CONTENT, BENEFITS AND DEVELOPMENT OF *PESANTREN* ONLINE IN INDONESIA[*]

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ABSTRACT

Pesantrens are traditional Islamic boarding schools in Indonesia. Pesantrens play significant roles in education, particularly Islamic teaching synergy with the secular education systems. However, Pesantrens these days are facing an environment that could be detrimental to their existence as a traditional education system. This challenge comes from the Internet technology penetration in Indonesia, which brings about changes in almost all aspects of living. This paper describes the application of Internet technology in Islamic teaching and the role of Internet technology on Pesantren online. The study was conducted by searching the available Pesantrens online using search engines, and investigated the content to reveal the applied Internet technology, benefit of Internet technology for Pesantrens, content of the Pesantrens' web sites, and a comparison between the previous and present investigation of Pesantrens online. The study found that information about the 46 pesantrens online were available in the Internet and uses 16 Internet technology applications. It also showed that Pesantrens had diverse roles such as informational, advertising and teaching purposes. The study revealed that the development of the pesantren online includes increasing the number of Internet technology application as well as the number of pesantren online.

Keywords: Pesantren; Islamic teaching; Websites; Internet Technology; Web content; Islamic resources; Indonesia

INTRODUCTION

Indonesian education system is separated into 2 categories namely school education system and out of school education system (Indonesia, 2000). The school education

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system provides education, which is organized in schools through teaching and learning activities. The education is characterized by the teaching and learning process which is gradual, hierarchical, and continuous. Out of school education system provides an education, which is characterized by the process of teaching and learning that are not held formally in a class, is non gradual and discontinuous.

Pondok pesantren (Traditional/Moslem Boarding School) is an out of school system where Muslims learn, understand, master, comprehend, and practice the Muslim way of life (Ensiklopedi Islam, 1993). The *pesantren* is characterized by the availability of (a) *Pondok*, a dormitory where *santri* (pesantren students) stay; (b) Mosque where prayer and other Muslim rituals are conducted; (c) *Kitab Kuning,* Islamic handbook written in the Arabic alphabets teaching; (d) *Santri*, students of a *pesantren*; and (e) *Kyai*, the owner, leader and teacher of a pesantren. Based on characteristic of where the *santri* stay and teaching and learning method used, a *pesantren* can be distinguished into 3 types namely: (a) the traditional *pesantren* where the *santri* stay in dormitory and uses traditional method of teaching and learning; (b) the *pesantren kalong* where the *santri* stay in neighboring areas and uses traditional methods of teaching and learning; and (c) modern *pesantren*, where the *santri* stay inside or outside the *pesantren* and a modern curriculum is used in this type of *pesantren*.

Pesantren plays important roles in Indonesia. The roles include helping to decrease moral decadency (Hassanbasari, Muhtadi and Roosita., 1996; Hasan, 1999 in Ma'mum, 1999; Bali Post Online, 2000) in political changes, in social relationships and in economic efforts (Purba, 2000; Delivery, 2000; and Pesantren Al-Qur'an dan Teknologi Duriyat Mulia, 2000). However, *pesantrens* these days are facing an environment that could be detrimental to their existence as a traditional education system. This challenge is coming from the Internet technology penetration in Indonesia, which brings about changes in almost all aspect of living. This paper reports the results of a study on the application of Internet technology in Islamic teaching and the role of Internet technology on pesantren online. The basic questions addressed in this study were: Does Internet technology changed the *pesantrens*? And if so, how does Internet technology change them? It also examined the development of *pesantren* online in Indonesia since the year 2000.

METHODOLOGY

The study was carried out by using the content analysis approach following these steps:
(a) The study started off with locating the previous available *pesantren* online obtained in year 2000. The URLs of available *pesantren* were searched using the Fire Fox

Internet browser. The accessed *pesantren* online were bookmarked for further analysis.

(b) Available *pesantren* online which cannot be accessed was located using search engines such as Yahoo, Google, and Ixquick to ascertain whether they have changed their URL address. These *pasentrens* were also bookmarked..

(c) The searching continued by using selective keywords to locate new *pesantren* online. *Pesantren*, *pondok pesantren*, and Islamic boarding school were key words employed to locate *pesantren* online in the Internet. Again, Yahoo, Google, and Ixquick were used to locate the new pesantren online available in Internet. The located *pesantrens* online were also bookmarked for the further investigation.

(d) Content analysis was carried out to investigate the Internet technology applied, content of the web, benefits of the web to the *pesantren*, and the development of *pesantren* online.

