

“Analisa Pemberdayaan media online sebagai penunjang Informasi keislaman
oleh lembaga pesantren di jombang.”

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ABSTRAK

Ditahun 2015 ini teknologi informasi sangat mengalami perkembangan yang pesat baik teknologi website maupun aplikasi media social yang dijalankan melalui handphone dan komputer, seperti android yang sudah mewabah pada ponsel dengan harga yang sangat terjangkau. Akan tetapi dengan seiringnya perkembangan teknologi Informasi sampai pada tahun ini, apakah diiringi juga dengan kondisi ilmu pengetahuan dan teknologi yang memadai?, dan apakah juga di iringi dengan kondisi psikologis masyarakat yang stabil di segala usia untuk mengkonsumsi teknologi informasi?. Khususnya pada konsumen teknologi diusia remaja yang mengalami kondisi psikologis yang mengalami fluktuatif dan rasa ingin tahu yang lebih, khususnya remaja muslim yang berdomisili dipesantren.

Namun data yang dihimpun oleh *We Are Social*, adalah sebuah agensi marketing sosial, mengeluarkan laporan tahunan mengenai data jumlah pengguna website, mobile, dan media sosial dari seluruh dunia. 72,7 juta pengguna aktif internet 72 juta pengguna aktif media sosial, 62 penggunaanya mengakses media sosial menggunakan perangkat mobile, 308,2 juta pengguna handphone. Namun lembaga masyarakat yang berbau islami, sudah menerapkan kajian islam baik lewat media social maupun website lembaga tersebut, akan tetapi yang disayangkan, kementerian Komunikasi dan Informasi pernah membuat kebijakan menghapus 22 situs islam yang ada di Indonesia, dengan alasan website tersebut telah menjadi provokator untuk menjadi teroris atau islam radikal. Oleh Karena itu apakah lembaga pesantren sudah mengikuti perkembangan teknologi Informasi dalam mewadahi kajian Islami sesuai dengan undang-undang ITE yang ada di Indonesia?. Akan tetapi dari data peneliti saat ini lembaga pesantren di jombang belum optimal menggunakan Teknologi Informasi sebagai wadah untuk menginformasikan atau membuat kajian islam online.

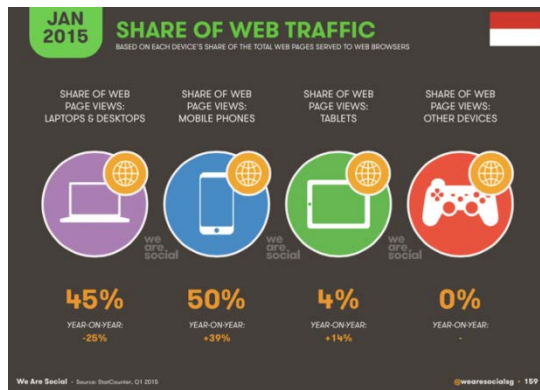
Kata Kunci : Etika, Media online, Informasi, Pesantren

PENDAHULUAN

1. LATAR BELAKANG

Ditahun 2015 ini teknologi informasi sangat mengalami perkembangan yang pesat baik teknologi website maupun aplikasi yang dijalankan melalui handphone, seperti android yang sudah mewabah pada ponsel dengan harga yang sangat terjangkau, Akan tetapi dengan seiringnya perkembangan teknologi Informasi pada tahun ini apakah di iringi juga dengan kondisi ilmu pengetahuan dan teknologi yang memadai?, dan apakah juga di iringi dengan kondisi psikis orang yang stabil di segala usia untuk mengkonsumsi teknologi informasi?. Khususnya pada konsumen teknologi diusia remaja yang mengalami kondisi psikis tidak stabil dan rasa ingin tahu yang lebih, dan lebih khususnya remaja muslim yang berdomisili dipesantren.

Menurut hasil riset nasional yang dilakukan Asosiasi Penyedia Jasa Internet Indones (APJII) dan Pusat Kajian Komunikasi Universitas Indonesia (UI), mayoritas pengguna internet di Indonesia berada dalam rentang usia 18-25 tahun.^[1] Jumlah golongan pengguna muda usia ini bahkan hampir setengah (49%) dari total jumlah pengguna internet di Indonesia yang mencapai 88,1 juta di tahun 2014 kemarin.^[2] dan lebih detailnya seperti gambar dibawah ini dijelaskan bahwa jumlah prosentase pengguna mengakses internet melalui Laptop, handphone, tablet dan lainnya.



