HEUTAGOGY IN THE COURSE OF PESANTREN EDUCATION (CASE STUDY AT PESANTREN SALAF AL-LUQMANIYYAH)

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Abstract: Pesantren, the Islamic boarding school, is the oldest Islamic education in Indonesia and is constantly undergoing changes from time to time. This research uses the qualitative approach. This study aims to describe the application of the heutagogy method in the growth of pesantren education. The results of this study indicate that the Al-Luqmaniyyah salaf Boarding School has already applied the heutagogy learning method, it means that pesantren education precedes the Westerners in terms of its utilization. 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. Sources of learning for students are not only limited by the Kitab Kuning, but students can also have access through the internet, online books and applications with trusted sources. PSDS is responsible for managing the talents and interests of the santri (a term used in Pesantren to call an apprentice), as well as training santri skills by making films, recording, creativity, writing, making advertisements, making interesting contents on social media. LP2M Al-Luqmaniyyah with its various divisions is required to channel and facilitate what the community needs from the students as they can also learn from the community itself.

Keywords: Heutagogy, Islamic boarding school education.

INTRODUCTION

Traditional Pesantren places the teacher as the central figure of learning process in the classroom. The knowledge amount of ulama or teacher is measured by the number of books that have been studied and to which ulama he came to study. So that the fame of a kyai (clerics in Islam), as well as the quantity and quality of books taught in boarding schools are factors differentiate one Pesantren to another.[1]

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[1] Zamakhsyari Dhofier, Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia, (Jakarta:Lp3kis), 2011.

Pesantren strictly forbid students to use cellphone technology (Handphone) and do not provide computer labs for students to fight *gaptek* (technology-illiterate), but instead, pesantren are focusing on increasing individual knowledge and relationships with Allah SWT. The teaching of students' skills when they are involved and living in the community is still lacking compared with the rapid progress of human civilization which demands more competencies.

The globalization era stimulates a frightening speed of technology and information expansion. This era is called the 4.0 industrial revolution or the digital era so that competition between nations is getting more intense and the necessity for every individual also increases simultaneously. This digital age also creates a very significant influence on the world of education. Information access becomes easier, and sharing information can be done quickly anywhere and anytime. So that this convenience offers a fresh application of *heutagogy learning*. *Heutagogy learning* is an extension of andragogy called adult learning. Educators in *Heutagogy learning* play a role as facilitators and students are free to decide what is to learn, and how to obtain it. The key to heutagogy takes place in a double cycle, learning and self-reflection. [2]

Pesantren need to transform and to have paradigm modification in learning activities. In the modern Pesantren, the teacher is not the main source (*the teacher-centered*) but a facilitator, establishing two-way communication between teacher and student. Students can then also determine what they have learned and discussed, using skills taught by the teacher, taking part in sharing Islamic-inspired content, utilizing technology for learning activities, which are all for the purpose to live in the community. These assert that pesantren should not forbid the use of *smartphones*, so the *smartphones* in salaf pesantren in modern times has now become a necessity. The santri are comprised of mostly adults, such as college students and workers, so as *technology* becomes something very crucial to possess for santri in Al-Luqmaniyyah Islamic boarding school.

As a literature review, Subbekhan's thesis titled Heutagogy dalam Al-Qur'an surat al-alaq 1-5 tahun 2019, it concluded that this heutagogy learning approach has been described through interpretation and word-for-word analysis from verses 1-5. It proves that the *heutagogy learning* was invented 2 or 3 years ago by Westerners, and in actuality, the Qur'an had applied the concept first. [3] Tjandra

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[2] Hiryanto, "Pedagogi, Andragogi Dan Heutagogi Serta Implikasinya Dalam Pemberdayaan Masyarakat," *Dinamika Pendidikan* 22 (2017).

[3] Nasrulloh Subbekan, "Heutagogi Dalam Al-Qur'an (Kajian Surat Al-'Alaq Ayat 1-5) Skripsi," 2019, 1–19.

and Santoso's research results that the heutagogical method is very suitable for the learning process in the field of interior design in the layout process of the learning, by using skills such as the ability to communicate, adapt, collaborate, etc., which those are all human characteristics of Era 4.0. [4] Rosdiana further reveals that the heutagogic approach is very effective to increase the competency of the tutors and then they can stimulate the learners on finding the knowledge and skills needed on their own. This learning design enables the learners to be able to construct knowledge in their thoughts, record their thinking patterns, and experience their thought processes in learning. Learning is not only a process of transferring knowledge in which the apprentices only tend to imitate the process. [5]

The three studies incline to show that heutagogy is compatible exclusively in 4.0 era. The theoretician of heutagogy is a westerner, so Heutagogy implementation is only at the level of general education and it has not yet been discussed in Islamic education such as the pesantren salaf. Therefore, to fill this gap, it is important to study about Heutagogy in the course of pesantren education (case study at Al-Luqmaniyyah Islamic boarding school).

