An informant (A&P), as the ustad council stated.

"Social changes in students are visible when carrying out the diniyah (reciting the Koran) learning process; they don't seem as enthusiastic about studying as their other friends. Apart from that, their enthusiasm for learning seemed to decrease, and they also didn't focus when I delivered the material taught to them. (A)" Not only that, the informant (P) as the administrator also confirmed this. "Regarding the use of gadgets for students, the impact is quite serious. On the other hand, I often use my cellphone, starting from the gallery, folders, and Chrome history; there are indications that sometimes they see things that are not suitable to be seen. This will impact the morale of students due to negative things that should not be seen."

The conditions that appear to be worrying for students who carry gadgets illegally negatively affect their morale. Some of the cell phones that were confiscated by the management actually contained something that was deemed negative or inappropriate and that they should not have seen. Opinion from informant (H&M), as a student.

"I was afraid that one of the administrators would find out about the cellphone I was carrying and check it, and my cellphone contained several negative photos and videos. Sometimes I am influenced by friends outside the hut; I also feel curious to see something I have never seen. (H)" Apart from that, informant (M) also stated. "If the management knew I was carrying a cell phone, they would definitely check it, but I still admit that I made a mistake I shouldn't have made."

3.2 Teachers' Efforts (Ustadz) in Responding to Social Change in Santri Misuse of Gadgets

Considering that technological developments are increasingly rapid, the active role of a teacher or ustadz at the Hidayatur Qur'an Islamic Boarding School as an educator is required to take proactive steps to understand and educate wisely. Informant (A&P), as the ustadz emphasized.

"It is very important for us as educators to first understand the root causes and changes in student behavior regarding illegal misuse of gadgets. We always design several strategies such as education to introduce the concept of using technology wisely, and we can also explain the negative impacts of excessive use. Not only that, we also warn of the risks that might occur if technology is only used as an entertainment medium. (A)" Then, informant (P) as the administrator also revealed this. "The most important thing is that we first become good role models for students. Apart from that, we also build relationships such as discussions with the community to help provide information if one of the students is caught carrying a cellphone, this really helps us in monitoring students when they are out or not in the Islamic boarding school environment."

Supervision and consistent application of rules is an integral part of the ustadz's efforts in Islamic boarding school education. As a leader, an ustadz firmly enforces the rules regarding the misuse of gadgets. This aims to create an environment that supports the formation of students' character and reduces existing problems. Opinion from informant (A&P), as ustadz.

"We always monitor the use of technology among students who violate Islamic boarding school rules and regulations, with strict supervision we can control it secretly. If it is proven that students are carrying gadgets without permission, we can immediately impose sanctions on them. (A)" This was also confirmed by the informant (P) as the administrator. "The efforts we made from the start were to make a written agreement between parents and the Islamic boarding school not to carry a cell phone when in the Islamic boarding school environment. This can help students to understand the policies regarding Islamic boarding school rules and regulations as they should."

An ustadz has a crucial role as a motivator in facing social changes related to the misuse of gadgets among Islamic boarding schools. The role of the ustadz is not only to act as a provider of religious knowledge, but also as an inspirational figure who can encourage students to make wise decisions regarding the use of technology. An informant (A&P), as ustadz stated.

"Our effort or way of motivating students is by directing them to participate in positive activities, including collective dhikr, mujahideen, hadron art, and many more. "We can motivate students to be involved in positive activities in Islamic boarding schools, such as extracurricular activities." In line with informant P, as administrator. "If we find evidence of students violating Islamic boarding school regulations, we will summon them individually or as a group. If the evidence is correct then we will give a warning, but if it is done repeatedly, then we will automatically call the parents to come to the Islamic boarding school."

By building awareness about the negative impacts of technology, the ustadz efforts as a facilitator aim to open up, encourage and collaborate in resolving existing problems. The results of informant (A&P), as the ustadz, revealed.

"We as ustadz at Islamic boarding schools always provide direction and build connections between students so that they are open to each other. We do this so that when students have a tendency to solve their problems, we are ready to provide solutions to them, and this is also our responsibility as educators. "Apart from that, we also provide education to them about the negative impacts that might arise if they use gadgets excessively or without proper supervision. (A)" Then informant (P) as the administrator also confirmed this. "We have built a dialogue to find out students' experiences with gadget misuse, so that existing problems can be resolved as quickly as possible. In this case, we also provide sanctions or punishment (ta'zir) for the student's actions and record them in the violation points book. Because Islamic boarding schools apply three types of punishment (light, medium and heavy punishment), the form of these sanctions is so that the students have a deterrent effect and serve as a lesson for them not to repeat the actions they have committed."

