THE DYNAMICS OF DIGITAL NATIVE COMMUNICATION BEHAVIOUR IN PESANTREN COMMUNITIES IN EAST LOMBOK

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Abstract

The presence of digitalization in addition to supporting learning also has negative consequences when used disproportionately. The COVID-19 phenomenon requires students to use digitalization as an online learning medium. Many cases are due to digitalization such as pornography, bullying, and destructive behavior. This research uses a qualitative type with an anthropological approach through interview, observation, and documentation techniques. The result of the research is that the behavioral dynamics that occur in Santri as digital natives are micro dynamics with the majority guided by the values and norms in pesantren, although some of them experience behavioral and communication dynamics due to the use of media including YouTube and online games such as the use of slang language that is not in accordance with the pesantren habitus. The implication is in the analysis of digital natives in pesantren within the scope of communication behavior dynamics that are not found in other studies.

Keywords: *Digital Native, Dynamics, Communication Behaviour, Pesantren.*

Abstrak

Kehadiran digitalisasi di samping mendukung pembelajaran juga berakibat tidak baik bila digunakan secara tidak proporsional. Fenomena Covid-19 mengharuskan santri menggunakan digitalisasi sebagai media belajar online. Banyak kasus akibat digitalisasi seperti pornografi,bullying, maupun perilaku distruktif. Penelitian ini menggunakan jenis kualitatif dengan pendekatan antropologi melalui teknik wawancara, observasi dan dokumentasi. Hasil penelitian adalah dinamika perilaku yang terjadi pada santri sebagai digital native adalah dinamika mikro dengan mayoritas berpedoman pada nilai dan norma di pesantren walaupun beberapa dari mereka mengalami dinamika perilaku dan komunikasi akibat penggunaan media termasuk youtube dan game online seperti penggunaan bahasa slang yang tidak sesuai dengan habitus pesantren. Implikasinya pada analisis digital native di pesantren dalam lingkup dinamika perilaku komunikasi yang tidak terdapat pada penelitian lainnya.

Kata kunci: *Masyarakat Digital, Dinamika, Perilaku Komunikasi, Pesantren.*

A. Introduction

Freedom of opinion and expression is increasingly echoed by the public through digital media. Nevertheless, Indonesia has a statutory law, namely Law Number 19 of 2016 on amendments to Law Number 11 of 2008 concerning Information and Electronic Transactions, such as the ITE Law and all matters relating to protection in digital communications. The government through the Indonesian Ministry of Communication and Information initiated the Indonesia Makin Cakap Digital program as a government effort in digital literacy to equip people with digital skills.

The current trend of the COVID-19 pandemic is starting to decline, and all human activities can hardly be separated from digital media. The positive impact that is felt today is a necessity in online learning, giving birth to YouTubers, streamers to opinion leaders. However, the problem is the change in people's behavior due to digitalization in the form of a shift in religious and social values in it, such as an attitude of indifference to the surroundings and more concern with cellphones (phubbing), the spread of slander and false information (hoax), excessive online games (negligent). worship and study, as well as cyberbullying. The influence of globalization and the development of media capitalization in Indonesia also affects the consumptive lifestyle of the community. At a certain level can form a culture of consumerism, namely excessive use.

The decline in the COVID-19 trend is inseparable from the various efforts of the government and the community, including vaccination programs and paying attention to health protocols. The seriousness of the government and society in fighting the coronavirus has produced positive results, namely starting to apply face-to-face schools or lectures with a system of 50% or a maximum of 25 people from the number present in the room and various other provisions. This is based on the Joint Decree of the Minister of Education and Culture, the Minister of Religion, the Minister of Health, and the Minister of Home Affairs of the Republic of Indonesia Number 03/KB/2021, Number 384 of 2021, Number HK.01.08/MENKES/4242/2021, and Number 440-717 2021 on Guidelines for the Implementation of Learning in the 2019 Coronavirus Disease Pandemic.[1] Digitalization enters all lines of human life. Including the pesantren (Islamic

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[1] Herlina, Neni, 'Penyelenggaraan Pembelajaran Tatap Muka Tahun Akademik 2021/2022', (02 December 2023), https://dikti.kemdikbud.go.id/pengumuman/penyelenggaraan-pembelajaran-tatap-muka-tahun-akademik-2021-2022/

boarding school) community with a high mode of religious life. The pesantren community is so dynamic ranging from salaf (traditional) pesantren to modern pesantren. In West Nusa Tenggara, especially in East Lombok, the pesantren community is the focus of this research. Both at the Pesantren of Nahdlatul Wathan Diniyah Islamiah (NWDI) and Nahdlatul Wathan (NW).

