
DIGITAL LEARNING RESOURCE AT MA'HAD 'ALY IDRISIYYAH TASIKMALAYA: AVAILABILITY, ATTITUDE, AND UTILIZATION

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Abstract. Ma'had 'aly is the education of Islamic boarding school at state higher education organized by the Islamic boarding school and located in their environment with developing Islamic studies by the uniqueness of the Islamic boarding school based on the yellow book in stages and a structured manner. This article discussed the resource of digital learning at Ma'had 'Aly Idrisiyyah, the availability, attitude, and utilization of digital learning resources. This article used qualitative studies and field observations. Then, this article concludes that the digital learning resource at Ma'had 'Aly Idrisiyyah modified learning resource in the resource of digital learning, by digitalization from existing learning resources, that is from the attitudes of academic civitas at Ma'had Aly. The utilization of Ma'had 'Aly Maktabah Idrisiyyah and references of Ma'had 'Aly Idrisiyyah.

Keywords: learning resource; ma'had aly; Islamic boarding school; tarekat

Abstrak. Ma'had 'aly adalah pendidikan pesantren jenjang pendidikan tinggi yang diselenggarakan oleh pesantren dan berada di lingkungan pesantren dengan mengembangkan kajian keislaman sesuai dengan kekhasan pesantren yang berbasis kitab kuning secara berjenjang dan terstruktur. Artikel ini membahas sumber belajar digital di Ma'had 'Aly Idrisiyyah yaitu ketersediaan sumber belajar digital, Sikap terhadap sumber belajar digital; dan pemanfaatan sumber belajar digital. Melalui kajian kualitatif dan observasi lapangan, artikel ini menyimpulkan bahwa sumber belajar digital di Ma'had 'Aly Idrisiyyah, bahwa modifikasi sumber belajar menjadi sumber belajar digital, melalui proses digitalisasi sumber-sumber belajar yang ada, yakni dari sikap para civitas akademi ma'had aly. Pemanfaatan warga Ma'had Aly Maktabah Idrisiyyah dan Pustaka Ma'had Aly Idrisiyyah.

Kata Kunci: sumber belajar; ma'had aly; pesantren; tarekat

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Introduction

The development of digital equipment and access to information in digital form has both challenges and opportunities. The development of digital media provides opportunities. One of that is the development of literacy skills without negating print-based texts. Being digitally literate means being able to process various information, be able to understand messages, and communicate effectively with others in various forms (Drafting Team, 2017: 1-4). Digital literacy indicators are providing and utilizing digital literacy in learning activities in the study room. In the cultural context of the education unit, it is characterized by: a variety of reading materials and digital-based teaching aids, the frequency of borrowing digital themed books, and the use and application of information and communication technology in terms of educational services.

Digital literacy was developed as an integrated learning mechanism in the curriculum or at least connected to the teaching and learning system. Increasing the variety of quality learning resources is a demand for renewal and new knowledge. In addition, the expansion of access to quality learning resources and the scope of learning participants. For example, in the education unit, there is the provision of computers, internet access, and provision of information through digital media. Even though from general observations, the majority of Islamic boarding schools in 2021, there is 30,495 Islamic boarding school that has not provided and utilized digital literacy in learning activities and educational services. Islamic boarding schools still focus on print-based text materials such as the yellow book and subject books. Even if they provide computers, internet access, and provide information based on digital media, in some Islamic boarding schools, digitalization has not been developed as an integrated learning mechanism in the teaching and learning system.

Ma'had 'aly is Islamic boarding school education for higher education organized by Islamic boarding schools and located in their environment by developing Islamic studies by the uniqueness of Islamic boarding schools based on the yellow book in a tiered and structured manner (Regulation of the Minister of Religion (PMA), 2020: Number 32). The purpose of establishing Ma'had 'Aly is to produce scholars who have deep Islamic religious knowledge (*taffauqh fiddin*) based on the yellow book, have a noble character, have global insight, and have a national commitment (Regulation of the Minister of Religion (PMA), 2020: Number 32). The phrase "globally-minded" indicates one of the goals of establishing ma'had 'aly, and aspects of digital literacy are part of the development of globalization. Ma'had 'aly experienced problems in the context of digital literacy, including digital learning resources (Regulation of the Minister of Religion (PMA), 2020: Number 32). Does Ma'had 'Aly provide and utilize digital literacy in learning activities? Does Ma'had 'Aly develop digital literacy as an integrated learning mechanism in the teaching and learning system? Does Ma'had 'Aly provide a variety of quality learning resources? Does Ma'had 'Aly provide computers, internet access, and information through digital media?

