



THE PHENOMENON OF *NGAJI ONLINE* IMPACT OF THE LATEST INFORMATION TECHNOLOGY

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Abstract

The phenomenon of online ngaji can now be addressed with two points of view, *Ngaji Online* began to rise in existence around 2019 supported by the advancement of internet signals in Indonesia. The purpose of this writing is to find out the point of view of various existing references related to the phenomenon of online ngaji as an impact of the development of information technology. The research method used in this study is qualitative descriptive method. Based on the results of the analysis, it was found that the phenomenon of online ngaji caused some academic attention from Islamic boarding schools and kiyai. One of the adaptation events from traditional to modernization that always follows the direction of change, that so far there are Islamic institutions that respond to modern changes, namely revivalism or fundamnetalism, modern classicalism, new revivalism and modern.

keywords: ngaji online; communication; information technology

INTRODUCTION

We can feel the impact of information technology to date, so that half or almost all of our lives are affected by the flow of the latest information technology, including activities that in fact are usually carried out face-to-face *directly (offline)* can now be done *online*. The phenomenon of online ngaji can now be addressed with two points of view, *Ngaji Online* began to rise in existence around 2019 supported by the advancement of internet signals in Indonesia getting stronger to 4G since 2016 Wijaya, (2021), So many activities are carried out online. This invites special attention to the phenomenon of online ngaji because it can erode the ngaji learning process carried out *offline* or face to face with Kyai or Ustadz which has been carried out by traditional communities. Another impact that will be caused by the *Ngaji Online* phenomenon is also prone to *misunderstanding* So that there is a wide spread of hoax information, because there are pieces of ngaji videos that are made content, not listening to the whole and whole. There is a missing learning process as mentioned in the book of *ta'lim wa ta'allum* that there is no *liqā'* process

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between teacher and student, so that automatically the tradition of obtaining blessings is lost which we usually get in the *ngaji* process, but with the existence of *Ngaji Online* we cannot achieve this.

The invention of the internet has had a profound impact on social reality. With ease of access such as sending messages quickly, watching graphics/videos online results in the world in a grip, as Marshall Mc Luchan said Fernandez et al., (2013), A philosopher who views technology as an extension of humans and technology has been made to facilitate human needs. Related to online media used various kinds ranging from zoom rooms, live Youtube, Live via Instagram, Facebook and other social media. with the hope that the community will be able to access it freely and widely spread.

The public perception of learning Islam has a very strong spirit, it is not without cause, but at least the assumption or assumption arises from three social impacts that exist in society. The first social impact, Indonesian citizens are a population with a majority of Muslims as well as being one of the countries with the largest Muslim population in the world, of course, from that it must have a qualified historical background of Islamic science but along with the development of Islamic scientific technology is not only taken directly through scholars, but social media. The second social impact is the large amount of online *ngaji* content in the virtual world whose validity is unknown so it is very prone to conflict compared to *ngaji* in *pesantren* which in fact is still traditional and authentic. The third social impact, that in society there is a tradition can change socially (tradition that can change social conditions) which in this case is *Ngaji Online* (Rafiq, 2020).

Another impact that arises in this phenomenon is that religious attitudes and behaviors are all activities that are manifestations of man's relationship with his God which is manifested in his mental attitude that obeys his orders and avoids his prohibitions and is seen in daily worship (Sofanudin, 2019). The theory revealed by Caird shows that religious behavior ultimately leads to ritual piety and social piety (aly Najamudin, 2021).

The purpose of this writing is to find out the point of view of various existing references related to the phenomenon of online *ngaji* as an impact of the development of information technology. The benefits of this writing are expected to increase our insight into the impact of information technology that we currently feel and use other negative benefits and impacts. And the wiser in responding to anything in the environment we always look at things with at least two points of view.

METHODS

The research method used in this study is qualitative descriptive method. The type of data used in this study is qualitative data, which is categorized into two types, namely primary data and secondary data (Tarsito, 2014). Data sources are obtained through library study techniques that refer to sources available both online and offline such as: scientific journals, books and news sourced from trusted sources. These sources are gathered based on discussion and linked from

one piece of information to another. The data collection techniques used in this study were observation, interviews and research. This data is analyzed and then conclusions are drawn.

RESULTS AND DISCUSSION

The massive migration of da'wah of preachers and scholars to online media also enlivened the industrial revolution which is now entering the 4th stage. This phenomenon also drags audiences and worshippers from ustad and dai to social media. So it didn't take long, the number of social media users in Indonesia has reached more than half of the population. The internet has become a fertile ground even a religious development, this is what encourages many people who post or download related religious information, the internet provides free space for anyone who accesses and does anyone.

This online *ngaji activity* also creates a culture of community or virtual Sholeh and Sholehah pilgrims (Mauludin, 2019). This shows the way people practice religion undergoes a process of contextualization so that religion is ensembled in society. In limited conditions, *online ngaji* becomes a necessity in the community. They are restricted from attending face-to-face prayers, which are held in mosques. Awareness for pilgrims to access recitation through various *You Tube media*, and other *live streaming*. The *Ngaji oline* phenomenon that emerged after the Covid-19 pandemic is a social symptom carried out in various learning activities that used to be face-to-face between the ustad and his congregation, now with the internet technology everything has become easy and accessible online (Khamim, 2022). The reach of this online *ngaji* allows that we can do reciting anywhere, anywhere in various circumstances. Here we see that the COVID-19 pandemic has changed the behavior of religious people using technology as a tool to consume religious knowledge.