RESULT AND DISCUSSION

The *Pesantrens* Available Online

A total of 46 *pesantrens* were located online from the Internet (Appendix 1). Further investigation revealed that 3 *pesantrens* are inactive, namely, *pesantren Al-Qadir, Bahrul Hikam,* and *Mambaul Falah*. These *pesantrens* provide little information to the *santri*. *Pasentrens Gontor* cannot be accessed. The *pesantrens* available online can be classified into 2 types. Type 1 comprises the official websites of established *pesantrens*. Most of the *pesantrens* available online (39 websites or 84.78%) belong to this type. The remaining *pesantrens* available online (7 websites or 15.22%) are type 2 *pesantrens* that are not affiliated to any traditional/modern *pesantren*. The establishment of *pesantren* online type 2 was to answer the need of Islamic information of people who has no access to any traditional/modern pesantren. This access is limited by the time availability to stay in traditional/modern *pesantren* or limited by the distance of the traditional/modern *pesantren* to the *santri*. The distribution of the type 1 *pesantrens* is in 7 provinces in Indonesia located in East Java (16 *pesantrens,* 41.03%) followed by West Java (9 *pesantrens*, 23.08%), Central Java (5 *pesantrens*, 12.82%), DKI Jakarta (4 *pesantrens,* 10.25%), DI Yogjakarta (3 *pesantrens*, 7.69%), Riau (2 *pesantrens*, 5.13%), and Acheh (1 *pesantren,* 2.56%).

Internet Technology Used by the *Pesantren* Online

The investigation on the available *pesantren* online showed 16 Internet technology applications were employed.

a) **Website.** All available *pesantren* online use this Internet technology application. This application is used to deliver messages, information, and teaching materials from the management of the *pesantrens* to the *santri*. It also becomes a place where other Internet technology applications in the *pesantrens* are embedded.

b) **Webmail**. Webmail is an electronic mail provided by the *pesantrens.* Four *pesantrens* provide web mail to their users namely, pesantren *As-Salam, Darul Ulum, My Qur'an* and *Tebuireng.*

c) **Usenet Newsgroups**. This is a forum where *santri* can upload and download messages, picture, sound, and video. The *pesantrens* which provide this Internet technology application are *pesantren Al-Anwar Sarang, Al-Hikam, Langitan, Mambaus Sholihin, My Qur'an, Qalbun Salim, Sabilia, Sidogiri, Tebuireng,* and *Ukhuwah.*

d) **Listserve**. Listserve or mailing list is a media used by members of the *pesantrens* to communicate with each others and to distribute messages via electronic mail. Six *pesantren* websites provide such mailing list facilities; pesantren *Akmaliah, Al-Azhar Jawa Timur, Darun Najah, Jaringan Islam Liberal, Sidogiri* and *Virtual.com.*

e) **Chat Rooms**. Chat rooms enable *santri* to communicate with each through messaging each other. Chatting is a real time communication process. Out of the 46 *pesantrens* available online, only *My Qur'an* provides chat room for their users.

f) **Search Engine**. This feature enables *santri* to locate information from the *pesantren* websites or globally. Search engine is used by most of the *pesantrens* available online. Twenty *pesantrens* provide search engine.

g) **Memberships**. Membership allows *santri* to enter authorized only features. Some *pesantrens* provide memberships and allows *santri* to view their personal (private) data. Other *pesantrens* grant *santri* membership to communicate with each other using facilities such as chatting, mailing list, and forum. Thirty *pesantren* online provide this feature; *pesantren Al-Anwar Sarang, Al-Mukmin, As-Salam, Langitan, Lirboyo, Mambaus Sholihin, Mambaul Falah, My-Qu'ran, Qalbun Salim, Sabilia, Salafiyah Safi'iyah, Sidogiri,* and *Ukhuwah.*

h) **Streaming**. This Internet technology allows *santri* to receive not only text or picture message, but also sound and video. In the *pesantren* online, this technology is used to broadcast Al-Qur'an recitations and Islamic teachings. Only six of 46 *pesantren* online use this technology; *Pesantren Virtual.com* provides streaming technology to broadcast both Al-Qur'an recitations and Islamic teachings. The remaining five *pesantrens*, namely *pesantren Akmaliah, Darun Najah, My-Qur'an*,

Sabilia, and *Ukhuwah* use this technology for broadcasting Al-Qur'an recitations only.

i) **Downloads**. Downloads are technologies used for getting software or information from a certain website. Six *pesantrens* online namely, *pesantren Al-Binaa, Al-Sofwah, Darul Ulum, Krapyak, Manbaul Falah*, and *Sabilia* provide download features. This feature is used for downloading software, schedule, and praying manuscript.

j) **Polling**. The polling feature tries to get opinion from the public. In the *pesantren* online, polling is used to obtain *santri's* opinion regarding the latest issues on Muslim communities. Polling is also used by management to get *santri's* opinion on ways to improve their website. *Pesantrens* which include polling features in their website are *pesantren As-Sofwah, As-Salam, Darul Ulum, Krapyak, Lirboyo, Qolbun Salim, Sabilia, Salafiyah Safi'iyah, Ukhuwah*, and *Tebuireng*.