Pesantren is a strong educational institution with its Islamic foundations as the hallmark of Islamic education in Indonesia based on grassroots communities. Strengthening religious values becomes an orientation in shaping the mental and personal of the pesantren community. Adab and obedience are taught is very essential in the education system. It is so ironic to see that the pesantren community departs from the Islamic values that are built within the body of the pesantren. So good governance is needed to maintain the good traditions of Pesantrens and oversee the negative impacts of exposure to digital media, especially after the COVID-19 pandemic.

Looking at the digitalization aspect and the COVID-19 phenomenon above, several important things are the focus of the discussion, namely the existence of digital natives as a generation that was born, grew, and developed in the digital era that needs more and in-depth study. This anxiety stems from research by Marc Prensky[2] related to digital natives & digital immigrants, namely a discussion that compares digital society as Generation Z with transitional society (*immigrant*). The urgency of this discussion is included as a guide and reinforcement in today's digital literacy.

The forms of behavior of Santri in the past and Santri today look different because the behavior of Santri is now prone to change because it is influenced by environmental conditions that do not support and bring bad influence.[3] However, not all cultural hegemony can make things worse, but if hegemony is used as a stimulus which is then equipped with pesantren values, there will be changes in behavior towards the better.[4]

Many cases can be used as evaluation material due to the impact of digitalization, even those that attack digital natives in pesantren. The potential of digitalization has

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[2] Marc Prensky, 'Digital Natives, Digital Immigrants Part 1', *On the Horizon* 9 No.5, (2001).

[3] M. Muzakki & Happy Santoso, Perubahan Perilaku Santri (Studi Kasus Alumni Pondok Pesantren Salafiyah di Desa Langkap Kecamatan Besuki Kabupaten Situbondo). *Istawa*, 02 No. 01, (2016).

[4] Akmal Mundiri & Ira Nawiro, Ortodoksi Dan Heterodoksi Nilai-Nilai Di Pesantren: Studi Kasus Pada Perubahan Perilaku Santri Di Era Teknologi Digital, *Jurnal Tatsqif* 17 No. 1, (2019), 6.

negative effects such as pornography, the uncontrolled spread of viruses, spyware & SPAM, the presence of provocative sites, divide and conquer, and slander (black campaign), and others. The negative thing that educators, teachers, especially from the pesantren are worried about is access to pornography via the internet. Through the internet, users including students may be able to access pornographic sites and get pornographic images or video files. This is an irony because the Pesantren education system forbids it. Besides that, which is no less interesting than the problem of pornography, namely violence in cyberspace or what is known as cyberbullying.[5]

Several studies have explored the causes of negative behaviors such as bullying, and although the results are not entirely consistent, some significant variables have been identified (Olweus, 1978, Laeheem, Yellow, Mcneil, 2009). The causes are categorized as individual factors, family factors, socio-cultural factors, group influence factors, and school factors.[6]

The consequences of online learning during a pandemic require students to use digital media in learning with the consequence of opening various sites and sources as references and entertainment including YouTube, google, TikTok and the like. Meanwhile, these various platforms, if not based on parental control, can form certain attitudes toward children, including the possibility of opening sites or applications that contain a lot of pornographic or violent content. In communication discussions, the media here is "the second god". This means that human behavior can be shaped by exposure to media content, such as lifestyle in Korean films.

In addition, the excessive use of digitalization (*consumerism*) is one of the reasons that greatly influences changes in the behavior of the diverse digital society. During the COVID-19 pandemic, all schools were closed and students were sent home, including the pesantren in East Lombok for about two semesters (one year). Of course, many changes have been experienced during the two semesters of studying from home, seriousness in studying, or even laziness to study online, preferring Instagram or Tik-Tok, constraints

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[5] Ahmad Budi Setiawan, Penanggulangan Dampak Negatif Akses Internet Di Pondok Pesantren Melalui Program Internet Sehat, *Jurnal Penelitian Komunikasi,* 15 No. 1, (2012), 94.