RESEARCH METHOD

This research adopts a qualitative approach to reveal empirical facts in the field. All activities in the al-Luqmaniyyah pesantren become the focus of this research. The study aims to describe the implementation or application of the heutagogy method in the course of pesantren education. Data is obtained through observation, interviews, and documentation. Furthermore, data analysis is carried out in an orderly sequence from the beginning to the end of the study, through data reduction techniques, data presentation, and conclusions. To determine the validity (trustworthiness) of the data, one needed inspection techniques, they are credibility, transferability, dependability, and confirmability

RESULT AND DISCUSSION

Heutagogy Method

Heutagogy (based on Greek for "self") defined by Hase and Kenyon in 2000 as self-determined learning (independent). Heutagogy applies a holistic approach

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[4] Evania Tjandra And Iriene Cahyani Santoso, "Metodologi Heutagogi Dalam Perspektif Keilmuan Di Bidang Desain Interior Pada Era 4 . 0," 2018, 98–103.

[5] Rosdiana, "Peningkatan Kompetensi Pamong Belajar Pendidikan Nonformal Melalui Pendekatan Heutagogi," In *Journal Of Chemical Information And Modeling*, Vol. 53, 2013, 1689–99, Https://Doi.Org/10.1017/Cbo9781107415324.004.

to develop students' abilities, by learning as an active and proactive process, and students serving as "the main agents in their learning, which occur as a result of personal experience".[6]

Heutagogy offers how people learn, be creative, have high self-effectiveness, can adjust competencies in life situations, and can work together with others.[7] In heutagogy the instructor also facilitates the learning process by providing guidance and learning resources, but the whole learning process, deciding on what to learn, and in what way to practice it is all the students' call".[8] Heutagogy is an extension of andragogy. Learners in andragogy are adults, so is heutagogy, but heutagogy is adapted to the era of the industrial revolution 4.0, so education also adapts to human needs in the corresponding era. The more mature the learners can be, the less control is needed from educators, their learning systems and structures get more independent.

There is a connection between the concept of 4.0 era and the heutagogy method. More precisely, the heutagogy method is one of the ways to achieve the vision of Era 4.0. Heutagogy method supports the learner to look for his way and goals, the individual will then learn new skills transforming to new knowledge, including sciences that are suitable and in accordance with human characteristics Era 4.0.[9] The heutagogy method not only prioritizes interrelation between learners and instructors but also tries to apply them to the community. So that it is no longer a method of learning that occurs between two parties, but rather involves a third party as the affected group. Not only the results of the application of the heutagogy method occur to teachers but also to learners who ultimately build innovation and creativity that have impacted on the thinking revolution of the parties involved.[10] It means that both the teachers and learners accomplish the goal.

The key concept of heutagogy is a double cycle of learning and self-reflection. In this cycle of learning, students examine the problems, actions, and learning outcomes, then reflect on the problem solving process and how it gives influence

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[6] Hiryanto, "Pedagogi, Andragogi Dan Heutagogi Serta Implikasinya Dalam Pemberdayaan Masyarakat."

[7] Silvia Mariah H, "Membangun Revolusi Berpikir Mahasiswa Pls Melalui Pendekatan Heutagogi," N.D., 20–32.

[8] Rosdiana, "Peningkatan Kompetensi Pamong Belajar Pendidikan Nonformal Melalui Pendekatan Heutagogi."

[9] Tjandra And Santoso, "Metodologi Heutagogi Dalam Perspektif Keilmuan Di Bidang Desain Interior Pada Era 4 . 0."