Gambar 1 Jumlah Prosentase media yang digunakan untuk akses Internet ^[1]

Menariknya lagi, sebuah fakta baru juga berhasil ditangkap oleh riset yang dilakukan oleh APJII dan PusKaKom UI ini. Di sektor gender, di tahun 2014 kemarin ternyata pengguna internet di Indonesia lebih didominasi oleh wanita. Tercatat pengguna wanita mencapai 51% dibanding pria yang 'hanya' 49%.^[3] lebih detailnya terdapat pada gambar dibawah ini:



Gambar 2 jumlah prosentase pengguna internet dan media social^[1]

Tepatnya pada bulan april 2015 yang lalu kementerian tekominikasi dan informasi membuat kebijakan untuk menonaktifkan 22 website islami, dikarenakan terindikasi sebagai provokasi islam radikal atau teroris. Menurut menkominfo bahwa 22 website tersebut melanggar Undang-undang ITE tentang etika dalam penggunaan teknologi informasi.

Maka dari itu dengan kejadian diatas apakah lembaga – lembaga pesantren yang ada di Indonesia juga menyerukan terkait informasi keislaman khususnya wilayah jombang?.

Karena lembaga pesantren menjadi ikon untuk berperan penuh dalam syiar keislaman di Indonesia khususnya dunia digital. Dan apakah pesantren saat ini yang sudah menggunakan teknologi informasi dalam memudahkan kajian islam online sudah menerapkan Etika Penggunaan Teknologi Informasi sesuai dengan undang-undang ITE guna sebagai penunjang dakwah.

Oleh karena itu penulis sedang meneliti terkait “Etika penggunaan media online sebagai penunjang Informasi keislaman oleh lembaga pesantren di jombang”

2. RUMUSAN MASALAH

Adapun rumusan masalah dalam penelitian ini adalah:

- 2.1. Sejauhmana partisipasi lembaga pesantren di jombang dalam menginformasikan keislaman dengan menggunakan website atau media social.
- 2.2. Bagaimana etika lembaga pesantren menggunakan teknologi website dan media social dalam menginformasikan keislaman.

3. BATASAN MASALAH

Adapun batasan dari penelitian adalah:

- 3.1. Tingkat partisipasi lembaga pesantren di jombang yang terdaftar di kementerian agama dalam mensyiarkan keislaman dengan menggunakan website dan media social.
- 3.2. Obyek yang diteliti adalah lembaga pesantren formal yang terdaftar di kementerian agama, bukan lembaga social masyarakat yang islam.

4. TUJUAN PENELITIAN

Adapun tujuan dari penelitian ini adalah :

- 4.1. Mengetahui sejauhmana lembaga pesantren di jombang berpartisipasi dalam mensyiarkan keislaman dengan menggunakan Website dan media social.
- 4.2. Mengetahui etika lembaga pesantren di jombang dalam mensyiarkan keislaman dengan menggunakan website dan media social.

TINJAUAN PUSTAKA

1. Ethics

Ethics (also moral philosophy) is the branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrongconduct.^[4]

The three major areas of study within ethics are: ^[4]

1. Meta-ethics, concerning the theoretical meaning and reference of moral propositions, and how their truth values (if any) can be determined
2. Normative ethics, concerning the practical means of determining a moral course of action
3. Applied ethics, concerning what a person is obligated (or permitted) to do in a specific situation or a particular domain of action^[4]

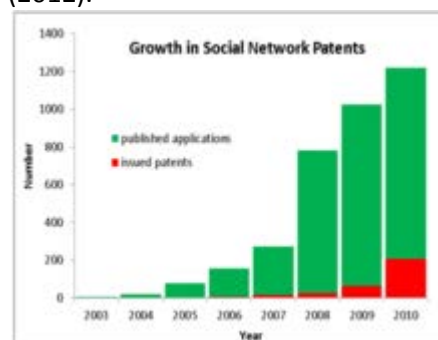
2. Social Media

Social media are computer-mediated tools that allow people to create, share or exchange information, ideas, and pictures/videos in virtual communities and networks. *Social media* is defined as "a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of user-generated content."^[5] Furthermore, social media depend on mobile and web-based

technologies to create highly interactive platforms through which individuals and communities share, co-create, discuss, and modify user-generated content. They introduce substantial and pervasive changes to communication between businesses, organizations, communities, and individuals.^[6] These changes are the focus of the emerging field of technoselfstudies. Social media differ from traditional or industrial media in many ways, including quality,^[7] reach, frequency, usability, immediacy and permanence. Social media operates in a dialogic transmission system, (many sources to many receivers).^[8]