k) **Rating.** Rating is used for scoring articles contained in the *pesantren* website. *Pesantren Akmaliah,* and *Pesantren Sidogiri* use this feature.

l) **Links.** Forty *pesantrens* provide links to other websites. This feature allows the santris to browse other Moslem websites and get information related to their need. *Pasentrens* that provide this feature are *Al-Hikam, Al-Irsyad, Al-Kautsar, As-Salam, Darul Ulum, Darun Najah, Langitan, Mambaus Sholihin, Mambaul Falah, Qalbun Salim, Rahmatan Lil Alamin, Sidogiri, Suara Santri,* and *Tebuireng*.

m) **Guest Book**. Guest book is a feature where *santri* introduce themselves and send their messages openly. In several *pesantrens*, they named this feature shout box. Fifteen *pesantrens* provide this feature, namely: *Al-Anwar Sarang, Al-Binaa, Al-Hamidiyah, Al-Mukmin, Al-Qadir, Bina Umat, Darul Ulum, Langitan, Mambaus Sholihin, Mambaul Falah, Rahmatan Lil Alamin, Sabila, Salafiyah Safi'iyah, Suara Santri*, and *Tebuireng*.

n) **Clock and Calendar**. This feature provides the time and date of certain places. Seven pesantrens use this feature, namely, *pesantren Akmaliah, Al-Anwar Sarang, Al-Binaa, Darul Ulum, Sabilia, Salafiyah Safi"iyah*, and *Ukhuwah*.

o) **Counter.** Counter informs the number of *santri* hitting the website. Only six of the *pesantren* online use this feature namely *pesantren Akmaliah, Al-Anwar sarang, Al-Mukmin, Sabilia, Suara Santri*, and *Virtual.com*.

p) **Statistics**. Statistics appears on 13 *pesantren* websites, namely *Al-Hikam, Al-Irsyad, Al-Kautsar, Darul Ulum, Darun Najah, Krapyak, Mambaus Sholihin, Mambaul Falah, Qolbun Salim, Rahmatan Lil Alamin, Sidogiri, Suara Santri*, and *Tebuireng*.

Website Content of *Pesantren* Online

Web content of the available *pesantren* online varies from one *pesantren* to another and the differences range from a very simple website which consists of one feature to the very complex ones. The content of the website of each available *pesantren* online are as follows.

(1). *Akmaliah.* The website of *pesantren Amaliah* consists of Al-Qur'anul Karim feature providing sound and images of the Qur'anic verses allowing santris to recite or just listen. This feature also allows searching parts of the Al-Qur'an which the *santri* want to read or listen, interpretations of the Al-Qur'an and Hadith. The websites also provide a collection of religious poems and articles in specific topics as well as works published by the *pesantren*.

(2). *Al-Anwar Sarang*. The features provided by *Pesantren Al-Anwar Sarang* include informing the *santri* about the nature of the *pesantren*, activities carried out and news about the *pesantren*. The websites also provided collection of Islamic related articles and space for santri to discuss specific topics.

(3). *Al-Azhar branch Jawa Timur*. The website of *pesantren Al-Azhar* an East Java branch include features that inform the *santri* about the organization, management of the *pesantren*, the education levels, activities of the *pesantren* and a list of schools and their addresses under the *pesantren* head office. Electronic mail and mailing list is also granted to the *santri.*

(4). *Al-Binaa*. *Pesantren Al-Binaa* website offers information about the profile of the school, the programmes of the *pesantren*, teachers, admission, and scholarships provided by the *pesantren.* The website also informs about the activities carried out in the *pesantren*, provide collection of articles and room to contact the management.

(5). *Al-Fatah*. *Pesantren Al-Fatah's* website comprises Dzikir featuring information on the methods to remember God and provide links to LP3ER website. The website informs the *santri* about week end boarding school and list of study groups facilitated by the *pesantren*. This website also provides news and pay attention to the victims of Yogyakarta, 27 May 2006 earthquake. Activities of the *pesantren* and its management are also available in this web site. Other features provided include praying manuscript download, options to contact the management and the *pasentren's* publications.

(6). *Al-Hamidiyah*. The *Al-Hamidiyah* website provides information about the founding father, profile of the *pesantren,* the education system in the *pesantren,*

the structure as well as the infrastructure that helps the *pesantren* to carry out their activities, pictures, news, 25 praying manuscripts in the Al-Qur'an, a collection of Islamic articles, consultation chat room and options to contact the management.

(7).   *Al-Hikam*. The *Al-Hikam* website informs the *santri* about the profile of pesantren, type as well as level of education, applied curriculum, lecturers, admission procedure, information about Hajj guidance group, Al-Qur'an education, student organization, collection of article written by management and the *santri* themselves, communication options within the management, *santri* and alumni in a forum space.