[6] Sigit Nugroho, Seger Handoyo & Wiwin Hendriani, Identifikasi Faktor Penyebab Perilaku Bullyingdi Pesantren: Sebuah Studi Kasus, *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan,* 17 No. 2 (2020), 4.

on quotas, or even playing together (*mabar*) online games. This condition certainly affects the mentality and personality of children when they meet face-to-face after new regulations from the government are enacted.

Literature Review

There are several studies relevant to this research related to the dynamics of communication behavior of digital society (digital native). A study conducted by Mundiri & Nawiro[7] on orthodoxy and heterodoxy of values in pesantren: a case study on changes in santri behavior in the era of digital technology. The findings of this study are more about the transformation of santri habitus due to globalization which causes behaviors that are not following the values of pesantren that have existed since long ago. The forms of Santri habitus transformation are in the form of imitation of K-pop culture, the lack of Santri's ability to read the yellow book, the number of Santri who violate pesantren rules, bullying, transformation in Santri religious authority and changes in the primary source of santri learning. Nevertheless, there is still santri habitus that is still characteristic of pesantren such as independence, self-decided learning, solidarity, and ta'dzim. The behavior of orthodoxy review students is like the behavior of ancient students who are still attached to the values of pesantren, while the behavior of millennial students in heterodoxy review is the behavior of students who deviate a lot from the norms and values of pesantren. The study focuses on behavior change while this research focuses on communication behavior and examines communication ethics that have changed in the pesantren environment.

Relevant studies have also been conducted by Badi'ah et.al [8] who discussed pesantren and social change in the digital era with the essence of the findings that digital literacy in pesantren is needed to access data, as a source of information, and as a medium in creating human resources who are media aware and able to analyze positive content. The role of young Kiyai in developing science and technology has innovated to produce smart and quality Santri. This means that the existence of Islamic boarding schools as the oldest educational institution in Indonesia can still answer the changing

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[7] Akmal Mundiri & Ira Nawiro, Ortodoksi Dan Heterodoksi Nilai-Nilai Di Pesantren...

[8] Siti Badi'ah, Luthfi Salim & Muhammad Candra Syahputra, Pesantren dan Perubahan Sosial pada Era Digital, *Analisis: Jurnal Studi Keislaman*, 21 No. 2 (2021).

times. This study focuses on the contribution of pesantren in utilizing digital technology, in contrast to this study which focuses on the communication behavior of digital natives as an impact of digitalization.

There is a study that focuses on student communication with teachers in pesantren, namely a study conducted by Hidayat[9] related to the kyai's communication model with santri in Islamic boarding schools with the finding that the construction of the Kyai Communication model with Santri in the Raudhatul Qur'an An-nasimiyyah Islamic Boarding School is formed from the high intensity of interaction between Kyai and Santri through an organization or directly. The nature of communication from the kyai downward is absolute, while the communication model of the santri (receiver) to the kyai (sender) is limited within the scope of certain issues. In such a communication model, it is expected that there will be reluctance from the Santri to the kyai. Subsequently, the process of transferring knowledge becomes easier. This communication pattern is considered quite ideal in moral education. This study focuses on the communication cycle of students and teachers in pesantren, while the interest of this research is communication behavior that is not limited by any communicator in pesantren.

B. Method

This study uses a qualitative research type with a phenomenological approach to obtain field data that is by the reality that occurs in pesantren. Data sources were obtained through a structured interview process with informants, namely santri or students, caregivers, and teachers at Pesantren of Nahdlatul Wathan Anjani and Nahdlatul Wathan Diniyah Islamiyah Pancor in East Lombok. The interview process was conducted to find out some deviant behaviors that are often found in pesantren, including communication styles, communication ethics, and communication behavior. This research also uses observation techniques by observing the communication behavior of students while in the pesantren environment, as well as using documentation sourced from pesantren such as the values instilled in each pesantren.

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[9] Mansur Hidayat, Model Komunikasi Kyai Dengan Santri di Pondok Pesantren, *Jurnal Komunikasi ASPIKOM*, 2 No. 6 (2016).