"Social media has been broadly defined to refer to 'the many relatively inexpensive and widely accessible electronic tools that enable anyone to publish and access information, collaborate on a common effort, or build relationships'"^[9]

There are many effects that stem from internet usage. According to Nielsen, internet users continue to spend more time with social media sites than any other type of site. At the same time, the total time spent on social media in the U.S. across PC and mobile devices increased by 99 percent to 121 billion minutes in July 2012 compared to 66 billion minutes in July 2011.^[10] For content contributors, the benefits of participating in social media have gone beyond simply social sharing to building reputation and bringing in career opportunities and monetary income, as discussed in Tang, Gu, and Whinston (2012).^[11]



Gambar 3. Number of US social network patent applications published and patents issued per year since 2003.^[12]

Political Effect Of Social Media

The popularity of getting political news from social media platforms is greatly increasing. A 2014 study showed that 62% of web users turn to Facebook to find political news.^[12] social phenomenon allows for political information, true or not, to spread quickly and easily among peer networks. Furthermore, social media sites are now encouraging political involvement by uniting like-minded people, reminding users to vote in elections, and analyzing users' political affiliation data to find cultural similarities and differences.^[13]

Classification Of Social Media

Social media technologies take on many different forms including blogs, business networks, enterprise social networks, forums, microblogs, photo sharing, products/services review, social bookmarking, social gaming, social networks, video sharing and virtual worlds.^[14]

Research^[15] shows that the audience spends 22 percent of their time on social networking sites, thus proving how popular social media platforms have become.

Social Media In the Classroom

Having social media in the classroom has been a controversial topic for the last several years. Many parents and educators have been fearful of the repercussions of having social media in the classroom.^[16] As result, cell phones have been banned from classroom and schools have blocked many popular social media websites. However, despite adult's apprehensions, students are (or will be) using social media. As a result of that, schools have realized that they need to incorporate these tools into the classroom because the rules are changing. The Peel District School Board (PDSB) in Ontario is one of many school boards that has begun to accept the use of social media in the classroom. In 2013, the PDSB introduced a "Bring Your Own Device" (BYOD) policy and have unblocked many social media sites.^[17] Fewkes and McCabe (2012) have

researched about the benefits of using Facebook in the classroom.^[18]

Wikipedia

In early 2013, Steve Joordens, a professor at the University of Toronto, encouraged the 1,900 students enrolled in his introductory psychology course to add content to Wikipedia pages featuring content that related to the course. Like other educators, Joordens argued that the assignment would not only strengthen the site's psychology-related content, but also provide an opportunity for students to engage in critical reflection about the negotiations involved in collaborative knowledge production.

Facebook and the classroom[

Facebook represents a potentially useful tool in educational contexts. It allows for both an asynchronous and synchronous, open dialogue via a familiar and regularly accessed medium, and supports the integration of multimodal content such as student-created photographs and video and URLs to other texts, in a platform that many students are already familiar with. Further, it allows students to ask more minor questions that they might not otherwise feel motivated to visit a professor in person during office hours to ask.

Twitter

Twitter also promotes social connections among students. It can be used to enhance communication building and critical thinking. Domizi (2013) utilized Twitter in a graduate seminar requiring students to post weekly tweets to extend classroom discussions. Students reportedly used Twitter to connect with content and other students. Additionally, students found it "to be useful professionally and personally".^[19]

YouTube

YouTube is the most frequently used social media tool in the classroom. Students can watch videos, answer questions, and discuss content. Additionally, students can create videos to share with others. Sherer and Shea

(2011) claimed that YouTube increased participation, personalization (customization), and productivity. YouTube also improved students' digital skills and provided opportunity for peer learning and problem solving.^[20] (2012) found that videos kept students' attention, generated interest in the subject, and clarified course content. Additionally, the students reported that the videos helped them recall information and visualize real world applications of course concepts.

3. Information And Communication Tecnology

ICT for education (ICT4E) is a subset of the ICT4D thrust. Globalization and technological change are one of the main goals of ICT. One of its main sectors that should be changed and modified is education. ICTs greatly facilitate the acquisition and absorption of knowledge; offering developing countries unprecedented opportunities to enhance educational systems, improve policy formulation and execution, and widen the range of opportunities for business and the poor. One of the greatest hardships endured by the poor, and by many others who live in the poorest countries, is their sense of isolation. The new communications technologies promise to reduce that sense of isolation, and open access to knowledge in ways unimaginable not long ago.