Discussion

The Impact of Changes in Student Behavior

Problems at the Hidayatul Qur'an Islamic Boarding School occurred in the social changes of the students at the beginning of the emergence of Covid-19. According to Kahfi & Kasanova, they emphasized that the world is shocked by the spread of COVID-19 which has spread to all corners, including Indonesia. In the context of global conditions like this, Islamic boarding schools as traditional educational institutions must maintain the continuity of education during the pandemic (Kahfi & Kasanova, 2020). The emergence of Covid-19 has had various significant positive and negative impacts, especially on the education sector. This causes all learning activities to be carried out online due to the government's decision not to allow the learning process to be carried out face-to-face in schools (Hudaidah, 2021). In line with this, the learning system activities at the Hidayatul Qur'an Islamic Boarding School also allow students to bring gadgets during the learning process. Because the majority of students live in dormitories that have school status outside of Islamic boarding schools (Informant A, 2023). This is due to the influence of friends from outside the Islamic boarding school who bring social change to the students. This is also in line with the theory of "directed contact change," where change occurs when there is a new idea or approach from someone and is deliberately brought in by an individual from outside. (Sunaryo, 2017).

It has become a tradition for students to carry cell phones secretly or hidden outside the Islamic boarding school, this action is not fully known by the Islamic boarding school management because there has been no serious action taken by the management (Malayati & Susilo, 2020). Currently, social changes can be seen in teenagers who often use technology such as cellphones without limits, which is difficult to control, those who are too busy playing with gadgets become oblivious to their surroundings, forget their study assignments, and disturb their proper sleep patterns. used for rest (Saniyyah et al., 2021). The challenge that arises from the widespread negative impact, especially among teenagers, is that they are often exposed to trending video content on their social media homepages. (Elsayed, 2021). Of course, this has the influence of social change which is closely related to the interaction between cultural elements in society. Changes in cultural elements can create social disparities in behavior (Maliki, 2003).

In the context of Islamic boarding schools, technology addiction to gadgets has a big impact on students' learning motivation, they are often careless and lose time when involved in using cellphones. Seeing the decreasing motivation to learn among students, teachers at Islamic boarding schools have difficulty forming a positive social character towards their environment (Yunita et al., 2023). The form of social change that often occurs is also characterized by students, namely a lifestyle that can appear in various general behaviors or usually, among others, First, it is shown by an arrogant attitude which is shown by arrogance towards things such as ownership, power and wealth. Second, it concerns eccentric behavior, namely behavior that deviates from general norms so that it is considered strange, for example men who have earrings in their ears, long hair, and so on (Sulaiman, 2020).

Apart from that, the behavior of students still violates Islamic boarding school rules and regulations, such as speaking harshly, not coming on time to school/reciting the Koran, lack of discipline, lack of enthusiasm in carrying out prayers, not being serious about carrying out worship, making noise with their friends, and various other things. other cases (Nando and Rivauzi 2022). The cause of the negative impact of technology is also decreased work morale. The cause of the decline in adolescent morals is caused by various complex factors, including the influence of social media on inappropriate content, the influence of the culture of being friends with the environment, lack of parental supervision, social pressure (Firman, 2020). In line with Mundiri & Nawiro, (2019), Cases that occur in Islamic boarding schools include not attending congregational prayers at the mosque, leaving the Islamic boarding school without permission from the Islamic boarding school supervisor, skipping school, and many other cases.

Teacher/Ustadz Efforts

The role of the teacher/cleric at the Hidayatul Qur'an Islamic Boarding School is, firstly, as an educator. According to Orlich et al., teachers have a professional responsibility to recognize the similarities and differences of various cultures in the school or Islamic boarding school environment. Teachers as educators can guide students (santri) with the aim of gaining knowledge, skills, good morals and critical thinking abilities (Orlich et al., 2010). The efforts made by the ustadz are to provide education to introduce the concept of using technology wisely (Gülsün et al., 2023). Apart from that, the Islamic boarding school must also build connections with the community, because this can help provide supporting information if there is a commotion among the students when they are not in the Islamic boarding school environment. (Finawati, 2022). However, it seems that providing education through written pictures/posters at the Hidayatul Qur'an Islamic Boarding School, especially in the men's dormitory area, does not yet exist. According to Astuti and Nugraheni, one form of education for a person can be done through written pictures/posters, of course this is to remind people who read and can indirectly be motivated by the writing (Astuti & Nugraheni, 2021).

Second, the teacher must be a guide. A teacher or ustadz has a major role in guiding and inspiring students (Asy'arie, 2023). With strong leadership, a teacher must be able to create a positive environment and help students achieve their maximum potential as expected (Rahayuningsih & Rijanto, 2022). Through strict supervision, teachers must also work together well to be able to provide

maximum control to the students both inside and outside the Islamic boarding school (Lestari et al., 2023). Not only that, the Islamic boarding school must also make an agreement or initial agreement to anticipate if undesirable things happen so that there are no misunderstandings on the part of the parents who take firm action in taking action against the students. According to Garcia, Moreno, and Brooks, it takes effort from a teacher to form positive relationships with students. This method can certainly facilitate the process of making joint agreements (García-Moya et al., 2019). Then, the form of this type of agreement can be in the form of regulations that have been mutually agreed upon by parents and students.