This study examines digital learning resources at Ma'had 'Aly Idrisiyyah. Three main aspects were examined: the availability of digital learning resources, attitudes towards digital learning resources, and the use of digital learning resources. The research objective is to explore digital learning resources at Ma'had 'Aly Idrisiyyah. Academically, this research can contribute to digital literacy in Ma'had 'Aly Idrisiyyah as a pesantren-based religious higher education. Ma'had 'Aly Idrisiyyah's study related to digital literacy in general and learning resources specifically has not been carried out. The specificity of Ma'had 'Aly Idrisiyyah *tasawuf wa tariqatuhu* which is assumed to be a form of "tradition maintenance" is dealing with "modernity" in this case the existence of digital literacy. From a social perspective, this

research can provide information about the compatibility of Sufism with modernity. In the policy context, this research is expected to become policy material for policy makers in developing ma'had 'aly concerning digital literacy in general and digital learning resources in particular.

Paradigmatically this type of research is qualitative research. Field research with an exploratory purpose (conducting an assessment). Techniques Data collection is done through observation, interviews, documentation. The research begins with an "initial study" conducted on September 14-18th, 2021, at Ma'had 'Aly Idrisiyyah. The initial study is intended to obtain an overview of various research problems during deepening data collection. The initial study resulted in two aspects: aspects of research substance and data collection methods. The research substance aspect in the initial study was focused on understanding what Idrisiyyah was, whether Idrisiyyah was the name of an Islamic boarding school or a Tarekat or both. Then described Ma'had 'Aly Idrisiyyah. The methodological aspects related to how the authors obtain data in the initial and in-depth studies.

Field data collection for the depth study was conducted on 22-29th September 2021. The author observed several loci: buildings and classrooms and Ma'had' Aly's office, Ma'had' aly library room and its collections, and Al-Fattah Mosque also did not go unnoticed. The author also briefly observes the activities of Syekh Akbar Muhamad Fathurahman as a murshid of the Idrisiyyah Tarekat and students centered in the al-Fattah mosque. The director of education Idrisiyyah and the head of ma'had 'aly are also the authors of the observations. The author conducted interviews with the leader of Idrisiyyah, Syekh Akbar Muhamad Fathurahman, at his residence and interviews with the director of education and the chairman and ustadz Ma'had' Aly Idrisiyyah. Interviews allowed the writer to "control" the questions he wanted answers to. Document techniques are also used in data collection, such as data on the history of the Idrisiyyah congregation and the history of Ma'had' Aly Idrisiyyah, curriculum, learning materials, and personal documents. Ma'had' Aly (HIKAMIA) journal, Mutiara Ibriz magazine, books, journals related to the Idrisiyyah Order, Idrisiyyah Education, Ma'had' Aly Idrisiyyah, were also part of the data collection techniques in this study.

The research instrument is the researcher himself (human instrument) regarding the observation guide, interview guide, and documentation. Data analysis components are data reduction, data presentation, interpretation, and data inference. The data analysis approach is in the form of descriptive analysis and phenomenology. Moreover, to ensure internal validity, accuracy, and suitability of research with reality, data verification is carried out through plans to share and find convergence among information sources, other researchers, or different data collection methods. The validity of the data through data triangulation, namely: data collected through multiple sources to include interviews, observations, and document analysis. Data interpretation was carried out before, during, and after the study