Education is seen as a vital input to addressing issues of poverty, gender equality and health in the MDGs. This has led to an expansion of demand for education at all levels. Given limited education budgets, the opposing demand for increased investment in education against widespread scarcity of resources puts intolerable pressure on many countries' educational systems. Meeting these opposing demands through the traditional expansion of education systems, such as building schools, hiring teachers and equipping schools with adequate educational resources will be impossible in a conventional system of education. ICTs offer alternate solutions for providing access and equity, and for collaborative practices to

optimize costs and effectively use resources.^[22]

4. Pesantren

Pesantren or Pondok

Pesantren are Islamic boarding schools in Indonesia. According to one popular tradition, the *pesantren* education system originated from traditional Javanese *pondokan*, dormitories,

ashram for Hindu or viharas for Buddhists to learn religious philosophies, martial arts and meditation. Institutions much like them are found across the Islamic world and are

called *pondok* in Malaysia and Southern

Thailand and *madrasah Islamia* (Islamic madrasa) in India and Pakistan and much of the Arabic speaking world. *Pesantren* aim to deepen knowledge of the Koran, particularly through the study of Arabic, traditions of exegesis, the Sayings of the Prophet, law and logic. The term *pesantren* derives from the root word *santri* or student -- *pe-santri-an* or the place of the *santri*.^[23]

As social institutions, *pesantren* have played a major role over the centuries. They emphasise core values of sincerity, simplicity, individual autonomy, solidarity and self-control. Young men and women are separated from their families, which contributes to a sense of individual commitment to the faith and close bonding to a teacher.^{[24][25]}

Pesantren provide to Indonesian citizens at low cost; although today some modern *pesantren* charge higher fees than previously, they are still significantly cheaper than non-*pesantren* educational institutions. The traditional pattern was for students to work in the headmaster's rice fields in exchange for food, shelter, and education.

All *pesantren* are led by a group of teachers and religious leaders known as *Kyai*. The *Kyai* is respected as teacher and devout man. *Kyai* also play important roles in the community as a religious leader and in recent years as a political figure. There are *Kyai* families that have a long history of serving in this role. Some

contemporary *Kyai* are the grandsons and great-grandsons of famous historical figures who established well known *pesantren*.^{[26][25]}

Starting in the second half of the Twentieth Century, some *pesantren* started adding secular subjects to their curriculum as a way of negotiating Modernity. The addition of state recognized curricula has affected traditional *pesantren* in a number of ways. It has led to greater control by the national government. It has also restricted the number of hours available for the traditional subjects making for difficult decisions. Many *pesantren* leaders have decided that the training of religious leaders is not their sole purpose and are now satisfied to graduate young men and women who have the morality of *Kyai*.^[28] The reduction of hours available to now master two curricula has led to practical changes. While it is still possible for the children of the poor to work in the *Kyai's* economic ventures (more than just rice fields these days), most parents will pay both room and board and small tuition. The time that used to be spent working, is now spent in secular education.^{[25][29]}

Pesantren curriculum has four possible components:

- traditional religious education, called *ngaji*;
- government recognized curricula (there are two different types to choose from);
- vocational skills training;
- character development.

Pesantren differ to the degree that they engage each of these components, however all feel that character development for the students is the defining characteristic of any *pesantren*.^[9]

Through curricular redesign *pesantren* people engage in a process of (re)imagining modernity. Modernity must be first imagined as potentially dangerous in terms of the morals that often accompany it. It must then be imagined as redeemable; that it can be detached from one set of "problematic" morals and reattached to Islamic morality.^[10]

METODOLOGI

Adapun metode dari penelitian ini adalah sebagai Berikut :

1. metode dari penelitian ini yakni kuantitatif dengan pendekatan kualitatif
2. wawancara kepada pihak lembaga *pesantren* di jombang.
3. Browsing alamat website dan media social pondok *pesantren*.

HASIL DAN PEMBAHASAN

Data yang diambil dari peneliti bersumber dari kementerian agama Jombang terkait jumlah *pesantren* di jombang, dan *pesantren* yang diambil dari seluruh aliran, yakni Nahdlatul Ulama, Muhammadiyah dan LDII.

