Modernity Symbols of Communication Actions of Pesantren Community: Electronic Transcript Analysis

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Abstract

This research aims to determine the shape of the Modernity symbols of pesantren (Islamic boarding school) community in Indonesia to communicate and interact orally and in writing according to the development of era. This research is a descriptive qualitative with communication ethnography approach. The research methods are observation, interview, and documentation. The data analysis is carried out through data reduction, presentation, and verification. There are changes in terms of communication. Those changes always keep up with the times. The forms of verbal communication are for example speeches and discussions, whether in the form of direct speech act or in social media such as YouTube streaming videos, Twitter, and Instagram. The forms of writing are in scientific papers, magazines, and short messages in slang language through Facebook, WhatsApp, and other social media applications. The language used is multilingual including regional, Indonesian, Arabic, English, and other popular languages. This research was conducted in several Pesantren (Islamic boarding schools) in Malang, Probolinggo, and Pasuruan, East Java, Indonesia, for example Pesantren Raudlatul Ulum 1, Raudlatul Ulum 2, Annur and Nurul Jadid. The data were obtained from a number of santri (students) at the Alqolam Islamic Institute, social media content based on the Nahdlatul Ulama pesantren organization "NU online", kiai (clerics) and ustadz (teachers) such as Gus Mus, Gus Baha, Gus Muwafik, Gus Miftah and others. Implementation of the forms of social communication goals aimed verbally and in writing is in accordance with the times, and easily understood by outside communities through the process of listening and reading.

Keywords: Modernity, Communication, Pesantren, Electronic Transcript Analysis.

I. Introduction

Transcultural communication (*intercultural communication*) in the world of pesantren (Islamic boarding school) has actually been carried out for a long time. This phenomenon can be observed from the santri (students) the communication of whom is in contact with people from variety of languages, ethnicities, religions and cultures in Indonesia. Islamic communication is the one that seeks to build relationships with oneself, with the Creator, and with the others to bring peace, friendliness, and safety to oneself and the environment by submitting to the orders of Allah and His messengers [1]. The relation between Islamic boarding school and communication is as an effort to achieve the basic objectives of Islamic communication [2].

The communication pattern applied in Islam is the communication that has been portrayed in pesantren, the communication the characteristic of which is tasks or commands from Kiai (Islamic clerics/religious leaders) and ustadz (teachers), that have certain limits both formally and informally. The messages conveyed are more to messages that are instructive in nature, namely the order [3]. According to the writer's view, it is traditional or non-modern. Departing from this traditional communication, researches [4]–[7] concluded that communication and innovation refer to the existence

of idea, evaluation, and criticism in every communication action. It is also emphasized that the pattern of utterances or communication is the way to put the communication and utterance patterns whether formally or informally. Meanwhile, on the basis of the observation by the author, this is a modernity of communication patterns that also occur in pesantren community.

Modernity also occurs in speech acts. Modernity is the jargon used in the humanities and social sciences to refer to a period of history (*the modern era*) and a mixture of certain socio-cultural norms, behaviors and practices that emerged in post-medieval Europe and developed throughout the world ever since. Although it also includes various historical processes and interrelated cultural phenomena, modernity may also refer to subjective or existential experiences to the atmosphere as well as their impacts on human culture, institutions, and politics [5]

Our ability to communicate has a universal core, basic structure or fundamental rules that is mastered by the entire subjects in learning to speak a language [8]. Communicative competence is not only the ability to produce grammatical sentences, but also tells ourselves to the world and/or subjects about our intentions, feelings, and desires in the form of rationality, social reproduction, and overcoming the context of language and discourse applied in the intellectual environment [9].

A prospect of the times, modernity is a cultural transition that goes with the passage of time [10]. Cultural transition is marked by the existence of patterns of action or behavior, understanding patterns, and communication patterns. Modernity is inseparable from other terms that are allied to it [11]. First, modern in Indonesian means new, current, trend, advanced and good. Modern can also be translated as attitudes, ways of thinking, and ways of acting in accordance with the demands of the times. Second, modern is root of the term modernity which refers to being modern. Third, modernization is the process of shifting attitudes and mentality as

citizens to live in accordance to the demands of the present.