[10] Tjandra And Santoso.

to the students' beliefs and moral conduct.[11] This double rotation will produce new competencies for students. These competencies are the new ability to acquire knowledge and skills, while these depend on students' self-confidence in their competence. The final product is the ability to take effective actions to solve problems and can adapt to changes as can be seen with the characteristics below:

1) self-efficacy, knowing how to learn well and be able to reflect the learning process;
2) communication and teamwork skills in an open and communicative group;
3) creativity, especially in utilizing competencies to adapt new and unfamiliar situations, and being able to coordinate flexibly;
4) contains positive values.[12]

Canning and Callan in Education 3.0 assert that collaborative learning is also an important component of heutagogy classes. When learning collaboratively, students work together in a collaborative space to produce common interest and to reflect and think about how they learn and how to apply it in practice.[13] Through a double-looping process, students will realize that a learning approach helps them to adapt to make students more competent. With a focus on competencies and abilities, heutagogy moves one step closer towards better direction to address the needs of adult students in a complex and dynamic environment.

Identification of Pondok Pesantren Salaf Al-Luqmaniyyah

Mr. H. Luqman Jamal Hasibuan, a businessman born in Sumatra, initiated the establishment of Al-Luqmaniyyah Islamic Boarding School in Yogyakarta in 1998 AD and completed at the end of 1999 AD. Then it was inaugurated on February 9, 2000 AD by Simbah KH. Salimi, caregiver of As Salimiyyah Islamic Boarding School Nogotirto Sleman DIY, with the name of the Salaf Putra Pondok Pesantren Islamic Boarding School (API) "Al Luqmaniyyah". This naming is derived from the name of the founder, Mr. H. Luqman Jamal Hasibuan.

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[11] Rosdiana, "Peningkatan Kompetensi Pamong Belajar Pendidikan Nonformal Melalui Pendekatan Heutagogi."

[12] Ibid.,

[13] Admin, Education 3.0, Downloaded From The Page Https://Resepbelajar.Com/Pengertian-Dan-Konsep-Dasar-Heutagogi-Lengkap/ Uploaded 28 November 2019, Downloaded 16/10/2019.

Furthermore, Pesantren Al Luqmaniyyah was taken cared of by Abah KH. Najib Salimi for approximately 11 years (2000-2011) and after his death on 02 Dzulqo'ah 1432 H / 30 September 2011, his wife, Ibu Nyai Hj. Siti Chamnah, assisted by her relatives looked after the Pesantren Al Luqmaniyyah. In January 2016, Ibu Nyai Hj. Siti Chamnah married to Abah Kyai Na'im Salimi (biological brother of Al Marhum Al Maghfurlah Abah Kyai Najib Salimi), thus the care of Pesantren Al Luqmaniyyah passed to Abah Kyai Na'im Salimi. In terms of education material, Al-Luqmaniyyah Islamic Boarding School has a similar character to the system used at API Tegalrejo, Magelang.[14]

Education at al-luqmaniyyah boarding school was established for VI years, with class details namely Jurmiyah, Imrithy, Alfiyyah 1, Alfiyyah 2, Takhtim Bukhori, and Takhtim Ihya. The time for each class takes one year. The pesantren academic year is divided into 2 semesters. The odd semester starts in Shawwal and ends in Safar, while the even semester starts in the Rabbul Awwal month and ends in the Shawwal. Education at Al-Luqmaniyyah Islamic Boarding School also applies an evaluation at the end of each semester. The following are the educational materials provided at Pondok Al-Luqmaniyyah for each class (level).[15]

Table 1. Kitab discussed in each class

No	Class	Kitab (books)
1.	Jurumiyah	Nuru Dzolam, Ta'lim Muta'alim, Jurumiyah, Syafinatun Najah, Shorof, Al-Qur'an.
2.	Imrithy	Imrithy, Shorof, Fathul Qarib, Kifayatul 'Awam, Bulughul Marom.
3.	Alfiyyah 1	Alfiyah ibnu Malik Bagian 1, Tafsir Jalalain, Ulumul Qur'an, Fathul Mu'in Juz 1-2.
4.	Alfiyyah 2	Alfiyah ibnu Malik bagian 2, Mafahim, Fathul Mu'in Juz 3-4, Faraidul Bahiyah.
5.	Takhtim Bukhori	Shohih Bukhori 4 volumes
6.	Takhtim Ihya	Ihya Ulumudin 4 volumes

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[14] Budi, *Pesantren Al-Luqmaniyyah Yogyakarta*, Downloaded From Http://Www.Laduni.Id /Post/Read/31063/Pesantren-Al-Luqmaniyyah-Yogyakarta In 10/10/2019.

[15] Interview With Ustadz Ulin, Dewan Pendidikan Pondok Pesantren Al-Luqmaniyyah, Pada 09/10/2019.