(8).   *Al-Irsyad*. The website of *pesantren Al-Irsyad* features the profile of the *pesantren*, management, location map, collaborations with other institutes, information about the aims of education, prospect of future programmes for the alumni, type and level of education, curricula, facilities, admission information for the freshmen, daily activities of the santri, preaching activities, preaching agenda and pictures of activities.

(9).   *Al-Kautsar*. The *Al-Kautsar* website presents profile of the *pesantren*, information related to school education, the curricula, teachers, staffs, extracurricular activities, the activities and achievements of the *santri*, the library, development plan, new student admission, and the student's dormitory.

(10). *Al-Mukmin*. Features provided in this *pesantren Al-Mukmin* includes the history and philosophy of the *pesantren, Al-Mukmin* education, education system and its implementation, activities of the *santri*, alumni, structure and infrastructure and options to contact the management.

(11). *Al-Qadir*. The website of *pesantren al-Qadir* is under construction.

(12). *Al-Sofwah*. *Pesantren As-Sofwah* provides the most complete website. This website provides a time table software, manuscript of certain prayers, information about the *pesantren*, the activities that are conducted inside and outside the *pesantren*, news about other Islamic countries, collection of articles or manuscript on certain topics, downloads of manuscripts for certain prayers, collection of advice, Friday prayer sermons, articles collection concerning Al-Qur'an and Hadith interpretations, topics related to woman, biography of the prophets, biography of Muslim personalities, history of Islam, miracles which occur in the Muslim society, articles collection about monotheism, Islamic laws, Islamic poetries, and Islamic economics. This website also provides consultation

and facilitates contacts with the management, the economic activities of the *pesantren* and the product of the *pesantren*.

(13). *An-Nuqoyah. Pesantren An-Nuqayah* website provides only a brief profile.

(14). *As-Salam.* The website of *pesantren As-Salam* encompasses information about the *pesantren* such as its profile, vision, mission, symbol, and management. This website also mentions the teaching and learning methods used in the *pesantren*, level of education, applied curricula, academic calendar, non curricular activities, achievements inside and outside the *pesantren*, official student's organization inside and outside the *pesantren*, parent organization, the activities carried out by the *pesantren*, news about the management, official announcements from management, a collection of articles related to Friday prayer as well as other religious speeches, admission information and job vacancy.

(15). *As-Sunah.* The content of website of *As-Sunah* includes *pesantren* news, articles collection on topics such as monotheism, Islamic hand book, and women related articles. *As-Sunah* website also provides facilities for the *santri* to contact management and for management to sell their products. This website also enables the *santri* to download books, articles, dictionary, and image font.

(16). *Bahrul Hikam.* The website of *pesantren Bahrul Hikam* is an inactive website. Out of nine features provided, only two are active, which are contemporary religious articles and business offered to *santri*.

(17). *Bahrul Ulum. Pesantren Bahrul Ulum* website enables the *santri* to recite and read the translation of Al-Qur'an. The website also mentions the history and profile of the *pesantren* facilitate santris to communicate with the management and their friends.

(18). *Bina Umat. Pesantren Bina Umat* website provides information about the *pesantren*, institution for social welfare, and hajj guidance group under the *pesantren*. Another feature consists of admission form for the new *santri*.

(19). *Dar El-Hikmah.* Features provided by this *pesantren* includes the profile of the *pesantren*, news, education level, *kitab kuning* teaching and learning, alumni, pictures of *pesantren* activities and pictures of guests visiting the *pesantren*. *Santri* are allowed to provide feed back on how to improve their *pesantren*.

(20). *Dar Er Qalam.* The website of *Pesantren Dar Er Qalam* provides information that consists of history of the *pesantren*, activities of the *santri*, structure and infrastructure that support *pesantren* activities.

(21). *Darul Ulum*. The *pesantren Darul Ulum* website informs the nature and management of *pesantren*, the type and level of education provided, structure and infrastructure, *santri*, alumni, activities of the pesantren, book reviews, articles related to Al-Qur'an and Hadith, and contemporary Islamic laws. This website also gives the opportunity for santris to communicate to their friends or management and to send article or opinion to be published on the website.

(22). *Darun Najah*. The website of *Pesantren Darun Najah* includes information such as *pesantren* news in articles and picture forms, organization of the *pesantren*, its branch, location map, economic activities of the pesantren, its teaching and learning activities, addresses and contact numbers of the *pesantren.*

(23). *Duriyat Mulia*. *Pesantren Duriyat Mulia* website facilitates *santri* to donate their money to *pesantren* activities. Information regarding the nature of *pesantren*, activities, management, collection of articles and addresses to contact management of the *pesantren*.

(24). *Gontor.* The website of *pesantren Gontor* cannot be accessed.