C. Results and Discussion

Digital Native Communication Behaviour in Pesantren

The issuance of the Law on Pesantrens which was ratified by the Indonesian House of Representatives in the Plenary Meeting on Tuesday, September 24, 2019, is a government acknowledgment of the role of Pesantrens in improving the quality of education and shaping the nation's character. The emergence of pesantren to date has provided tremendous benefits to the independence of the Republic of Indonesia, so there can be no doubt about the magnitude of services provided by pesantren to this nation. The independence of pesantren has been tested since the establishment of the pesantren, without depending on government assistance both in the management and implementation of education as well as in physical development.[10]

The existence of pesantren today can produce future leaders who are ready to compete on the national and global stage. Contemporary education does not become an obstacle or a surprising new thing in the learning process in Pesantrens. The contemporary education system based on digital technology is dichotomized by the importance of profanity and transcendence. [11] Therefore, educational outputs face various problems to survive in the era of wrestling. On the other hand, there are modern outputs such as digitized systems and traditional outputs.

The development of technology and science does not mean changing the original characteristics (culture) of the educational goals in Pesantrens but remains consistent with the true nature of the establishment of Pesantrens, this is in line with the philosophy of the pesantren "*al-Muhafazatu 'ala al-Qodimi al-Salih Wa al-Akhdhu bi al-Jadid al-Aslah*" which is based on good ancient rules but still accepts more beneficial changes. This slogan is part of its motivation for Pesantrens to maintain the traditions and culture that has been running in the development of education without having to change the culture that has been going well and can still adapt to current developments.[12]

In some Pesantrens, the education system and teaching implementation have transformed due to the influence of science, technology, education in Indonesia, and the

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[10]Miftachul Ulum & Abdul Mun'im. 'Digitalisasi Pendidikan Pesantren (Paradigma dan Tantangan dalam Menjaga Kultur Pesantren)', *Annual Conference for Muslim Scholars*, (2019).

[11] A. Muhakamurrohman, 'Pesantren: Santri, Kiai, dan Tradisi. *IBDA: Jurnal Kajian Islam Dan Budaya*, *12* No. 2, (2014).

[12] Miftachul Ulum & Abdul Mun'im. 'Digitalisasi Pendidikan..

demands of society in the Pesantren environment itself. Then, some pesantren still maintain their old system. In this case, the teaching method in Pesantrens consists of two systems, namely: 1) Tradition System: *Sorongan*, is an education system where every santri recites the Koran in the presence of Ustadz and Kyai; 2) *Wetonan* (Javanese), is a education system where the Kyai reads the Qur'an to the students, then is followed and seen by the students; and 3) *Bandongan*, which is a combination of the two methods above Modern System, Classical System; Course system and Training system.[13]

Anyone with an effort to maintain an existence amid human life must adapt to that period, and this period is popular with Generation Z or digital society. The existence of madrasah as a learning platform that maintains the pesantren's habitus must implement digitalization in learning. Introducing to the audience the quality of pesantren, building partnerships with relevant stakeholders, building an academic atmosphere, accelerating understanding in learning, and all the positive things that can be obtained as a result of digitalization in pesantren.

The development of society, which is stimulated by the acceleration of science and technology, produces many very complex demands and needs. This has an influence on the existence of Pesantrens in carrying out the educational process. There seems to be a variety of educational models and systems in response to this dynamic era. However, in general, it can be classified into two patterns, namely the traditional pattern which is still consistent in the learning system and program by taking some general lessons, and the modern pattern which combines the characteristics of the pesantren (system and learning). program) and the characteristics of public schools that contain science and technology. The collaboration of the two approaches is a form of contemporary pesantren that shows its uniqueness and charm.[14] (Lundeto: 2021).

Today, the average madrasah or Pesantren in Indonesia, including in East Lombok Regency, has been equipped with digital-based learning media. Technological advances in Pesantrens (education technology) are both opportunities and threats if they are not used properly. The presence of digitalization in Pesantrens does not automatically change

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[13] Adri Lundeto, 'Digitalisasi Pesantren: Hilangnya Budaya Tradisionalis atau Sebuah Kemajuan?', *Jurnal Education and Development,* 9 No. 3 (2021).