Modernity is a conscious effort of modern humans to make changes. Modernity is the *nature/*human *nature* to make improvements in life. Modernity is taken as a natural and logical continuation in the history and development of human life. Modernity is a cultural and behavioral transition in a form that leads to *Industrialization, Urbanization, Technology, Bureaucratization, Rationalization, Instrumentalization, Secularization, Egalitarianism, and Materialism* [12], [13]. Modern attitude is a form of behavior or action that adapts to current and future circumstances.

There are big issues that are brought up from modernity. The *first* is *Capitalism-Materialism*, the *second* is *desacralization-secularism* and the *third* is *Rationalism-Technicalism*. Classical sociology thinkers regarded modernity as optimism and unlimited opportunities for humans. Although Weber's rationality [14], *Marxist socialism*, and *Durkheim's positivism* see capitalism in different ways and attitudes, all three together base their theoretical building blocks on the basic assumptions of modernity. New criticisms to modernity emerged in contemporary sociology through thinkers of the 20th century, such as *Adorno* and *Horkheimer*, continued by later thinkers, such as *Derrida*, *Foucault*, *Gidden*, *Habermas* and Rotry [11].

There are two things about the relationship between language and modernity. The *first* is the philosophy of language where in fact we are not discussing about the "language thing", but more on something that is "beyond" language. It becomes the characteristic of philosophical thinking model. Philosophy does not merely discuss the "look" of something, but more than that, it discusses about something behind the look. That is why philosophy entices people to think in terms of meaning. The *second* is that language is essentially a symbol that humans use to the empirical realities [15].

The basic theory of social class has become a controversial subject, and in reality, it is not always easy to work consistently with this idea, especially as a cultural product of Transcultural Communications of Pesantren (Islamic Boarding School) [16]. Language, culture and social are the main forms of identity that emerge from the way people join in a hierarchical arrangement in social groups or classes. Class is a collection of people with almost the same social or economic characteristics and learning groups [17]. Group symbols that reflect the identity of the user community become the bond as a unity, which distinguishes it from other community groups or pesantren with their Arabic communication symbols.

Modern pesantren, students are taught to socialize by forming their own community in the boarding school through organizations [18], [19]. It should be realized that communication is not only limited to socializing activities since even the teaching and learning process also requires communication. Language contact that occurs in the process of interaction or communication is the character of language users in bilingual or multilingual societies [20], [21]. The phenomenon of language contact becomes a language flexibility condition in the communication process which is influenced by nonlinguistic factors or social contexts with communicative or effectiveness objectives [22] .

Research Focus. Based on the context of the research above, this research is focused on the modernity symbol of communicative actions with dialectical discourse occurring in the utterances of pesantren (Islamic Boarding School) community in their culture, thinking processes, and social tools in their life and togetherness, i.e. what the shapes of modernity symbols are, how the communication strategies in shaping the modernity symbols are, and what the functions of modernity symbol utterances are.

Modernity Theory. Lifestyle indeed begins with modernity [23]. The flow of modernity that goes

rapidly will make modern society follow its development. In regards to the economy, modernity also has an influence on villagers who make the city their destination for making money [24]. Not seldom are the villagers who have settled in the city for a long time carried by the flow of modernity and then make their lifestyle resemble the lifestyle of the original urbanites.

Modern collective life is like a giant panzer (tank) that is running to a certain extent that can be driven, but it also has a massive risk of getting out of control so as to cause itself to be destroyed. This panzer force will destroy those who oppose it and although sometimes it takes a regular path, at times it can also take a previously unimaginable turn. The journey is not at all unpleasant and changes according to the expectation. However, as long as these modernity institutions continue to function, we will never be able to fully control both the direction and the speed of the journey. In addition, we will never feel safe at all because the area being explored is full of danger. Yet, it can be said that in its development, modernity also has a great influence on society.

Modernity is a distorted modernity. The meaning is that there is a normative concept of modernity which is then factually distorted by certain historical tendencies. Based on what is meant by capitalism, then our modernity is "capitalist modernity". Habermas maintains the normative content of modernity, which is the rationalization of culture, society, and personality with a communicative ratio. If rationalization goes according to its normative content, modernization will guarantee the integration of culture, society and socialization. Capitalism creates modernity that is characterized by pathology because of the occurrence of erosion, alienation and psychopathology.