(25). *Jaringan Islam Emansipatoris.* The website of *Jaringan Islam Emansipatoris* provides information about the nature of the *pesantren*, management, the programmes carried out by the *pesantren*, news and publications, collection of articles on certain topics, editorial opinion, and books reviews. The website also provides room for *santri* to contact the management.

(26). *Jaringan Islam Liberal (JIL).* The website of *Jaringan Islam Liberal* comprises the nature of JIL, its programmes, editorials, interviews with certain personalities, opinion on certain topics, summaries of discussions, magazine clippings, biography of prominent Islamic scholars, book reviews, press releases, and articles sent to *santri* via mail. An e-book directory and website directory can be accessed from this website. The website also allows *santri* to contact the management and their friends.

(27). *Krapyak.* This *pesantren* has a website that features the academic and social activities, profile, and alumni of the pesantren. This website also allows *santri* to download images of *pesantren* activities.

(28). *Langitan*. In the *pesantren Langitan* website, users are informed about the *pesantren*, the management, information in flash files, religious advice, articles related to religious lives and practices, a room where *santri* can contact the management and subscription to *pesantren* magazine.

(29). *Lirboyo. Pesantren Lirboyo* informs *santri* about the nature of *pesantren*, list of members, activities of the *pesantren* in pictures, articles written by *santri* and a forum for *santri* and alumni to discuss specific topics.

(30). *Madania.* The website of *Madania* informs *santri* about the *pesantren* profile, management, staff, type and levels of education, curriculum, admission for the new *santri*, activities carried out by the *pesantren*, information about parent-teacher association, vacancies, and testimonial. The website also provided room for *santri* to contact the management.

(31). *Mambaus Sholihin*. This *pesantren* website provides information about the applied education system, social lives, civil service, activities, economic activities of the *pesantren, pesantren* structure and infrastructure, provide a collection of articles related to Muslim lives and practices, unique Islamic stories, and religious advices. *Santri* are allowed to communicate with management and to upload as well as download ideas on certain topics.

(32). *Manbaul Falah.* This website is inactive and no information can be harvested from this website.

(33). *Maskumambang*. The *Maskumambang pesantren's* website features the history, vision, mission, biography, autonomy institutes, faculty, information of in school and out of school education system, socio-religious activities conducted in this *pesantren* and information related to admission of new *santri.*

(34). *Misbahul Ulum*. The website provides information about the organization of the *pesantren,* other *pesantren* affiliated to it, profile of the pesantren, vision and mission of the *pesantren*, information about teachers, curricula, structure and infrastructure of the pesantren, information about *santri* in the *pesantren,* the student organization, alumni, a module for alumni to communicate, template where the public could indicate their opinion.

(35). *My Qur'an. Pesantren My Qur'an* has the most complete website. The features provided include, *Pesantren Virtua* (provides information related to Islamic articles collection), Al-Qur'an and Hadith studies, stories about the prophets, friends and religious leaders, structure and infrastructure for praying, comparisons between Islam and other religions, chat room, discussion space, electronic card services, access to information in encyclopedias, radio, Quranic recitations, selling and buying of goods, and photographs uploaded by the *santri.* This website also allows *santri* to contact the management and for *pesantren* to get feedback from the public.

(36). *Nurul Jadid*. This website provides information about the nature of the *pesantren*, education provided by the *pesantren*, economics activities of the *pesantren*, the alumni, its organization, news, agenda, and articles.

(37). *Qolbun Salim*. This website of *Pesantren Qolbun Salim* consists of news, blog, FAQs, contact us, discussion forum, and Dzakwan Groups. Unfortunately, most of the features are under construction. The only active feature is brief advice (*pesan singkat*), which is a communication room for between the students and the management.

(38). *Rahmatan Lil Alamin*. The content of *Pesantren Rahmatan Lil Alamin's* website includes the nature, philosophy and logo of the *pesantren*. The website also mentions the management, photographs of the *pesantren*, news about the pesantren. The communication features enable the management and *santri* to communicate with each other.

(39). *Sabilia*. *Sabili's* website consists of Al-Qur'an Online that provides *santri* with the following services: listening and reciting Al-Quran, collection manuscript of selected prayers, and donation via SMS. The website also exposes the nature of *pesantren*, news about *pesantren*, and activities that will be carried out by *pesantren.* This website also provides current news particularly issues related to Moslem society all aver the world. *Sabilia* website also educates *santri* by providing articles collection about Islamic laws, monotheism, hadith, current issues in Moslem society, and books review. There is also a communication feature that enables the management and *santri* to communicate with each other.

(40). *Sahid*. The *Pesantren Sahid* website provides the following: information about activities of the *pesantren*, photographs, downloads, FAQs, articles, communication modules between management and the *santri,* discussion forum, and registration form for new *santri*.