Adapun Data dari penelitian yang dihimpun oleh peneliti sebagai berikut:

NO	KRITERIA	Keterangan
1	Jumlah <i>Pesantren</i> Yang terdaftar Di Kementerian Agama	150
2	Jumlah Sampel yang diambil	50
3	Jumlah <i>pesantren</i> yang mempunyai website/blog gratis	50
4	Jumlah <i>Pesantren</i> yang menggunakan media social	50
5	Jumlah <i>pesantren</i> yang mempunyai website dengan domain sendiri	9

Tabel 1 Jumlah *pesantren*

Terdapat 5 *pesantren* terbesar di jombang dilihat dari :

1. Kuantitas santri terbanyak.
2. Sarana dan prasarana yang memadai.
3. Manajemen *pesantren* yang sudah kondusif.
4. Pengaruh besar terkait pemerintah dan masyarakat setempat.

Berikut 5 *pesantren* terbesar di jombang adalah :

1. Pondok Pesantren Tebuiyeng dengan pimpinan pengasuh K.H Solahudin Wachid
2. Pondok Pesantren Darul Ulum Rejoso Peterongan, Pimpinan pengasuh KH. Dimiyati Romly.
3. Pondok Pesantren Muhibbin Tambak beras dengan Pimpinan pengasuh KH Irfan Soleh (Gus Irfan)
4. Pondok pesantren Mamba'aul Ma'arif Denanyar dengan Pimpinan Pengasuh K.H. Mohammad Zain hadi

5. Pondok pesantren gading mangu perak jombang, pesantren ini dibawah naungan LDII dengan pimpinan pengasuh K.H. Ahmad Fathoni dan K.H. Sofyan Jauhari.

Dari ke 5 pesantren ini peneliti membuat sebagai parameter keberadaan pesantren di jombang terkait sosio cultural dalam pengembangan teknologi Informasi.

Berikut data Tampilan Website dari peneliti:

1. Pondok Pesantren Tebuiyeng dengan alamat: www.tebuiyeng.org pada menu Profile

The screenshot shows the website www.tebuiyeng.org with the URL tebuiyeng.org/ibadah-di-bulan-rajab/ in the browser address bar. The website has a red navigation bar with the following menu items: Home, Profil, Pendidikan, Pengabdian Masyarakat, Fasilitas, Pengumuman, ID293, and Kontak. The 'Profil' menu is expanded, showing a list of sub-menu items: Sambutan Pengasuh, Sejarah, Periode Pengasuh, Visi Pesantren Tebuiyeng, Makna Lambang, Manajemen, Statistik, Denah Pesantren Tebuiyeng, and Redaksi. The main content area displays an article titled 'Oleh : Zaharah Luthfiyah' about the month of Rajab. The article text includes: 'Bulan Rajab adalah termasuk bulan haram yang sangat berarti dalam Islam. Mendampingi Dzul Qo'da, Dzul Hijjah, dan Muharram, menjadi empat pilar bulan yang mulia. Bersama Ramadhan, Sya'ban dan Rabi'ul Awal atau Maulud, menjadi icon penting umat Islam untuk mendekatkan diri pada Sang Ilahi. Apa saja keutamaan Rajab, dan amalan-amalan yang sering dilakukan? Dalam shohihul muslim di sebutkan: عَنْ عَبْدِ اللَّهِ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَ خَالَ وَلَدِ عَطَاءٍ قَالَ أُرْسِلْتَنِي أَسْمَاءُ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَتْ بَلَّغْنِي أَنَّكَ تُحَرِّمُ أَسْيَاءَ ثَلَاثَةَ أَلْفٍ فِي النَّوْبِ وَمِنْزَلَةُ الْأَرْجَوَانِ وَصَوْمُ رَجَبٍ كُلُّهُ قَالَ لِي عَبْدُ اللَّهِ أَمَّا...'. The website also features a 'MAJALAH TEBUIYENG' section with a 'YUK! BERLANGGANAN' banner and a 'RECENT POSTS' section listing three recent posts with their titles, dates, and view counts.

[tebuireng.org](#)/ibadah-di-bulan-rajab/

Tebuireng.ORG
MEDIA TRANSFORMASI PESANTREN

- Home
- Profil
- Pendidikan
- Pengabdian Masyarakat**
- Fasilitas
- Pengumuman
- ID293
- Kontak

Home > Khazanah Islam > Ibadah

Ibadah di Bulan Rajab

Posted by: abror May 12, 2015



Bulan haram yang sangat berarti dalam Islam. Mendampingi Dzul Qo'da, Dzul Hijjah, dan Muharram, menjadi empat pilar bulan yang mulia. Bersama Ramadahan, Sya'ban dan Rabi'ul Awal atau Maulud, menjadi icon penting umat Islam untuk mendekatkan diri pada Sang Ilahi. Apa saja keutamaan Rajab, dan amalan-amalan yang sering dilakukan?