[14]Ibid.

all the cultures that have been formed in Pesantren. Through governance and strengthening the values and norms in it, the benefits of technology and pesantren culture can go hand in hand.

Educators or teachers as adults must guide, direct, embrace, and supervise so that children are more inclined to take positive benefits from this digital technology. According to research by Sufyan and Ghofur[15] the positive impacts of digital technology include: Digital technology can be used as a means of delivering information, it can be through various media, print media, electronic, and so on. Digital technology, greatly facilitates access to new information, it will be easier for us to skate and find out various new (viral) information. To facilitate communication, we can stay connected with other people even though the distance is far. In addition to the positive impact, of course, digital technology has a negative impact, including Children tend to have individualism, because they don't mix well with children their age and are comfortable with virtual life. News without responsibility, or often known as Hoax news, news without facts, and also fraud, which of course is very detrimental. Radiation that can harm eye health. Children are often the targets of crimes, such as rape and child abduction. There is a violation of copyright better known as intellectual property rights (IPR).

Especially when the coronavirus outbreak hits where there are restrictions to carry out activities and are required to carry out these activities at home, of course, this will involve the role of technology, namely gadgets in carrying out activities and supporting the needs of each individual. When viewed from its role, the role of technology currently provides many conveniences in activities, apart from that of course the role of technology involving gadgets will hurt every individual who uses it if the use is not in its portion.[16]

The impact of digitalization during learning from home (online) and face-to-face learning in Pesantrens also varies as previous references have positive and negative impacts. Various answers were obtained from the resource persons including students, madrasah teachers, and dormitory assistants (*mudabbir*). During online learning,

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[15] Qurrotul A'yun Sufyan & abdul Ghofur, 'Pemanfaatan Digitalisasi Pendidikan Dalam Pengembangan Karakter Peserta Didik', *MUBTADI: Jurnal Pendidikan Ibtidaiyah,* 4 No.1 (2022).

[16] Sri A. R. Kusumawati & RR. Deni Widjayatri, 'Mendidik Anak Usia Dini Di Era Digitalisasi: Studi Literatur', *Jurnal lentera Anak*, 3 No.1, (2022).

students use various platforms as stated by Asri a student of MA Mu'allimat NWDI Pancor "in online learning we use e-learning, Whatsapp, youtube links, and google forms, however, we prefer offline learning more quickly understand the lesson. The average offline learning interest was conveyed by all students who served as data sources.[17]

The use of digital media during learning, of course, as a positive impact of digitization can bring those who are far away. The effectiveness of learning is felt when it is required to study from home (WFH). However, the intensity of the use of digital media is certainly not enough just as a learning medium for students but is used for other purposes.

The negative impact of using gadgets during online learning and its impact in the madrasah environment is that playing mobile phones can make us forget the time, playing online games outside of study hours, which has an impact on socializing. In madrasah where the slang "*anjay*" or "*anjir*" is spoken, there is also unethical language such as animal names. Thus, digitalization in addition to bringing benefits as a learning medium also brings harm to consumerism culture and the transmission of speech culture that does not following ethics in madrasah.[18]

Some communication behaviors that are contrary to communication ethics in pesantren above are inseparable from various problems found in the educational environment such as bullying attitudes. bullying cases in boarding schools still occur frequently and even increase. For example, a bullying case that led to a beating by a student in one of the boarding schools led to the death of a student who was a victim of bullying. This was done by a senior to his junior. What recently shocked the world of education and pesantren was repeated related to the case of bullying a student in one of the pesantren in Jombang.[19]

It is often found in pesantren that various cycles formed by students are influenced by group attitudes or behavioristic effects. The desire to do something that is influenced by this group is referred to as conformity. As in Nurdjayadi's study, Conformity is an unwritten demand from peer groups on their members but has a strong influence and

[17] Lutfatul Asri, '*interview*', (26 July 2022).
[18] M. Syamsul Amri, et.al, '*interview*', (26 July 2022).
[19] Arifa Retnowuni & Athi' Linda Yani, Eksplorasi Pelaku Bullying Di Pesantren, *Borobudur Nursing Review,* 2 No. 2 (2022), 119.

can cause certain behaviors to emerge in-group members.[20] The existence of the santri cyrcle is good if it is well managed, on the other hand, certain cyrcles can also be at risk of damaging character if they do not have clear cyrcle goals such as "santri gangs" and destructive movements.