(41). *Salafiyah Safi'iyah*. The information provided by this website includes the *santri's* profile, the development of the *pesantren*, the education level and education system, economic activities of the *pesantren*, admission procedure of new *santri*, important telephone numbers, business partner of *pesantren*, news around the *pesantren*, and the guests who visited the *pesantren*. The website also gives access to a collection of articles about outstanding *santri* as well as articles written by *santri*. It is a space where **santri** can get advices from or contact the management or send messages to their friends.

(42). *Sidogiri. Pesantren Sidogiri* website is one of the most complete website with regards to content. This website includes the latest news and profile of the

pesantren, and it provides articles collection about Islam written by the *santri* and other contributors. The website facilitates the *santri* to communicate, and discuss, and share their ideas and problem in a specific topic in a forum.

(43). *Suara Santri*. The website of *Suara Santri* provides current and important news about the *pesantren* at the national and local level. The website also provides information about the established *pesantren* and several personalities, collection of articles related to women, hadith interpretations, holy man, and tips for better living, provides consultation room where *santri* can get advice from the management related to their problems.

(44). *Tebuireng*. The website consists of information related to the education level (junior and senior high school) and education system of the *pesantren*, a collection of articles related to religious matters, agenda, news about the *pesantren*, stories about Muslim personalities, information regarding to admission for new *santri*, communication to management, and contribution of articles to the website. The communication from this website can be carried out using features in the web and via Short Messenger Services.

(45). *Ukhuwah. Pesantren Ukhuwah* has features which informs on the activities and news of the *pesantren*, contains poetries and other Islamic literatures, editorial, Islamic economics, Islamic laws, seculars laws, health and woman related articles, articles in areas such as psychology, sciences, social sciences, and politics. The website also includes biography of important figures in the Muslim societies. The *Tausiah* module provides a collection of articles, where management advises the santri, while, the forum module provides a communication channel for santri to share ideas.

(46). *Virtual.com*. This *pesantren* website allows santris to listen, read and recite the Al-Qur'an, to view prayer time table, to download several prayer manuscripts, give the profile of the management, informs about available Al-Qur'an learning methods, free *Kitab Kuning* software and access to the pesantren database. The website also have articles that teach and encourage *santri* to practise the Muslim way of life, articles on the latest issues regarding Muslim lives and practices, Islamic economics, manuscripts of Friday sermons and articles that show the way to achieve highest level of Muslim living. The website also provides articles on *hikmah*, philosophy and contacts with the management.

Benefits of *Pesantren Online*

Websites of the available *pesantren* online bring benefits not only the traditional/modern *pesantren* but also the *pesantren* online itself. The benefit to the *pesantren* online includes

fulfillment of the target achievement that is to fulfill the Muslim needs of Islamic teachings that cannot be obtained from traditional/modern pesantren due to time and distance limitations. The highest achievement of *pesantren* online is when they deliver information about Muslim lives and practices, which is subsequently applied in daily religious live and practices. The other benefit is giving access to a wider distribution of *santri* compared to *pesantren* traditional/modern. The benefits to the *pesantren* traditional/modern are enumerated as follows.

i. Helping the *santri* to perform prayers and rituals by facilitating prayers and ritual manuscript downloads and streaming the Al-Qur'an recitations.

ii. Introducing the *pesantren* to new users through information such as the profile of the *pesantren* and providing news about the *pesantren*.

iii. Performing its responsibility on educating the public, particularly on Islamic lives and practices.

iv. Fulfill the obligation of *pesantren* as resources of Islamic lives and practices by providing consultation to users regarding their religious living related problems.

v. Keeping relationships by facilitating communication between management and santris and even among the *santri*.

vi. Providing space to advertise their products.

Table 1 shows the distribution of features related to the benefits of *pesantren* online. The tables show that there are 10 *pesantrens* which use their websites to help users perform prayers and rituals. Most of the *pesantrens* (40) use their websites to distribute information related to their *pesantren*. A total of 27 *pesantrens* use their websites to conduct teaching and learning related to Islamic topics, 7 *pesantrens* provide consultation room, 29 *pesantrens* provide communication room and 7 *pesantrens* advertise their product and publications.

Development of *Pesantren* Online
The *pesantren* online currently available showed significant development compared to *pesantren* online in 2000. The developments include the followings.

a) There is a growth in the number of *pesantren* online. In 2000, 15 *pesantren* online were obtained from the Internet. The *pesantren* online were Al-*Irsyad, An-Nuqayah, Ar-Raudhatul Hasanah, As-Salam, Bahru Al-hikam, Darul Hikmah (Barus), Darul Hikmah (Bekasi), Darussa'adah, Darussalam, Duriyat Mulia, Rafah. Husnul Khotimah, SMU Madania, Miftahul Ula,* and *Virtual.com.* The present search of *pesantren* online in the Internet retrieved 46 *pesantrens*. This indicates an addition of

31 *pesantrens* (an increase of 206.67%). For the search made in 2000, out of the 15 *pesantrens* online, only 8 *pesantrens* could be accessed.

b) There is a growth in the number of Internet technology applications. The current investigation indicated that there are 16 Internet technology applications used by the *pesantren*. This number is 10 more compared to the Internet technology applications obtained in 2000. The six available Internet technology applications in 2000 were website, e-mail (web mail), usenet newsgroup, listserve, chat rooms and searching; while the new technology utilized are memberships, streaming, downloads, rating, linking, guest book, clock and calendar, hit counter, statistic and polling.