Lyotard's book (1984), *The Postmodern Condition: A Report on Knowledge*, on one hand discusses the status of science and technology, technocracy and information control . On the other hand, the argument in Lyotard's book is in contrast with Jûrgen Habermas who defends the traditions of "totalization" and dialectics. Habermas argues that

the totality of life has been fragmented and says that political, ethical and cognitive discourse should be more united. In brief, he wants to defend modernity against neoconservative postmodernists.

Lyotard in his desire to destroy the beliefs that still underlie Habermas' research, i.e. humanity as a universal subject that seeks joint emancipation and wants to undermine the legitimacy of every statement that is considered to support emancipation [25]. In the 1980s, the philosophical trend launched the theme "postmodernism". According to George Ritzer, "Modernity reduces the risk of certain regions and ways of life as a whole, but at the same time introduces new risk parameters that are greater, or completely unknown in the previous eras.

The typical characteristic of critical philosophy is that it always relates closely to the criticism of the actual social relationships. Thinking critically reflect the society and oneself in the context of the dialectic of oppression and emancipation structures. This philosophy does not isolate itself in the pure ivory tower theory. Thinking critically find oneself held accountable to the actual social conditions.

The school of critical thinking began to evolve around the 1920s [26]. The figures among others are *Georg Lukacs, Karl Korsch, Ernst Bloch, Antonio Gramsci* and the others. One of the schools in critical thinking is the Critical Theory of Society. This Critical Theory was developed since the 1930s by figures who initially worked at the Institute für Sozialforschung at the University of Frankfurt. They were *Marx Horkheimer, Theodor W. Adorno* and *Herbert Marcuse* as well as the other members. The group is then known by the term "Frankfurt school". In his book entitled "*The Theory of Communicative Action*", Habermas (1984)[27] in mentions four kinds of claims. If there is an agreement about the world of nature and objective, it means achieving "the claim of *truth*". If there is an agreement on the implementation of the norms in the social world, it means achieving "the claim of *rightness*". If there is an agreement on the harmony between the inner

world and the expression of a person, it means achieving "the claim of authenticity or *sincerity*". Finally, if there is an agreement on the claims above as a whole, it means achieving "the claim of *comprehensibility*". Any effective communication must attain these four claims, and those who are able to do so are considered to possess communicative competence*.*

There are four rationalization stages. *First*, rationalization opens the possibility of applying the methodology of empirical sciences. *Second*, rationalization includes a selection of application techniques through social system technology and industry. *Third,* rationalization plays the role as the efforts to win control over certain processes with scientific predictions, and *fourth,* rationalization includes the interpretation of decision making on the basis of efficiency, effectiveness, productivity and continuity values.

Communicative and Enlightenment Ratio.

"Communicative ratio" is understood as "communication praxis or communicative action". The normative content of modernity is what is referred to as the world-life rationalization on the basis of a communicative ratio. The world life consists of culture, society, and personality. This world-life rationalization is allowed to occur through communicative actions.

The theory of communicative action marks a shift of emphasis from universal pragmatic aspects in which the ideal speaking situation serves as a normative horizon towards discursive activity or argumentation itself. The rationality criteria for social action are placed and clarified in the speaking action itself. In Habermas's point of view, we are not the stars who write, but the animals that talk, interact, and potentially are autonomous and democratic beings.

A purposeful and communicative action. The concept of communicative action presupposes language as a medium to achieve understanding, in which the participants, when dealing with the world, reciprocally submit claims of validity that might be

accepted or opposed. With this model of action, we assume that participants in the interaction can now mobilize the rationality potentials which according to his analysis have three forms of relation between the actor and the world that are carried out expressively with the aim of achieving cooperative understanding.

If we implement the perfection of the symbolic expression used to one side, then in this case, an actor the orientation of whom is directed towards an understanding must at least state his three claims of validity with his utterances, that among others are: 1). That the statement that he states is true or that the existential presuppositions of the proportional content are actually sufficient. 2). That the speech act is correct according to the existing normative context or that the normative context to be fulfilled is already legitimized by itself. 3). That the manifested intention of the speaker is the same as the expression used.

II. Methods

The objects of this study were in several pesantren (Islamic boarding schools) in Indonesia, especially in the area of East Java that were able to be reached by the researchers directly, and some pesantren data the information of which was obtained through social media. The object of this research was the speech community, communication activities, communication components, communication competencies, and speech acts in the life of pesantren community.