Some things that need to be underlined are that da'wah is always developing dynamically, so that in it continues to experience progress and adjustment. In the past, the preaching of a prophet Muhammad with words and deeds, the preaching of the companions using soothing kalam, the da'wah of Walisongo in the archipelago using culture, so it is very appropriate if da'wah in the millennial era can use social media (Campbell). Gus Baha' said that goodness must be shown, it is no longer the time when goodness is hidden, what happens if bad is shown while good must be restrained, it can create inequality in various aspects of life, besides that the internet and religion are intertwined at least can suppress, and overcome inappropriate understandings.

Kiyai's Attitude towards Media Onlie

Religious authorities, especially kiyai, ustadz and other religious figures, began experimenting and learning by using the world of online social media technology as conversation and recitation. Forums and religious community organizations provide space for religious leaders, both individuals and groups, to debate spiritual issues and deliver religious texts, such as *ngjai Kitab kuning*, both on youtube, WA, IG, and FB.

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During the COVID-19 pandemic, the introduction of social media among kiyai leaders, and ustadz produced yellow book study sites and other studies on several social media and resources that offered new opportunities for online religious seekers to learn about faith.

However, the attitude of religious figures, kiyai, and ustadz in this digital era, millennial students also appear at the forefront in safeguarding the Republic of Indonesia through digital da'wah movements through social media, this is based on the rules

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"Keeping old traditions towards new, better traditions".

Of course, based on the rules above, the kiyai and santri maintain the old culture, and take a new culture, as currently the era of 4.0 technology is a very renewable media, so the kiyai and students use digital technology (Syahputra, 2020). In this case, juetru kiyai and santri must be able to convey online texts (Islamic clicktivism) as renewable da'wah.

Variety of Religious Authorities in the Online World

In the digital age, strangeness and controversy are often shown in the midst of the public in various online social media. Popularity and seeking followers sometimes go against the current logic of people's habits.

And it is evident that this on some social media is shocked by several ustadz who are viral, because they read the holy verses of the Qur'an that do not match the makharij al surat. Many criticisms and suggestions for giving tusiah in the media must be in accordance with the rules that apply in the recitation of the holy verses of the Qur'an. However, criticism did not subside with the enthusiasm of the pilgrims who followed (followers) him.

The online world has forced, changed the social and religious world order of society. The online world has penetrated all lines including Islamic boarding schools, the other side can make it easier, but the other side threatens the value order, and norms and even authorities that have been comfortable to run. The existence of the status quo of pesantren must improve itself and make new breakthroughs that should be a driving force and utilize online media (Arifin, 2011).

In carrying out the life of Indonesian Muslims it is not as simple as determining who is the religious authority. Indonesia is a very difficult Muslim figure for who determines the authority of religious authorities who are authorized to regulate and provide interpretations of Islamic texts.

Establishing Your Own Authority on Online Sites

When in need of information about religion, people prefer to sowan (come) and meet directly with the kiyai. This relationship has a significant impact, especially in the depth of his religious understanding which is collective and communitarian, not individual. Establishing post-Prophet Islamic religious authority is very much needed according to the hadith of the Prophet (peace be upon him), that "the heirs of the Prophet are scholars", (*wartsatul anbiya*) and in social conditions when religious authority needs to be established and maintained.

Therefore the authority of the kiyai and ustadz is not only through perspective or discourse, but the kiyai is considered capable of interpreting dreams, interpreting sacred texts and exposing the past. Even kiyai can form their own authority in other spaces, namely building authority in online media (Al Ayubi & Alif, 2021).

Ngaji Online: New Spiritualism among Kiyai during the Covid 19 Pandemic

In general, teaching techniques in pesantren use bandongan and sorogan. Bandongan is a type of religious teaching carried out by kiyai and sometimes by senior students (Rodiah, 2018). This bandongan system for the presence of students is not based on the level of knowledge or age. This system only provides regular teaching every day, where kiyai or senior students read the books of previous scholars by translating them into local languages and giving explanations about something.

But thus along with the development of the times, and the advancement of internet technology and the online world, according to Qudsy & Muzakky, (2021) said that lately pesantren have begun to be aware of their existence in cyberspace. The terms peantren salaf and kholaf began to make no difference if the salaf followed virtual technology. While the kholaf who was considered to be a modern pesantren on all fronts, certainly more ready to accept the reality of Scott Allen Burrest's change in Damanhuri et al., (2013) said that it is precisely pesantren as agents who build and direct modernization, with the kiyanya pesantren positioning as relationships and networks and even being pioneers.

Allen further quotes Cilford Geertz, that kiyai as brokers or agents of change both rural and urban. Pesantren and kiyai have adapted from traditional to modernization which always follows the direction of change. Fazlur Rahman, revealed that so far there are Islamic institutions that respond to modern changes, namely revivalism or fundamnetalism, classical modern, new revivalism and modern (Bashori, 2016).

CONCLUSION

Based on the results of the analysis, it was found that the phenomenon of online ngaji caused some academic attention from Islamic boarding schools and kiyai. One of the adaptation events from traditional to modernization that always follows the direction of change, that so far there are Islamic institutions that respond to modern changes, namely revivalism or fundamnetalism, classical modern, new revivalism and modern. Therefore, the authority of the kiyai and ustadz is not only through prefective or discourse, but the kiyai is considered capable of interpreting dreams, interpreting sacred texts and exposing the past. Even kiyai can form their own authority in other spaces, namely building authority in online media.

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