Table 1: Distribution of Features Related to the Benefits of *Pesantren* Online

No.	Pesantren Name	Benefits					
		Praying	Information	Education	Consultation	Communica-tion	Advertising
1	Akmaliah	X	-	X	-	-	X
2	Al-Anwar Sarang	-	X	X		X	-
3	Al-Azhar	-	X	-	-	X	-
4	AL-Binaa		X	X		X	
5	Al-Fatah	-	X	-	-	X	X
6	Al-Hamidiyah	X	X	X	X	X	-
7	Al-Hikam	-	X	X		X	-
8	Al-Irsyad	-	X	-	-	-	-
9	Al-Kautsar		X			X	
10	Al-Mukmin	-	X	-	-	X	-
11	Al-Qadir	-	-	-	-	-	-
12	An-Nuqayah	-	X	-	-	-	-
13	As-Salam	-	X	X	-	-	-
14	As-Sofah	X	X	X	X	X	X
15	As-Sunah	-	X	X	-	X	X
16	Bahrul Hikam	-	-	-	-	-	-
17	Bahrul ULUM	X	X	-	-	X	-
18	Bina Umat	-	X	-	-	X	-

19	Dar El Qalam	-	X	-	-	-	-
20	Darel Hikmah	-	X	-	-	X	-
21	Darul Ulum	-	X	X	-	X	-
22	Darunnajah	-	X	-	-	X	-
23	Duriyat Mulia	X	X	X	-	X	-
24	Gontor	-	-	-	-	-	-
25	Jar. Is. Emasipatoris	-	X	X	-	X	-
26	Jar. Is. Liberal	-	X	X	-	X	-
27	Krapyak	-	X	X	-		-
28	Langitan	-	X	X	-	X	X
29	Lirboyo	X	X	X	-	-	-
30	Madania	-	X	-	-	-	-
31	Mambaul Falah	-	-	-	-	-	-
32	Mambaus Salihin	-	X	X	X	X	-
33	Maskumambang	-	X	X	-	-	-
34	Misbaul Ulum	-	X	-	-	X	-
35	My Qur'an	X	X	X	-	X	X
36	Nurul Jadid	-	X	X	-	-	-
37	Qolbun Salim	X	-	-	-	-	-
38	Rahmatan Lil-Alamin	-	X	-	-	X	-
39	Sabilia	X	X	X	X	-	-
40	Sahid	-	X	X	-	X	-
41	Salafiyah.net	-	X	X	X	X	X
42	Sidogiri	-	X	X	X	X	-
43	Suara Santri	-	X	X	-	-	-
44	Tebu Ireng	-	X	X	-	X	-
45	Ukhuwah.or.id	-	X	X	-	X	-
46	Virtual.com	X	X	X	X	X	-

Note: X Available feature, - Unavailable feature

CONCLUSION

The *pesantren* online is a new phenomena in Islamic traditional education system. The study on *pesantren* online shows the followings:

a) Forty six websites of *pesantren* online are located. They are namely, *Akmaliah, Al-Anwar Sarang, Al-Azhar, Al-Binaa, Al-Fatah, Al-Hamidiyah, Al-Hikam, Al-Irsyad, Al-Kautsar, Al-Mukmin, Al-Qadir, An-Nuqayah, As-Salam, As-Sofah, As-Sunah, Bahrul Hikam, Bahrul Ulum, Bina Umat, Dar El Qalam, Darel Hikmah, Darul Ulum, Darunnajah, Duriyat Mulia, Gontor, Jaringan Islam Emasipatoris, Jaringan Islam Liberal, Krapyak, Langitan, Lirboyo, Madania, Mambaul Falah, Mambaus Salihin, Maskumambang, Misbaul Ulum, My Qur'an, Nurul Jadid, Qolbun Salim, Rahmatan Lil-Alamin, Sabilia, Sahid, Salafiyah.net, Sidogiri, Suara Santri, Tebuireng, Ukhuwah,* and *Virtual.com.*

b) Sixteen Internet technology application are used by the *pesantrens*, namely, Website, Webmail, Usenet Newsgroups, Listserve, Chat room, Search engine, Memberships, Streaming, Download, Polling, Rating, Linking, Guest Book, Clock and calendar, Counter, and Statistics.

c) The content of the *pesantren* online consists of information related to profile of the *pesantren,* news and information, education system, Islamic teaching and learning, consultation, prayers and ritual, and communication between management, *santri,* and the alumni.

d) The benefits of *pesantren* online concerns the introduction of the *pesantren* to the public, the wider dissemination of Islamic teaching and learning, the help given to *santri* in performing prayers and rituals, the strengthening of relationships between management, *santri,* and alumni, helping *santri* to solve their problem, and providing space for advertising their product.

e) The growth in the number of *pesantren* online and in the number of Internet technology applications showed the development of *pesantren* online in Indonesia since year 2000.