Dalam shohihul muslim di sebutkan:

عَنْ عَبْدِ اللَّهِ مَوْلَى أُسْمَاءَ بِنْتِ أَبِي تَكْرٍ وَكَانَ خَالَ وَلَدَ عَطَاءٍ قَالَ أُرْسِلْتُ إِلَى أُسْمَاءَ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَتْ بَلِّغْنِي أَنَّكَ تُحَرِّمُ أَشْيَاءَ ثَلَاثَةَ الْعَلَمِ فِي التَّوْبَةِ وَمِيزَةَ الْأَرْجَوَانِ وَسَوْفَ رَجِبٌ كُلُّهُ فَقَالَ لِيَ عَبْدُ اللَّهِ

[Related Posts](#)

- Oase Pengasingan Pejuang Islam di Bumi Minahasa (Bagian I)
- Keindahan Ramadhan di Negeri Para Nabi
- Menengok Tradisi Ramadhan di Maroko
- Mewarnai Ramadhan dengan al-Qur'an
- Tradisi Menyambut Ramadan di Berbagai Negara

MAJALAH TEBUIRENG

YUK! BERLANGGANAN

TEBUIRENG

KLIK DI SINI

RECENT POSTS

- July 12, 2015 / 156 Views
Oase Pengasingan Pejuang Islam di Bumi Minahasa (Bagian I)
- July 11, 2015 / 121 Views
LSPT Tebarakan Hikmah Ramadhan Bersama Dhuafa
- July 9, 2015 / 129 Views
KKN PAR MAHA 2015 di Wonosalam
- July 9, 2015 / 94 Views
RRPS Lantabur Tebuireng Santuni Dhuafa'

[tebuireng.org/pengabdian-masyarakat/](#)

[illegible]

Menu kategori pada web

← → ↻ 📑 tebuieng.org/id293/ ❤️ ⓘ 👤

Pesantren Tebuieng tries upgrading Teachers and human resources by delegating them to Cambridge Professional Development Course. Some teachers who have already joined training as follows:

- Tendika Sukmaningtyas S. Si focuses on Chemistry
- Abdul Ghofur S. Pd focused on Chemistry
- Suhandoko S. Pd focused on English as a Second Language (ESL)
- Hartoyo S. Pd focused on Mathematics
- Zuneti Kusipa focused on English of Secondary One
- Sholihudin S. Pd focused on English
- Ita Widyawati focused on English

ORGANISATION

Institution : Pesantren Tebuieng International Standard School (PTISS) ID 293

Principal : Ali Subchan,

Exam officer : Fitri Kusuma Ningsih S Pd

Teacher support : Zuneti Kusipa

For detail information about Cambridge Programme in Pesantren Tebuieng, contact person as follows:

Ali Subchan : 0815 1535 5573

Fitri Kusumaningsih : 0821 3680 1220

Zuneti Kusipa : 0857 4907 5105

(Zuneti)

Obituari Bersama KH. Ishaq Latif (7)
Posted on: 1 March 2015

CATEGORIES

- 📄 Berita
- 📄 Cerpen
- 📄 Humor Santri
- 📄 Khazanah Islam
- 📄 Khutbah Jum'at
- 📄 Opini
- 📄 Pengumuman
- 📄 Resensi
- 📄 Sastra
- 📄 Serambi Pengasuh
- 📄 Tanya Jawab Agama
- 📄 Tentang
- 📄 Wawancara

2. Pondok Pesantren Darul Ulum dengan alamat: <http://ponpesdarululum.id>

← → ✕ 📑 ponpesdarululum.id ❤️ ⓘ 👤



Menu: Beranda Pengumuman Seputar Pondok Unit Pendidikan Penerimaan Santri Video 🔍

Dropdown Menu: Profil Sarana Prasarana Asas dan Tujuan

ponpesdarululum.id/?page_id=67500

3. Pondok Pesantren Tambak Beras dengan alamat: www.tambakberas.or.id

The screenshot shows the homepage of Yayasan Pondok Pesantren Bahrul Ulum Tambakberas Jombang Jatim. The navigation bar includes Home, Madrasah, Ribath, and a search bar. The 'Profil' menu is highlighted, showing a dropdown with options: Bahrul, Masyayikh, and Tokoh. The main content area features a profile of KH. Abd. Wahab Chasbullah, including a portrait, a gold award icon, and a text description of his role and the award. To the right, there is a section for 'Al Haflatul Kubro' and a 'Update Flash' button. The footer contains a search engine link and social media icons.