Schedule for one day and night activity of santri Al-luqmaniyyah listed by the writer as follows:[16]

Table 2. Schedule for santri Al-Luqmaniyyah

No	Time (WIB)	Activities
1.	03.30 – 04.15	Perform mujahadah qobla subuh
2.	04.30 – 05.00	Subuh Pray together and first-hour preparation for discussion
3.	05.05 – 06.10	The first-hour discussion in accordance with the class book (kitab)
4.	07.00 – 15.30	Free time (college students go to universities and the workers are out for work)
5.	15.30 – 15.50	Asar Pray and prepare for second-hour discussion
6.	16.05 – 17.00	Second-hour discussion in accordance with the class books (Jurumiyah – Alfiyah 2).
7.	17.10 – 17.45	Purchase foods and have dinner / iftar
8.	18.00 – 18.50	Maghrib Pray together and mujahadah ba'da maghrib
9.	19. 05 – 19.30	Isya Pray together and prepare for discussion
10.	19.45 – end (between 23.00- 24.00)	Discussion from hour 3 to 5

Furthermore, the Al-luqmaniyyah Islamic boarding school also has extracurricular activities and the Lembaga Pengembangan Sumber Daya Santri (PSDS) to accommodate and develop the talents and interests of the students. Extracurricular activities at Al-luqmaniyyah pesantren are Jami'ah Quro 'Wal Hufadz (JQH), Ittaqu (tilawah), LQ Handicraft (LqHc), An-Najwa (writers), Hadroh (Interview, Nurul). JQH accommodates students 'talents and interests in memorizing the Qur'an, Ittaqu places students who want to learn beautiful recitations, LQHc accommodates students' creativity, An-Najwa accommodates the students' interest in writing, and hadroh harmonizing the sholawat (PSDS Documentation). then for male students, they have JQH, Tilawah, Hadroh, LBM, and Futsal extracurricular activities.[17]

The Al-luqmaniyyah boarding school has 372 santri, consist of 172 female santri, 175 male santri and 25 asatid (Interview, Fatih). In addition to studying at pesantren they also studied at various universities. Santri who have graduated from college prefer to continue study, work, or devote themselves to the

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[16] Observation Of Dayli
[17] Interview With Aziz.

pesantren. Certainly, there are various kinds of jobs and lectures involved. Because of the high demands of workers and college classes, Al-Luqmaniyyah boarding schools allow them to carry electronic devices such as cellphones and laptops. The pesantren also facilitates internet/hotspot connections.

The facilities offered for Pesantren Salaf are certainly not as grand as modern houses, because the pondok salaf instructs its students to live modestly and with a lot of riadoh. The building and all housing facilities have met the standards. Pondok stands in the middle of the residential area, in the village of RT 49 Rw 04, Umbulharjo district to be precise. So that the Pondok' building is not large, not spacious, and far from being magnificent.

Furthermore, besides PSDS institutions that function in empowering the talents and interests of students, Al-luqmaniyyah Islamic boarding school has Community Service and Empowerment (LP2M), institutions that are useful to bridge the relationships between students and the community. There are 4 divisions; Da'wah and Public Relations, Division of Alumni and Santri Relations, TPA Binaan and Ramadan Safaris, TPA and TQA Al-Luqmaniyyah. The four divisions have different operation programs.[18] The following are the work programs of each division;

Table 3. Division LP2M Operation programs[19]

Division Name	Operation Program	Type of Activity
Dakwah and Public Relations	Connects pondok pesantren with local communities regarding the socio-religious activities	Amalan malam jum'at (AJIMAT), Ar-Rahman Lecture, Community assembly.
	Responds to social community invitation of socio-religious activities for the members of pondok pesantren	Majlis shalawat, Tahlilan, Pengajian, Muqodhaman, Aqiqohan, Takziyah, permintaan Qori', Permohoan gotong royong, Laden haul Habib Ali Al-Habsyi.
	Bridges the communication with pondok pesantren binaan related to socio-religious activities	Delegate Ustadz for the study of kitab kuning kasepuhan or selapanan activities
Alumni and	Following up on wedding invitations	Walimatul Ursy

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[18] Interview With Agus
[19] Documentation Lp2m

Santri Relations	from santri and alumni for the pesantren members	
	Managing technical ceremony of takziyyah santri to the concerned families	
TPA Binaan and Ramadan Safaris	Ramadhan Safaris	Provision for participants, Ramadhan safari, decide the destination.
	Service Development	TPA binaan
TPA Al-Luqmaniyyah	Managing al-Qur'an education for adolescence students from the community around pondok.	Learning activity

Pesantren salaf still exists today for several reasons; First, there is the role of the kiai as policymakers in pesantren. The kiai is the guardian of the existence of pesantren salaf. The blessing of the kiai underlies every idea, thought, proposal and decision. Second, they still believe in these blessing values in pesantren by always maintaining respect and obedience to the kiai. Third, the pesantren salaf curriculum is considerably able to make students mastering the religious sciences more broadly. Fourth, public trust in the pesantren salaf.[20] This is why Salaf Islamic Boarding Schools are still greatly valued by the community and families for education for their children.