This problem is reinforced by research data conducted in different locations through quantitative research that there is a significant influence between peer conformity on the positive behavior of students at Darul Ulum Peterongan Jombang Islamic Boarding School. This significance can be seen from the results of a t count of 3.523 with the meaning of 3.523> 0.05. There is a significant influence between peer conformity on the negative behavior of students at the Darul Ulum Peterongan Jombang Islamic Boarding School. This significance can be seen from the results of a t count of 5.381 which means 5.381> 0.05. The magnitude of the influence of peer conformity on the positive behavior of students at Darul Ulum Peterongan Jombang Islamic Boarding School is 42.2% and the rest is influenced by other factors. The magnitude of the influence of peer conformity on the negative behavior of students at the Darul Ulum Peterongan Jombang Islamic Boarding School is 63% and the rest is influenced by other factors.[21] This is a common concern for the communication behavior of Santri in pesantren that must be given attention and controlled in dealing with the dynamics of Santri behavior.

Pesantren Habits in Digitalization

The presence of digitalization needs to be anticipated by the current generation, because all cultures certainly have advantages and disadvantages, have disadvantages and benefits. Wisdom in media is goodwill or good faith that must be preserved in using the media proportionally. This means that using the media for educational, entertainment, and communication activities has good time management based on the designation of the media and its use.

But on the one hand, its existence cannot be controlled and dammed. Various dynamics of people's behavior due to the use of digital media are as if the media is a figure

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[20] Zebua, A & Nurdjayadi, R. Hubungan Antara Konformitas dan Konsep Diri Dengan Perilaku Konsumtif Pada Remaja Putri, *Jurnal Phronesis*, 3 No. 6 (2011).
[21] Upik Khoirul Abidin & Saeful Anam, Fenomena Geng Santri (Pengaruh Konformitas Kelompok Teman Sebaya Terhadap Perilaku Positif dan Negatif Geng Santri di Pondok Pesantren, *MIYAH: Jurnal Studi Islam*, 13 No.1 (2017), 123.

of a second God (the second god) who can indoctrinate, influence, and change the mindset, feelings, and even behavior of its users. Where the direction of the dynamics of behavior lies on two axes, namely constructive dynamics and destructive dynamics.

However, the various dynamics that occur as a result of digitalization must be limited by values, ethics, and norms. Behavior is declared good if it does not violate the values, ethics, and norms in question, while bad behavior with media is the opposite, which is not by the construction of values, ethics, and social norms. This must exist in a community, association, society, corporation, or institution such as a pesantren.

In the pesantren community, values, ethics, and norms should be the main requirements in the life of the pesantren. Strong values that must be built based on good ethics and morals based on agreed norms can shape the behavior of students into personal character.

Values, ethics, and norms in Pesantrens are introduced at the beginning of entry and remain instilled while in pesantrens. This is also reinforced through written language in the form of pamphlets and banners posted in the pesantren environment to be remembered and practiced. Some of these values, ethics, and norms are as in several madrasahh at the Nahdlatul Wathan Anjani and Nahdlatul Wathan Diniyah Islamiyah Pancor Pesantrens. The following are some of the values, ethics, and norms in question.

Madrasahh Aliyah Mu'allimat NWDI Pancor as one of the research locations has values that are cultured in madrasahh according to the survey results, namely the culture of 5S values and 7K culture. 5S consists of a smile (*Senyum*) is gives a facial expression and lips when meeting other people so that others feel comfortable when meeting, greetings (*Salam*) is gives greetings when meeting other people, especially important people in the environment, respectful (*Sopan*) is actions, words, or gestures to respect others, polite (*Santun*) are polite in appearance, dress, pass by, talk, and interact with other people, and Holloa (*Sapa*) is greet friendly greetings in order to melt the atmosphere into familiarity. While the 7K culture consists of faith (*keimanan*), order (*ketertiban*), cleanliness (*kebersihan*), kinship (*kekeluargaan*), security (*keamanan*), beauty (*keindahan*) and shade (*kerindangan*).

keamanan, kebersihan, keindahan, ketertiban, kerapian, kekeluargaan dan keharmonisan

Not much different from the 7K culture applied by Madrasahh Aliyah Hamzanwadi (MAH) Pancor, namely security (*keamanan*), cleanliness (*kebersihan*), beauty (*keindahan*), order (*ketertiban*), neatness (*kerapian*), kinship (*kekeluargaan*) and harmony (*keharmonisan*). Such efforts are carried out as an instillation of madrasah values which are expected to be internalized in the students' personalities.