Menu Khazanah

This screenshot shows the same website with the 'Khazanah' menu selected. The dropdown menu for 'Khazanah' is open, displaying options: Ekonomi, Pemikiran, Sastra Pesantren, and Sejarah. The main content area now displays a list of articles under the 'Khazanah' category, including 'Haul ke-43' and 'KH. Moh. Salim'. The layout and other elements of the website remain consistent with the previous screenshot.

4. Pondok Pesantren Denanyar dengan alamat: <http://denanyar.or.id>

Kategori

- Agenda 1 ABAD
 - Info Bedah Buku Biografi KH. Bisri Syamsuri
- Artikel
 - Menyambut Satu Abad PP. Mamba'ul Ma'arif
- Asrama-asrama
 - Daftar Asrama di PP. Mamba'ul Ma'arif
- Berita Pesantren
 - Akhir Pekan ini Peluncuran Seabad Pesantren Mamba'ul Ma'arif Denanyar
 - Gerhana Bulan
 - Gus Sholah: Mbah Bisri itu Wali
 - Jihad Saat Ini Menjaga Keutuhan NKRI
 - Metode Sorogan di Pesantren
 - Peringati Haul, Pesantren Denanyar Bedah Buku Mbah Bisri
 - Santri juga harus gaul
 - Satu Abad Pesantren Denanyar Diperingati di PBNU
 - Tangkal Wahabi, Mambaul Ma'arif Gelar Pembekalan Aswaja

100 Tahun Pesantren Denanyar
"Tegas Berfiqih, Lentur Berakhlak"

Sabtu 04-05 April 2015
PONPES. Mamba'ul Ma'arif Denanyar - Jombang
BAHTSUL MASAIL PWN JAWA TIMUR

Jum'at 10 April 2015
Lapangan Desa Denanyar
Pagelaran Wayang Kulit Oleh Ki Enthuis

Jum'at 17 April 2015
Masjid Jami' Denanyar, Jombang
Khotmil Qur'an Se-Indonesia

Kamis 16 April 2015
Lapangan Desa Denanyar
Sholawat Bersama Habib Syech Bin Abdul Qodir Assegaf
Santunan Anak Yatim

Ahad 19 April 2015
Pondok Pesantren Mamba'ul Ma'arif Denanyar, Jombang
PENGHAJIAN UMUM
KH. A. Mustofa Bisri (Rais Aam PBNU)
KH. Ali Masyhuri (Sidoarjo)

01 Rajab 1436

SEKERTARIAT : Kantor Yayasan Mamba'ul Ma'arif (Lantai 2) Jl. KH. Bisri Syamsuri No. 77, Denanyar - Jombang
Telp/Fax : (0321) 666232 | e-mail : pondokdenanyar@gmail.com
Website : www.denanyar.or.id

Gus Sholah: Mbah Bisri itu Wali
Jombang, Denanyar.or.id
Dalam Bedah Buku Biografi KH Bisri Syamsuri, mantan rais aam PBNU, pada Selasa malam (29/04) di Auditorium Mamba'ul Ma'arif Denanyar Jombang, Kiai Shalahuddin Wahid, pengasuh pesantren Tebuireng Jombang tanpa ragu

pendaftaran, forum sudah bisa dipakai
[Show More Testimonials](#)
[Add A Testimonial](#)

Jumlah Kunjungan

Today	51
Yesterday	122
This week	655
This month	1596
Total	16256

Visitor Info
IP: 10.10.1.13
Browser: Opera
Browser Version: 30.0.1635.125
Operating System: Windows

Who Is Online
9 Online
Minggu, 26 Juli 2015 09:41

Sponsor

5. Pondok pesantren gading mangu dengan alamat <http://ponpesgadingmangu.org>

PONDOK PESANTREN GADINGMANGU
PO. BOX 2 PERAK - JOMBANG - JAWA TIMUR

Home Profil Berita Galeri Sitemap Contact Live

Identitas
Sejarah
Visi dan Misi
Struktur Organisasi

Pengobatan Gratis Untuk Warga, kerjasama DPW LDII & INTI (Perhimpunan Tionghoa) Jawa Tmur, di Aula Masjid Luhur - Ponpes Gadingmangu