Heutagogy in Pesantren Al-Luqmaniyyah
1. **Self Determined Learning**

Self-determined learning is when students act as active agents in learning and teachers as facilitators. It means that students have full authority in determining the system, study material, and problems of students' daily life in the discussion. The following is a statement from a santri:

> "The discussion is held every Tuesday night. At the beginning of the discussion, the Ustadz liberates our class discussion system, we study the problem of fiqh in life, no restriction in using reference, the most important is analyze and answering problems."[21]

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[20] Nilna Azizatus Shofiyyah, Haidir Ali, And Nurhayati Sastraatmadja, "Model Pondok Pesantren Di Era Milenial," *Belajea: Jurnal Pendidikan Islam* 4, No. 1 (2019): 1,.
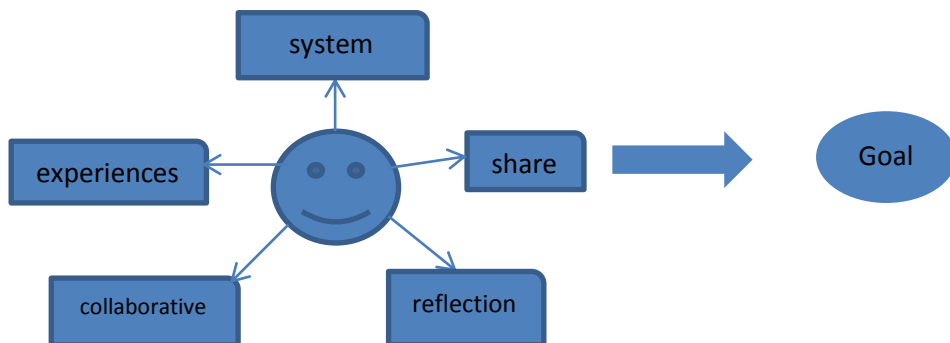
[21] Interview With Ica Santri Class Imrithy.

"the ustadz has the obligation of keeping the discussion going on in the classroom, and then provides reinforcement, Validation, and reflects together on the results of the discussion or solution"[22]

Problems studied in class are generally the result of students' views on the surrounding phenomena. Questions are the representation of problems. The key concept of heutagogy is a double cycle of learning and self-reflection. In this cycle of learning, students examine the problems, actions, and learning outcomes, then reflect on the problem solving process and how it gives influence to the students' beliefs and moral conduct.[23] Furthermore, the discussion is divided into groups. One group formulates questions for those on stage, while the other groups discuss, learn and reflect before the large group discussion in class begins. This shows that the ustadz or instructor may also learn from the discussion of the pupils or santri and indicates the occurrence of collaborative learning between the ustadz with the santri as well as the santri with the santri.

This discussion system teaches the santri to study both independently and cooperate with others. Learning in small groups outside the classroom can help optimize student participation during in-class discussions, by sharing what the small groups have collected beforehand. Meanly learning santri Al-luqmaniyyah ware Heutagogy offers how people learn, and can work together with others.[24] The explanation above can be described as follows;

Image 1. *Self Determined Learning* santri Al-Luqmaniyyah

The picture above means that santri or learners at pondok al-luqmaniyyah in the Tuesday night's book discussion use different ways of learning, through the

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[22] Interview With Risma As Santri Class Imrithy

[23] Rosdiana, "Peningkatan Kompetensi Pamong Belajar Pendidikan Nonformal Melalui Pendekatan Heutagogi."

[24] H, "Membangun Revolusi Berpikir Mahasiswa Pls Melalui Pendekatan Heutagogi."

system, experience, collaborative, reflection, and sharing to achieve goals (desired goals).

2. Creativity Learning

Creativity Learning trains students in developing and enhancing santri's creativity. PSDS function is to accommodate the creativity possessed by the students through the means of extracurricular activities. All students are allowed to register themselves according to their area of interest. LqHc is an extracurricular activity at pondok pesantren al-luqmaniyyah which is engaged in developing and training the students' creativity. LqHc creative learning runs independently without a scout teacher. Santri who enter this group share experiences, knowledge, and learn from students who study in the *fashion design* department.