The method of this study was communication ethnography that is discussing language, communication, and culture in one context and on one particular group of people with one discussion at a time [28]–[30]. In this study, the emphasis was more on the use of language, communication, and culture. These research data were in the form of "written" verbal units and data through social media that had been transcribed from "oral" utterances in the pesantren community life regarding the way to symbolize modernity, modern language style,

utterance function and their relationship with communication actions with modern characteristics.

This research was committed in stages in accordance with the qualitative research principles with the communicational and phenomenological ethnography model that include the linguistic aspect, cultural aspect, social interaction aspect, communication pattern, and speech act [31].

The data collection models consisted of introspection, participant observation (researchers as the key instrument), and in-depth interviews with the members (representatives). The types of data to define covered the background information, which included the history of the utterance community (pesantren and members of the pesantren community Utterance Discussion). The artistic data or literary sources (either written or oral) were the beliefs in the use of language for example the items that fall within the modernity criteria to discuss and the data on functional linguistic codes that include pragmatic, semiotic units, and the others. The data were described broadly, analyzed in-depth according to facts and theories, and interpreted according to the classification of data contained in the instrument.

III. Result and Discuss

There are shifts in language patterns, behavior patterns, and also in communication actions, the same as the ones occur in the pesantren community speech. *Pesantren community* plays the role as a venue for thinking processes, speech acts, and expression according to the development of 'postmodern' era, and through comprehensive cooperative actions. The role of communication is expected to lead to beneficial changes in variety of fields of life such as demographics, stratification systems, education, family systems, values, and attitudes and personalities that are highly essential for the process of modernity in Indonesia, especially in a sustainable life of pesantren community.

In addition to communication system, there are ample developments and changes in terms of

manners, knowledge, and fashion. Santri (students) are confronted with the reality that increasingly makes them able to think more critically. Santri tend to be more active in social media, and in terms of knowledge because they do not want to be fixated by just being in the boarding school. Therefore, there is no doubt that students often steal some time when they want to express themselves.

Pesantren community is recognized as those who have a nationalist spirit and is more *tawaduk* (humble). This may occur because there are no media that support expression broadly, for today, however, information and knowledge can be accessed quickly by students in supporting the pesantren media to accommodate the work and thinking of santri in cyberspace.

Table 1. Modernity Data/Symbols of Oral Communication Actions

Name/object	Form of communication	Communication strategy	Communication function Truth, accuracy, honesty
Utterances from the kiai (clerics), ustadz (teachers), and santri (students)	Direct speech acts	Code switching, code mixing, multilingual/ two-way, three-way communication, greetings, signs, etc.	Familiarity
Regular preaching of kiai with santri, and the society	Direct communication actions, modern language use	Speech/ one-way communication, scientific language strategy	Social world information
Da'wah through social media by young kiai ....? and ustadz ... (the data is in the form of internet/google links, FB, etc.) 1. https://www.nu.or.id/ 2. https://www.youtube.com/results?search_query=gus+miftah 3. https://www.youtube.com/results?search_query=gus+baha 4. https://www.youtube.com/watch?v=NE2Cyo7KHVM 5. https://www.instagram.com/dakwahislamid/?hl=en	Da'wah through social media. Inviting, hailing, or summoning	The content should be beneficial and show the peaceful Islam, packaged interestingly and responsively while adapting to current trends.	It reaches wider range of worshipers and can be enjoyed anytime and anywhere.
The santri/ bahtsul masail forum discussion system https://www.youtube.com/watch?v=cdSnV1DMm30 https://www.youtube.com/watch?v=NE2Cyo7KHVM&t=77s	multidirectional direct communication actions	Having arguments, examining intellectual property through the ideas presented by study/ reference using contemporary/ west/ middle-east scientific theories, etc., references from mass	Testing the truth, accuracy, and honesty of the argument that becomes the basis of making decisions, etc.

Name/object	Form of communication	Communication strategy	Communication function Truth, accuracy, honesty
		media, social media, etc.	
https://www.youtube.com/channel/UCIJusrrrfcA4RPFSxDJxksQ	Informative, modern and entertaining	Informative to the pesantren and social world	Santri youtuber....

Based table 1 knowing the times, environment, education, and individual may influence the students' psychological condition. Modern santri are more active in cyberspace because they assume that social media is their primary need because they think that if we are separated from social media, then something is lacking and it feels too late in terms of information in everyday life.