Each madrasah has positive values that are built into their learning environment. Wijaya as a Counseling Guidance) teacher at MA Mu'allimin NW Anjani stated that "the values built in madrasah are a tradition of praying together, having to be disciplined if they will not be given sanctions, and presenting an attitude of ta'zim (respect) to teachers. and fellow friends". [22] As values in Pesantrens, paying attention to ethics is no less important. Changes in behavior due to the use of digital media greatly affect the ethics of speaking and behaving students towards teachers and others. The fact on the ground that respect and bowing as a symbol of humbling oneself (*twaddle*) is the implementation of the habitus of teaching in Pesantrens.

Arifin said "Ethics that are instilled in madrasah are respect for teachers and respect for others through teaching the book of *akhlaqu lil banin* (teaching of morality for boys) and *akhlaqulil banat* (teaching of morals for girls)". Junaidi (2022) as Deputy Head of Curriculum Aliyah Hamzanwadi NWDI Pancor added that in paying attention to ethics in Pesantrens, madrasah "shape students' ethics through the book of *akhlaqulil banin* in dormitories, *akhlaq tasawuf* or *aqidah akhlaq* in madrasah and through the book of *ta'limul muta'allim* in madrasah". [23]

In addition to the values and ethics above, some norms or rules are also enforced in Pesantrens. Various norms regulate the behavior of students in madrasahh such as not being allowed to bring cellphones, not being allowed to smoke, and other applicable etiquette. As is the case at MAPK Anjani, there are visiting rules and dormitory regulations. There are 7 rules for visiting the MAPK dormitory for visitors, namely visiting time until 11:00 am, it is forbidden to take students out for any reason, students are not allowed to hold cellphones, use neat and polite clothes, do not wear tight clothes, create a friendly atmosphere. cool and shady in the school environment, maintain cleanliness

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[22] Firad Wijaya, '*Interview*', (26 July 2022).
[23] Zaenal Arifin, '*Interview*', (26 July 2022).

during visits, and obey the rules of the visit. Even Zahra as the caretaker of the dormitory stated that "students are not allowed to date, an offense for those who do not use English and Arabic".[24]

The rules for students while in the dormitory are prohibited from meeting the guardians of students other than the day of the visit, obliged to use the language according to schedule, prohibited from wearing make-up and perfume, required to wear socks, prohibited from wearing short t-shirts and headscarves, required to wear hijab undergarments, maintain etiquette and morals, are prohibited from shouting, are prohibited from eating and drinking standing, are required to maintain cleanliness, are prohibited from shopping outside, are required to wear a robe or tunic when studying, and are required to comply with dormitory regulations.

Although media exposure is so powerful in the current era of a smart society, the spirit to instill the noble values of Pesantrens and good habits is carried out through the treatment of teaching the turrets books. The dynamics seen in this study are classified as micro because the majority of students and female students still maintain the values, ethics, and norms taught in Pesantrens even after online learning from home during the COVID-19 pandemic.

In short, the influence of digitization and the dynamics that occur are determined by communication behaviorism. Good dynamics are seen through an environment that supports the cultivation of positive values and norms. On the other hand, negative habits from an unsupportive environment, including the loss of communication ethics and disproportionate use of media, can lead to dynamics that are destructive for the digital generation.

D. Conclusion

The dynamics of Santri's behavior as a digital society (*digital native*) is found in the existence of media use and behavior patterns in Pesantrens. Santri belongs to a digital society that still survives with the culture built in the pesantren, including the values that are instilled, the ethics that are taught, and the norms that are applied. The various dynamics of communication behavior that occur in Pesantrens are sought to be quite

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[24] Nur Fatimah Az-zahra, '*Interview*', (26 July 2022).

conducive through the treatment of learning moral books and daily practices in the madrasah environment.

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