Third, the teacher as a Motivator. A teacher must have the expertise to provide inspiration and encouragement to students in directing their behavior. With full support, an educator is able to motivate students from what has been delivered to give their best (Orlich et al., 2010). Through positive activities related to religion which include mujahadah, dhikr, khitobah and so on. This can certainly help reduce physical complaints, overcome psychological problems, and increase student calm (Bukhori et al., 2022). Apart from that, these activities can also be carried out as extracurricular activities, where extracurricular activities are very important and beneficial if students take part in them. Apart from providing benefits and developing students' interests and talents, this activity is an additional learning program structure that can enrich and expand students' knowledge and skills (Wafroturrohmah & Sulistiyawati, 2019). Through the motivation given to students, it can create a passion to honestly admit mistakes, and motivated students can learn to be better.

Fourth, the teacher as a facilitator. It is important for teachers to act as facilitators who provide services and facilitate the entire learning process, both inside and outside the Islamic boarding school (Hidayati & Fauziyah, 2023). Then, there is building an open relationship with students, such as creating positive thoughts or reflections that can be given to students in an effort to have a direct impact on their awareness (Silseth & Erstad, 2022). Efforts to respond to various cases that occur in Islamic boarding schools, such as deviations in the sense of being inappropriate, require firm action in order to provide a deterrent effect for students. For example, sanctions or punishments applied to students. However, this form of punishment does not have a negative impact on students' physical, psychological or academic performance, and it is important to avoid acts of violence that exceed the limits (Gershoff et al., 2019). Apart from that, involving parents in preventing this problem brings many benefits in maximizing their role and establishing communication relationships if they find out about mistakes their children have made (Ariani et al., 2023). In this way, the collaborative efforts of all parties are able to provide the best solution in overcoming the problem of gadget misuse among students in Islamic boarding schools.

Furthermore, researchers also offer several solutions at the Hidayatul Qur'an Islamic Boarding School which aims to be a way to overcome social changes in the misuse of gadgets by students. First, education and counseling. This is an important strategy in overcoming gadget misuse by students. Through routine education programs, students are given knowledge about the negative impacts of excessive gadget use and the importance of using gadgets wisely. This involves lectures, discussions and training to increase students' awareness and responsibility for the use of technology (Sittika, et al, 2021). Second, limit the time you use gadgets. This is an effective step in dealing with the misuse of gadgets by students. Students can focus more on worship, studying and social interaction by setting special hours for using gadgets. For example, students may only use gadgets at certain times for academic purposes or to communicate with family. Second, limit the time you use gadgets. This is an effective step in dealing with misuse of gadgets by students. Students can focus more on worship, studying and social interaction by setting special hours for using gadgets. For example, students may only use gadgets at certain times for academic purposes or to communicate with family (Chasanah et al., 2023). These restrictions help prevent addiction and encourage students to be more active in other positive activities.

Third, interesting extracurricular activities. One interesting way to overcome student misuse of gadgets is to divert their attention to more useful activities. Through arts, sports and life skills, students

can channel their energy and creativity in a positive direction. With active involvement in these activities, students can develop talents and establish closer social relationships to create a more productive learning environment (Rozi & Hasanah, 2021). Fourth, developing digital literacy. This is an important solution to overcome gadget misuse by students. By increasing their understanding of the responsible and productive use of technology, students can use gadgets wisely. Through digital literacy, students learn to utilize technology to support learning and develop skills that are relevant to the needs of the times (Ja'far, 2019). In this way, students avoid misuse of gadgets and become smart and responsible technology users.

4. CONCLUSION

The various problems faced by Islamic boarding schools are increasingly varied, requiring appropriate solutions to avoid exacerbating existing issues. At Pondok Hidayatul Qur'an, the strict policy prohibiting gadget use has been well optimized, although some students still violate it. This research identifies forms of social change among students, including decreased discipline, disrupted spiritual development and sleep patterns, frequent unauthorized departures from the pesantren, reduced social interaction and enthusiasm for learning. The efforts of teachers and scholars in responding to these changes involve roles as educators, leaders, motivators, and facilitators. They provide education, supervision, agreements, motivation, warnings, and sanctions, as well as organize positive activities. Researchers recommend that Hidayatul Qur'an Islamic boarding school enhance education through visual aids like posters in dormitory areas to motivate students to adhere to rules and regulations regarding gadget use.

Solutions suggested by researchers to address changes in students' social behavior include education and counseling, discipline to limit gadget use, engaging extracurricular activities, and digital literacy development. Furthermore, several recommendations are made for future research. These include evaluating the effectiveness of implemented programs such as digital literacy education and gadget use restrictions, adopting a multidisciplinary approach involving psychology, sociology, and educational technology to understand gadget abuse, developing and testing digital literacy modules specifically for pesantren that integrate technology with Islamic values, conducting phenomenological studies in pesantren that successfully integrate technology positively to identify best practices, and comparing with Islamic educational institutions in other countries to adopt effective methods in technology utilization, such as educational applications and supervised e-learning platforms.

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