From the survey, it could be identified that students are more active because of the encouragement of individuals to satisfy their curiosity about something they do not know and are not taught in schools. The effect that occurs when students are able to use it well is that they are able to be more open minded in responding to every problem or friction in their social environment and within the individual itself and sharpening the acuteness of students' cognition in a critical attitude while still referring to the existing hadith and laws; hence, they can create an idea that is still in harmony with the direction of the ulama's thinking without diminishing the thoughts/opinions from themselves.

Da'wah (Preaching) Communication Strategies on Social Media

The emergence of online media has become one of the trends in spreading Islam to a wide audience.

This da'wah strategy becomes another option for some preachers like K.H. Ahmad Bahauddin Nursalim (Gus Baha), K.H. Mustofa Bisri (Gus Mus), Gus Muwafiq, Gus Miftah, and the others. The delivery of their da'wah on YouTube makes them become more increasingly known to the public after their da'wah videos are famous on the internet. This strategy is carried out by building the power of communicators and the strength of attraction and characteristics, which are two things that cannot be separated in the communication process. The da'wah communication carried out always contains that are mild and humorous messages. The goal is to be able to attract audiences to the content of the messages delivered. Strategies in da'wah are adapted using Manhaj wasatiyyah, which refers to balanced da'wah that is neither too easternized nor too westernized. In other words, it stands in between the both of them. Furthermore, it is not tasyaddud, which means easily forbidding, blaming and accusing one as a heathen. Finally, it is not tasayyur, which refers to justifying anything without a clear argument and proposition.

Along with the times, now da'wah is no longer limited only to discussion or certain forums. Da'wah, however, is also carried out in a more modern way by utilizing technology through social media such as YouTube, Instagram, and Facebook.

Table 2. Modernity Data/ Symbols Of Writing Communication Actions

Nama/ objek	Form of communication	Communication strategy	Communication function
Wall magazine	Informative	One way	Announcement
Scientific articles	Informative, argumentative	One way	Expressive communication...
Writing / literature, etc.	Informative, descriptive, fictive, intuitive	One way	Social communication
WhatsApp Group of the board of pesantren and guardians of students **Examples of the slang and up-to-date santri words** If you know that longing is hard, then why do you leave the prayer? And if you know that love is a blessing, then why are you perfidious? lying people are greatly hated. So, why do you lie with your own feelings? Come on, *khitbah* (proposing a woman for a marriage) her and tell her that you like her. Prove that you are a loyal man and legalize your relationship. I'm not a lollipop that you can throw out as you like once you've finished. If you love me, please contact my father and I'll be waiting for you to marry me. I hope a man like you have enough courage to propose me for a marriage! *Being a santri does not mean being tacky and not up-to-date. Let's become santri and santriwati who are sociable and syar'i while maintaining the sunnah.* It's true that living in pesantren means that you cannot watch tv every day or YouTube every time there is an internet quota. But we still enjoy the days of being students in the dorm with our outrageously crazy friends. Hopefully your father and my father can be in-laws. Let's pray for each other on	Informatif interaktif Terstruktur dan terencana	Satu arah dan dua arah	Whatsapp sekarang tidak hanya digunakan untuk komunikasi saja tapi dapat juga di jadikan saran penyebaran pesan dakwah. Whatsapp adalah salah satu aplikasi yang berhasil dijadikan salah satu teknologi modern yang digunakan untuk berdakwah.

Nama/ objek	Form of communication	Communication strategy	Communication function
one third of the night in the hope that we'll be united in the *ijab qobul*. Amen			
Facebook, Telegram, Instagram, Twitter, etc. https://www.instagram.com/kartun.dakwah/ https://www.instagram.com/dakwah.vidgram/?hl=en https://www.instagram.com/dakwah.vidgram/?hl=en https://lutfibtw.blogspot.com/search/label/Motivasi%20islam https://www.kompasiana.com/duakutub/5558bbddb67e61036866c09e/santri-ngeblog-siapa-takut			

Source: https://www.nu.or.id/post/read/60180/pesantren-dan-pengembangan-masyarakat

Communication using teenager language

Table 2 knowing slang language is created because of modification with other languages, phrase modification, and spelling modification in which the letters of a word are replaced or reversed. These modifications make slang language unique because it has different characteristics from Indonesian in general; thus, it is preferable for teens to communicate with one another. The use of slang language in communication makes teens creative because they can express themselves freely. Slang language is generally utilized as a means of communication among teenager groups. The reason is that teenagers have their own language in expressing themselves. A means of communication is required by teenagers to convey things that are considered secret to other age groups or so that other parties cannot know what they are talking about.