Idrisiyyah: Between Tarekat and Islamic boarding school

Deciding on Idrisiyyah as the research target requires an explanation. Idrisiyyah is one of the Ma'had 'Aly in West Java, besides Ma'had 'Aly Miftahul Huda Tasikmalaya, Ma'had 'Aly Hikamus Salafi Cirebon, and Ma'had 'Aly Kebon Jambu Cirebon. Ma'had 'Aly Idrisiyyah received an operational permit from the Ministry of Religion on July 10th, 2018. Idrisiyyah is often targeted for research purposes. Quite a lot of writings about Idrisiyyah from Idrisiyyah as a Tarekat to Idrisiyyah as a developer of economic independence (Ajie, 2017). Idrisiyyah has been involved in activities carried out

by the Research and Development Center for Religious and Religious Education, such as workshops on the Islamic Boarding School Law and the involvement of students in the development of scientific writings.

In the initial study, the author communicated via WhatsApp to one of the Idrisiyyah Islamic Boarding School administrators, namely Ustadz Asep Deni, about the research on Ma'had Aly learning resources. The author informs that he will stay in touch with the academic community of Ma'had Aly Idrisiyyah. Arriving in Idrisiyyah, Ustadz Asep Deni received the author at the Idrisiyyah Congregation Information Center by Lazis Idrisiyyah, Kang Dedi. The author was invited to tour the Idrisiyyah campus. Although not introduced, of course, the al-Fattah mosque building was the first one I saw. A mosque with middle eastern architecture combines the al-Haram mosque in Mecca, the al-Madinatul Munawaroh mosque in Medina, and the al-Aqsa mosque in Palestine. I was then taken by Kang Dedi to the Islamic and Ma'had 'Aly Idrisiyyah High School building, a dormitory building and classes for Madrasah Tsanawiyah and Madrasah Aliyah.

In between visits to several buildings, the author was asked by Ustadz Asep Deni to contact Ustadz Nur Alam. The author immediately contacted Nur Alam while returning to the Tarekat Information Center. Not long after, Ustadz Asep Deni and Ustadz Rizal arrived. In the Idrisiyyah structure, Ustadz Asep Deni is the head of the education division and Ustadz Rizal is the Mudir Ma'had 'Aly Idrisiyyah. In the meeting, by repeating the communication via WhatsApp, the author conveyed his arrival to Idrisiyyah to get the data and the information about Ma'had 'Aly digital learning resources. The writer told them that the author limited his arrival to an initial study to explore the informants and respondents in deepening data collection activities.

According to the initial research design, the informants and respondents involved in the field research are as follows. The first informant is the administrator to fill in the list of fields about Ma'had Aly's profile. The next informant is a minimum of 3 lecturers/Chaplain to be interviewed regarding the availability of digital learning resources, the competence of users of digital learning resources, and the use of digital learning resources. In addition, several Chaplain was also involved in the Focus Group Discussion (FGD). The students became the third informant for interviews and FGDs. In addition, to complete the student data, the data collection was carried out by filling out the Google Form for Digital Learning Resources by students.

In the conversation with the two ranges of Idrisiyyah's management, it was discussed what Idrisiyyah was. They identified Idrisiyyah with a Tarekat. They also describe the lineage of the Idrisiyyah Tarekat, which emerged and was centered in Saudi Arabia at the end of the second decade of the 19th century. This Tarekat was founded by Syarif Ahmad bin Idris 'Ali al-Mashishi al-Yamlakhi al-Hasani. Moreover, Idris, to whom the name of this Tarekat is attributed, is the name of the founder's father. Ahmad bin Idris was born in Maisur Morocco in 1760 and died in 1837 (Pili, 2019: 171-172). The Tarekat Idrisiyyah was brought to Indonesia in 1932 by Syekh Akbar Abdul Fattah (1884-1947), then its development was during the time of Syekh Akbar Muhammad Dahlan (1916-2001), the period of Syekh Akbar Muhammad Daud Dahlan (1952-2010), and Syekh Muhammad Faturahman (born 1974).