Berita Terbaru

ponpesgadingmangu.org/profil **Fitur Al-Quran Digital King Saud University**

Search [Search](#)

yang paling dinamis dan informative dalam komunikasi 2 arah yakni:

N O	Kriteria	Nama pesantren				
		TB I	D U	TA M	DE N	G M
1	Kompleksitas menu web	4	1	3	3	4
2	Wacana Keislaman	4	1	3	3	3
3	Tampilan dinamis	4	2	2	3	4
4	Komunikatif	4	1	3	2	3
5	Keterlibatan santri pada web	4	1	3	2	1
6	Keterlibatan Pengasuh dalam web	4	1	3	2	2
7	Wacana islam kapasitas Dunia	4	1	1	1	4
8	Tanggapan Regulasi Pemerintah	4	1	2	1	1
9	Partisipasi dalam program pemerintah	3	1	1	1	3
10	Informasi up todate	4	2	3	3	3
11	Etika penyajian informasi	4	4	4	4	4
13	Kolom pelayanan	4	1	2	2	3
14	Terintegrasi radio online	4	1	4	1	2
15	Halaman terkait provokasi	1	1	1	1	1
18	Pengaruh pasca menggunakan website dan media social terhadap pesantren	4	1	3	3	4

Keterangan :

- TBI : Pesantren Tebuireng
- DU : Pesantren Darul Ulum
- TAM : Pesantren Tambak Beras
- DEN : Pesantren Denanyar.
- GM : GadingMangu

Adapun range penilaian website sebagai berikut:

1. Kurang.: menu pada tampilan website kurang informative atau kurang layak konsumsi public karena tidak lengkap.
2. Cukup : tampilan cukup pada informasi standart pada lembaga
3. Bagus : tampilan website bagus dalam menyajikan informasi dan terdapat komunikasi 2 arah antara pengunjung dan pengelola web atau admin. Dan terdapat diskusi online
4. Sangat bagus: seperti pada item 4 dan terdapat kelebihan pada komersialisasi web atau pemasangan iklan.

Dari data diatas dapat dilihat bahwa :

1. Pesantren tebuireng menempati point yang tertinggi dari penilai etika dalam penyajian informasi.
2. Pesantren yang berada di jombang dalam penggunaan media social dan website hanya sebatas informasi satu arah atau terkait informasi lembaga misalkan: profile, sarana dan prasarana, penerimaan santri baru, kurang ada komunikasi dua arah antara pengunjung dan pengelola website.
3. Dikarenakan pesantren yang berada di jombang masih sebatas informasi lembaga dalam penyajian informasi di web, maka masih tergolong beretika dalam undang-undang ITE.
4. Hanya pesantren tebuireng yang menampilkan wacana Keislaman terkait budaya, social, keindonesiaan dan Dunia.
5. Melihat dari jumlah pesantren yang terdapat di kementerian agama, bahwa pesantren jombang cukup

dalam penggunaan media social, akan tetapi kurang dalam optimalisasi penggunaan website dengan penggunaan domain sendiri, karena disebabkan sumber daya manusia yang kurang memadai.

KESIMPULAN

Adapun kesimpulan dari penelitian ini adalah :

1. Pesantren Tebuireng adalah pesantren dalam penyajian informasi di website sesuai dengan standarisasi website Internasional.
2. Terdapat 5 pesantren terbesar di jombang yang mengoptimalkan teknologi website dengan domain sendiri, yakni: Tebuireng, Darul ulum, Tambak Beras, Denanyar dan Gadingmangu perak.
3. Dari kacamata undang-undang ITE bahwa pesantren jombang masih dalam kategori aman tanpa melanggar undang-undang ITE.
- 4.

SARAN

Adapun saran dari peneliti adalah:

1. penelitian ini tidak berhenti sampai disini, akan tetapi dilanjutkan yang lebih luas tidak hanya pesantren di jombang akan tetapi lembaga masyarakat yang berbau islam harus diteliti karena untuk mengetahui kultur islam dari segi informasi yang dikelola pesantren dan bukan pesantren.
2. Penelitian ini dilanjutkan pada zona Indonesia dengan obyek penelitian website pesantren dan lembaga yang berbau islam.

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