The number of terms that appears in teenagers makes communication more enjoyable since they do not

need to feel awkward or ashamed to communicate with one another. The slang language, however, is inflexible because those terms cannot be used to communicate with all people, for example using slang when communicating with parents is an impolite act because in this case, the use of slang is inappropriate (out of the context).

Even though there are many unique terms that are generally used by teenagers to communicate, learning good and correct Indonesian is also very necessary to be able to communicate according to the rules for slang can only be used in certain contexts.

In conclusion, essentially, slang language has several boundaries to be employed in communication. Although it seems to be free, but when one uses it in an inappropriate context, it will result in a wrong interpretation of the information conveyed. Thus, the use of slang must be careful and pay attention to the context in table 3.

Table 3. Slang Language Identification

Name/ object	Communication form/ sentence data	Communication strategy	Communication function
Slang language ala Pesantren teenagers	Goma/Gomeng alias Ghoiru Mafhum, initially in the form of an acronym, i.e. GOMA. Since an uncertain year, the term GOMA has been converted into GOMENG. This word means: "I don't understand". Recently, the meaning is so immense that it can also mean strange, vague, ludicrous, absurd and the like. The spoiler examples of usage are: "Eh, what are you talking about? It's so gomeng!" (vague) "You're so Gomeng!" (absurd) Laa Yajlis, aka unclear. The use is almost similar to gomeng. Laa yajlis is, however, more polite and more specific in meaning. It's often used for its true connotation (really absurd). You could say that this word is Indonesian phrase that is translated into Arabic. The spoiler example of usage is: "Eh, how do you read it? It's laa yajlis, bro! (unclear) GL (Ge El) It comes from Ghoiru Ladzidz. Over time, it shifted into Ghoiru Ladzit, and in the latest development, it became ghoiru ladid aka awkward/uncomfortable. Spoiler for usage examples: "Err, can you please tell him. I feel GL with him. Yesterday, I borrowed his sandals but I haven't given back to him". (awkward/uncomfortable)	Every time someone expresses a sentence in an utterance or communication, he always uses the term the origin of which is from Arabic.	Strengthening the relationship, looking for forms of identity, and expressing oneself
Santri Blogger....	It is expected that by mastering information and communication technology, Indonesian students, their knowledge, piety, and high passion, will color the world's digital society while also increasing the dignity of the Indonesian people themselves in various dimensions in the international world.	However, through this paper, the author is only trying to flashback, recall or even share a little about "Blogging Santri? Who's Afraid!" because currently, it is undeniable that	This paper only aims to entice the Santri in Islamic Boarding Schools throughout Indonesia, to do da'wah together through blogs. We act together with writing, reading

Name/ object	Communication form/ sentence data	Communication strategy	Communication function
		there are still people who think that students are old-fashioned, do not accept changes, do not embrace the arrival of technology, not cool, and so on. Yet with this writing, the author asks to prove that students are also up to date to technology.	material, high-quality content, etc.

IV. Conclussion

The adaptation of santri in the millennial era brings peace. This 'millennial santri' term might make some people confused. The consequences of this choice are not light because the lives of the students are at stake. However, the parents were never sorry because the result, which is the independence that had to be defended with life, can still be enjoyed by the next generation until today. In addition, the next generation has now entered the millennial era which is the era when information technology is developing so fast and when everything can be carried out via smartphones, tablets or computers.

On the other hand, students are also a part of the next generations who live in the millennial era. Whether they like it or not, they have to start adapting to the times. Pesantren (Islamic boarding schools) also begin to be modern. They start using computers and teaching English and other subjects besides religion.

If ulama (clerics) and santri (students) do not adapt to the development of the times, they will certainly incur losses. Likewise with activities in cyberspace, kiai and santri must also actively fill the empty spaces. What is the purpose? It is carried out so that young generations who attempt to obtain information or understanding about religion in cyberspace can get the correct knowledge. All of those things can only be done if the students, clerics and the whole community can adapt in this millennial era. The adaptation in question is definitely an adaptation that has a positive influence on Indonesia.

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