According to the pamphlet of Tarekat Idrisiyyah (TI) profile mentioned that:

"Idrisiyyah is an Islamic movement and guidance based on the Tarekat with the Al-Quran and As-Sunnah as the source of its teachings, integrating leadership in the Tarekat tradition (which has authority in the religious policy) with modern management principles and implementing them in interacting internally and externally (Tarekat Idrisiyyah Profile Brochure)."

The vision of TI is to become a pioneer movement that grounds the message of al-Islamiyah as a mercy to the universe (rahmatan lil 'alamin). The missions of TI are: 1) increasing Islamic da'wah activities, 2) increasing knowledge and charity with an education based on a kaffah Islamic message, 3) prospering the people through an Islamic economic system, and 4) realizing a miniature (model) application of the Islamic treatise (Tarekat Idrisiyyah profile). TI combines four main Tarekat: The Qadiriyyah with its superior method of remembrance; Syadziliyyah with the superiority of his zuhud concept, which makes abundant wealth as a means of da'wah; Idrisiyyah with the excellence of renewal in the world of Sufism; and Sanusiyyah with the advantage of an organizational system that integrates political, social, economic aspects during people's lives so that it becomes an Islamic movement that is recognized by the world. This Tarekat manhaj guides the people by emphasizing the three basic teachings of Islam, namely: monotheism, fiqh, and tasawuf (Tarekat Idrisiyyah profile).

In the history of the four leaderships, the naming of the identity of the Tarekat Idrisiyyah (TI) had undergone dynamic changes from time to time, since "Sanusiyyah" changed to "Al-Idrisiyyah" when it entered Indonesia. The name was later changed (due to the demands of the institution's formal legal needs) to "Al-Idrisiyyah Foundation" and then changed again to "Tarekat Idrisiyyah" (Pili, 2019: 203). Until now, this last name has been recorded in the formal legal data of the Indonesian Ministry of Law and Human Rights. The name "Tarekat Idrisiyyah" is written on a large sign on the main road in the Cisayong area to the city of Tasikmalaya, as the writer can see it (The writer observation at Idrisiyyah, 2021). Besides to the institution's name, other names appeared that followed it. Such as FADRIS (Fathiyyah al-Idrisiyyah), which is based on the name of the Islamic boarding school educational institution. The name is still attached to the public's memory with the mention of "FADRIS Islamic Boarding School." Along with the latest name change, the name changed to Idrisiyyah Islamic boarding school. However, according to Syekh Faturahman, Idrisiyyah is a Tarekat. The name of the Tarekat is the big umbrella that oversees all the structures and activities that exist in Idrisiyyah. Islamic boarding school is one part of the Tarekat structure (Interview with Sheikh Akbar Faturahman, 2021).

Idrisiyyah's leadership, in the context of the Tarekat, was in the period of Syekh Muhammad Faturahman. He confirmed his leadership *asmursyid* (Al Hakim, 2021: 189-191) on July 10, 2010. Under his leadership, the Tarekat da'wah has increasingly shown significant developments. The Syekh carries out a da'wah pattern that prioritizes equality and ukhuwah Islamiyyah and puts aside differences that trigger disputes and have the potential to cause divisions within the ummah (Pili, 2019: 148). *Qini National* is the name of one of the Idrisiyyah programs containing Islamic and amaliyah practices, held in mursyid places. The congregation follows this program to be better prepared to navigate ark life and life and the forgiveness and love of Allah SWT. In addition, there are recitation activities for Arbain (monthly) and da'wah on television (TVRI) (Pili, 2019: 150-160). In addition, The Idrisiyyah Tarekat organization program includes: Congregational assembly; Education and human resource development; Economic sector; Organizational and institutional fields; Marketing Communication (Marcom); Institution for Prosperous Family Development (LPKS); Sufi Training Center (STC); Sufi's Youth

Movement (GPS); The Role of Women; Legal aid; Aginia Care; and Idrisiyyah Student Communication Forum (FKMI) (Pili, 2019: 161-201).