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List, Distribution, URL Address of *Pesantrens* Online Obtained from the Internet

No.	Pesantren	Location	Type	URL Address
1	Akmaliah	DKI Jakarta	1	http://www.akmaliah.com/
2	Al-Anwar Sarang	Rembang, Central Java	1	http://ponpessarang.com/
3	Al-Azhar	Surabaya, East Java	1	http://www.alazhar-jatim.com/
4	Al-Binaa	Bekasi, West Java	1	http://www.albinaa.or.id/
5	Al-Fatah	DI Yogjakarta	1	http://www.alfatah.org/
6	Al-Hamidiyah	Depok, West Java	1	http://www.alhamidiyah.com/
7	Al-Hikam	Malang, East Java	1	http://www.al-hikam.or.id/
8	Al-Irsyad	Salatiga, Central Java	1	http://www.alirsyad.8m.net/
9	Al-Kautsar	Sukabumi, West Java	1	http://smp.alkausar.org/
10	Al-Mukmin	Sukoharjo, Central Java	1	http://www.al-mukmin.org/
11	Al-Qadir*	Pekan Baru, Riau	1	http://alqodir.co.id/
12	An-Nuqayah	Madura, East Jawa	1	http://www.manalagi.com/jamesplace/indonesia/madura/school.html
13	As-Salam	Surakarta, Central Jawa	1	http://www.assalaam.or.id/
14	As-Sofwah	-	2	http://www.alsofwah.or.id/
15	As-Sunah	-	2	http://www.assunnah.or.id/
16	Bahrul Hikam	-	2	http://www.geocities.com/athens/forum/9827/
17	Bahrul Ulum	Jombang, East Java	1	http://tambakberas.com/
18	Bina Umat	DI Yogjakarta	1	http://www.binaumat.com/
19	Dar El Qalam	Tangerang, West Java	1	http://members.tripod.com/daar_el_qolam/
20	Darel Hikmah	Pekan Baru, Riau	1	http://k.1asphost.com/darelhikmah/
21	Darul Ulum	Jombang, East Java	1	http://www.darululum.net/
22	Darunnajah	Jakarta	1	http://www.darunnajah.com/

23	Duriyat Mulia	Bandung, West Java	1	http://www.duriyat.or.id/
24	Gontor	Ponorogo, East Java	1	http://gontor.ac.id/
25	Jaringan Islam Emasipatoris	-	2	http://www.islamemansipatoris.com/
26	Jaringan Islam Liberal	-	2	http://islamlib.com/
27	Krapyak	DI Jogjakarta	1	http://www.krapyak.org
28	Langitan	Tuban, East Java	1	http://www.langitan.net/
29	Lirboyo	Kediri, East Java	1	http://www.lirboyo.com/
30	Madania	Bogor, West Java	1	http://www.madania .net
31	Mambaul Falah	Karawang, West Java	1	http://www.ppmf.info/news.php
32	Mambaus Salihin	Gresik, East Java	1	http://www.mambaussholihin.com/
33	Maskumambang	Gresik, East Java	1	http://maskumambang.net/
34	Misbaul Ulum	Lok Sumawe	1	http://www.geocities.com/ospmmu/
35	My Qur'an	-	2	http://myquran.org/portal.php?action=portal
36	Nurul Jadid	Probolinggo, East Java	1	http://www.nuruljadid.net/
37	Qolbun Salim	Semarang, Central Java	1	http://www.pesmaqolbunsalim.org/
38	Rahmatan Lil-Alamin	Tuban, East Java	1	http://www.geocities.com/lilalamin/
39	Sabilia	DKI Jakarta	1	http://www.e-sabilia.com/
40	Sahid	Bogor, West Java	1	http://pesantrenmodernsahid.or.id/web/foto.php
41	Salafiyah.net	Situbondo, East Java	1	http://www.salafiyah.net/
42	Sidogiri	Pasuruan, East Java	1	http://www.sidogiri.com/
43	Suara Santri	Surabaya, East Java	2	http://suara-santri.tripod.com/
44	Tebu Ireng	Jombang, East Java	1	http://tebuireng.net/
45	Ukhuwah.or.id	DKI Jakarta	2	http://www.ukhuwah.or.id/dr/index.php
46	Virtual.com	-	2	http://www.pesantrenvirtual.com