This creativity is more focusing at the woman's hand in turning used items into luxury items such as making flowers from crackle bag, making brooches from shred clothes, learning to make batik, making head accessories (crowns), make up training, providing rental services for make up, making hijab decorations, making dowry parcels and more other handicrafts. The output in this activity are promoted on social media accounts (FB) and open a bazaar stand at some certain *moments*. LqHc accepts orders, consumer products and attends invitations to provide training programs to the community from santri who are taking campus social community service activities (KKN).

Meanly learning heutagogy in Al-Luqmaniyyah Boarding school was learned creativity for santri, and can colaboration with comunity. This is accordance with silvia that Heutagogy offers how people learn, be creative, have high self-effectiveness, can adjust competencies in life situations, and can work together with others.[25]

3. Third Party Learning

The third-party refers to society. Third-party learning is no longer the paramount goal between two learners (santri and ustadz), but the community becomes a third party as a group that feels the impact of learning. To connect the relationship between students and the community, pondok pesantren al-luqmaniyyah established an LP2M institution with 4 divisions.

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[25] Ibid.,

The relationship between students and the community shows the symbiosis of mutualism. Santri learns from the community and the community feels an impact of santri's activities in the pondok. This is evident from the increasing demand of the community so that santri can give lessons at majlis TPA/TQA of mosques in the community (Interview, Muna). The request for ustadz coordinates through the TPA binaan division. Also, santri are often being asked for help from workers to do community service and attend various events such as ajimatan, village parties, etc.[26] This coordination happens through the Da'wah division and community relations.

Santri of Alfiyah 2 class always has briefing and training before entering the community. Among them, there are training and observation related to teaching and administration of the TPA in the TPA al-luqmaniyyah as a TPA under the rules of the pondok. There is also training to preach on Friday sermons and tarawih prayer (during the month of Ramadan) for men and for girls to practice maudzih hasanah. This is in accordance with method of learning that occurs between two parties, but rather involves a third party as the affected group.[27]

4. Millennial Students (Santri)

This generation is marked by changes in attitude to students such as increased usage and familiarity with communication, technology, and media. Technological developments are indeed double-edged, can have positive and negative impacts. Of the many negative impacts due to current technological advances, millennial students are guided from merely mastering Islamic science, but students now can call for *amar ma'ruf* and *nahi munkar* through technology. So that students are able to synergize with the progress of science and technology.

Learning at pondok pesantren al-luqmaniyyah has already harnessed technological advances and internet media. Santri Luqmaniyyah engages in production, creating and participating in the world of technology. Santri Luqmaniyyah has participated in the competition to create Islamic content in Social Media for several times already. Pondok luqmaniyyah won favorite public service adverts on peace and third place in the poetry of pesantren in the Santri *Millennial Competitions* 2019 in order to celebrate the santri day held by the

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[26] Dokumentation.
[27] Tjandra And Santoso, "Metodologi Heutagogi Dalam Perspektif Keilmuan Di Bidang Desain Interior Pada Era 4 . 0."

directorate of education Diniyyah and Pondok Pesantren, Director General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia.[28]

A series of achievements cannot be achieved but through hard work. The internal pondok management always holds various competitions in the scope of the pondok (consumed by students) such as making advertisements, short films, creativity in making songs and altering music, and Islamic-inspired drama during the prahaflah pondok event. The committee facilitated the training on making and editing from technology experts at pesantren Luqmaniyyah, male santri who graduated from Science Technology Program.

Like a Youtuber artist, the pesantren al-luqmaniyyah also has YouTube, instagram and facebook channels. Social Media is focused on spreading Islamic content and students' work. In addition to internet media, santri are also engaged in print media, such as creating magazines from the writings of both genders. Besides the private consumption, magazines are also distributed to other pondok.

CONCLUSION

Based on the results and analysis above, it can be concluded that the method of *heutagogy learning* is in the form of discussion learning models, the learning of creativity and the community feels the impact of santri learning. In the Salaf Al-Luqmaniyyah boarding school, a symbiotic mutualism between the community and the students is a sign of community's trust. Heutagogy is a trait from the learning system in the 4.0 era that the pesantren salaf al-luqmaniyyah takes transformation in the means of using technology, santri contribute to call out for *amar ma'ruf, nahi munkar* through internet media.

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