Ma'had Aly Idrisiyyah: *Tashawuf wa Thariqatuhu*

According to Ustadz Rizal Fauzi, ma'had 'aly is an Islamic religious college that organizes academic education in the field of mastering Islamic religious knowledge (*tafaqquh fiddin*) based on the yellow book organized by Islamic boarding schools (Interview with Ustadz Rizal, 2021). Ma'had 'aly Idrisiyyah is a higher education institution based on turats and al-'Ulama or Mursyid guidance, held at the Idrisiyyah Islamic Boarding School. In the year the Idrisiyyah Islamic Boarding School was founded by Shaykh Akbar 'Abdul Fattah, a study of the poles of turats was carried out both in the science of monotheism, fiqh, especially the science of Sufism, and the sciences of tools needed by an Ulama, around 1932 in Pagendangan Tasikmalaya. Those who follow the study of the polar turats takhassus are the ulama or ajengan around Tasikmalaya and the island of Java.

Shaykh Akbar 'Abdul Fattah is a mursyid, excellent student from KH. Suja'i (Mama Kudang) and students as well as followers of the great scholar Shaykh Ahmad Syarif as-Sanusy Mursyid of the 3rd Tarekat Sanusiyyah. Shaykh Akbar 'Abdul Fattah is a freedom fighter for the Republic of Indonesia, who formed the Hezbollah army in Cidahu. During his mursyidship, he became students of about 60 scholars, including the founder of the Temboro al-Fattah Islamic Boarding School, KH Syafi'i Hadzami, Habib 'Abdurrahman bin 'Ali (son of Habib Ali Kwitang), KH Syadziliy, and others.

During the time of Shaykh Akbar Muhammad Dahlan, besides to the takhassus program, formal education was also held, in the form of Madrasah Tsanawiyah, and Madrasah Aliyah. Then during the time of Shaykh Akbar Muhammad Fathurrahman, this takhassus institution was changed to Ma'had 'Aly in 2014 and received the Decree of the Director-General of Education at the Ministry of Religion of the Republic of Indonesia Number 2971 in 2018.

Ma'had 'aly aspires to become a religious higher education institution that produces graduates as cadres of kyai-ulama who are *mutafaqqih fiddin wa mutafaqqih fi mashalihil khalqi*, that is mastering in-depth specific Islamic treasures and being able to transform them in contemporary Indonesian life to realize justice. And the benefit of humankind. This goal is ideal because it answers the basic problem Indonesian Muslims face, namely the increasing scarcity of kyai-ulama, who has integrity, a noble character, and an Indonesian perspective. Thus, the position of Ma'had 'Aly as a religious (Islamic) higher education institution becomes very significant and strategic for the future of the Indonesian nation.

There is a Ma'had 'Aly quality assurance team. This quality assurance team requires academic guidelines, research, and community service, specifically taking into account the characteristics of Ma'had 'Aly and academic traditions in Islamic boarding schools effectively and efficiently, but also must be transparent and can be guaranteed accountability. Minister of Religion Regulation Number 71 of 2015 concerning Ma'had Aly has provided guidelines regarding Ma'had Aly's Quality Assurance. Then further regulated by the Decree of the Director-General of Islamic Education Number 7114 of 2017 concerning Education Standards, Research Standards, and Community Service Standards of Ma'had 'Aly. According to Ustadz Rizal Fauzi, there are three groups of subjects, namely: main courses

or specialization courses (MKK), Assasiyah courses (MKA), and supporting subjects or *musa'idah* courses (MKM). Specific courses include:

- (1) التصوف اهل لمذهب التعرف
- (2) القشيرية رسالة
- (3) الابريز لكلام العزيز عبد سيد
- (4) القدسية الانوار في التصوف قواعد
- (5) سرالاسرار ومظهر الانوار
- (6) القرآن معنى لكشف اللببيد مراح المجيد
- (7) السلسيل المعين الاربعين الطرائق في
- (8) جواهر التدريس نظم في النفيس العقد
- (9) الله عطاء ابن حكم شرح
- (10) السلوك وجوب بيان في مهمة رسالة
- (11) آداب سلوك المرید رسالة
- (12) مختصر احياء علوم الدين
- (13) كبريت احمر في بيان علوم الشيخ الاكبر
- (14) اللمع في تاريخ التصوف

Assasiyah course (MKA) include: الفقه اصول, الحديث مصطلح, علم, الفية, السنة, فقه, التوحيد علم, مالك ابن الفية, السنة, فقه, التوحيد علم, الحديث مصطلح, الفقه اصول, and والتعبير الحوار والانشاء, والفقهية قواعد, الجوهر المكنون. The supporting subjects/*musa'idah* (MKM): PAI (10 Islamic religious education courses); *da'wah* of Sufism; Psycho Sufism; entrepreneur shufi; and Tahfidz of the Qu'ran, and the argumentation. According to Ustadz Rizal, Ma'had 'Aly Idrisiyyah's curriculum has not been finalized because his side is still evaluating, because they don't have alumni yet.

The basic values that exist in Ma'had 'Aly Idrisiyyah are: (1) Islam that is *rahmatan lil 'alamin*, simple, practical and comprehensive, (2) The combination of the *burhaniyah* method (zhahir sciences) and *isyraqiyah* (inner science) in seeking the truth, (3) *Tawasuth* (moderate) in science and practice, balance between the fulfillment of physical and spiritual needs, and in achieving degrees and *hasanah* in this world and in the hereafter, (4) The key to the revival of Muslims: returning to study and practice Sufism under the guidance of Wali Mursyid, believes in the existence of the Wali Allah, and believes in the arrival of Imam Mahdi, (5) Independent, and professional *khidmah*, and (6) *Lillah, fillah, billah* in worship and *khidmah* totality.

These values underlie Ma'had 'Aly Idrisiyyah's vision, namely: "To become a Center for the Study and Practice of Sufism and the Movement of the Ahlussunnah wal Jama'ah Islamic Boarding School-Based Congregation in bringing the message of Islamiyah to the national level in 2033". What is meant by "Becoming a Center for the Study and Practice of Sufism", in the Master Plan for the Development of Ma'had 'Aly Idrisiyyah it is stated as follows:

"Become a center for the study and practice of the science of Sufism," because the academic community believes that the sciences of Sufism are like a wide and deep ocean so that since the time of the Prophets until now, the abundance of Sufism has been received through inspiration, wisdom, insight, and future qalb. These sciences are categorized as *ladunni* sciences. When a person's heart is clean, pure, and always connected to God, Allah bestows (*al-faidh*) in the form of the sciences of nature, which, when theorized, becomes the science of Sufism. In contrast to being limited to reviewers of the science of Sufism, it will not achieve new inner sciences. The science of Sufism is currently experiencing stagnation among academics. Unlike among the Sufism experts, the essential Mursyid continues to receive new, contemporary sciences of the essence and is very much needed by the people of his time (Ma'had Aly Idrisiyyah's Master Development Plan: 2021)"

What about the movement diction of the Tarekat of Ahlussunnah wal Jama'ah. Furthermore, the Ma'had 'Aly Idrisiyyah Development Master Plan stated:

“ The Centre of the movement Tarekat of Ahlussunnah “, because the concept of Sufism that is studied and practiced at Ma'had Aly Idrisiyyah based on the Idrisiyyah Tarekat is sufism that is integrated with authentic monotheism and fiqh from four *maszhab* which is *mudawwan*. As Syekh Al-Qusyairi said in his treatise:”Syariat is strengthened (practice) with haqiqat, while haqiqat is framed by syariat”. So the true Sufism will give birth to a comprehensive Fiqh movement and practice. Due to the strong values of faith in a holy heart and illuminated by the light of Allah SWT (Master Plan for Development of Ma'had Aly Idrisiyyah: 2021).

Regarding the sentence "Based on Islamic boarding schools", the Ma'had 'Aly Idrisiyyah Development Master Plan explained:

“Based on Islamic boarding schools", because Ma'had Aly was legitimately founded in a boarding school that has roots in scientific and *amaliyah* terms, is trusted and needed by the community. "In grounding the treatise of *al-Islamiyah*", because the ultimate goal of all Ma'had Aly alumni is to be able to preach, teach and apply the teachings of Islam on earth. “National Level in 2033”, this is an aspiration that encourages the academic community of Ma'had Aly to become a centre for study, practice of Sufism, and the Tarekat movement in grounding the Islamic treatise, at the National level in 2033 (Master Plan for Development of Ma'had Aly Idrisiyyah: 2021).”

Specialization or *ketakhasusan* of this Ma'had 'Aly is *Tashawuf wa Thariqatuhu*. Taking this specialization cannot be separated from the Idrisiyyah Islamic boarding school whose education system is directed to the Sufism and Tarekat education models, while to adopting the Ministry of Education and Culture model school system and the Ministry of Religion model *madrassa* system. The Syekh wish about set up Ma'had 'Aly with *takhasus Tasawuf wa Thariqatuhu* is become a higher religious education institution to produce cadres who *mutaffiqh fi ad-din wa mashalih az-zaman*. As *tha'ifah* which was trained at the time of the Prophet Muhammad. Through the process of developing the potential of reason in the form of intellectual intelligence, the potential of the soul, namely emotional intelligence (mentality/morals) and spiritual intelligence, namely the heart and human spirit. So that the balance between academic scholarship, practice of *amaliyah* and spiritual experience in the guidance of the Tarekat Idrisiyyah, is an absolute requirement in producing the expected cadres (Rizal Fauzi, 2021).

There are 148 students, consisting of 58 males and 90 females. 90% of them are alumni of *Madrasah Aliyah Idrisiyyah*. There are 31 regular lecturers consisting of 26 men and 5 women. The

number of non-lecturers is 3 people consisting of 2 men and 1 woman. The majority of lecturers are congregations of the Tarekat Idrisiyah. They are 90% alumni of Islamic Boarding School, especially alumni of the Tarekat Idrisiyah, and 70% Masters (S-2), and have two outstanding lecturers from Yemen, Doctors (S-3) and Bachelor (S)-1. Furthermore, the Idrisiyyah College has 14 hectares. From the land, 6 hectares were built for buildings: the Al-Fattah mosque, secretariat, male dormitory, female dormitory, boy's school, girl's school, Ma'had Aly and STAI buildings, the syekh's house, gazebo, and guest mess.

The ma'had 'aly building has 3 floors and has a class room measuring 8x8 meters. There is a TU room in which there is a chairman, staff, and guest room. In the ma'had 'aly building there is also a room for lecturers. The library room is in the ma'had 'aly building. The ma'had 'aly building is also used for STAI lectures. However, Ma'had 'aly does not yet have a special hall that is adequate for graduation activities, seminars, and symposiums. However, there is no standard bahtsul masail room, coaching room, library room that meets standards and still limited literacy of printed books.

Availability of Digital Learning Resources

Learning resources are manifold including: messages, people, materials, tools, techniques and the environment. From this diversity, learning resources can be grouped into three categories, namely people (kyai, ustadz, lecturers, widyasarana, civil servants, tutors, and facilitators), media (print and non-print, including electronic, and internet), and the environment. Syekh Akbar Faturahman himself in Ma'had 'Aly Idrisiyyah as a source of learning. The Syekh occupied a central position in Idrisiyyah's daily activities. In the structure of the Tarekat Idrisiyyah, the Syekh is a mursyid. In the activities of the congregational assembly, surely the Syekh occupies the top position and plays a very important role. The Tarekat assembly oversees the structures below: the ulum syufiyah council and the da'wah & social community council.

Educational activities in Idrisiyyah were also the attention of the Syekh. All educational activities are organized in an operational directorate which there is an education division, youth division, women's role division, zawayah coordinator, and al-Fatah DKM. Ma'had 'aly who is one part of the education division did not escape the guidance of the syekh. The syekh's role is also seen in other structures that are the financial directorate which includes: the financial system development division, the accounting and reporting division, the financial administration division, and Laziz Agniya Care; SDMU directorate in charge of human resources division and general division. The Syekh also plays a role in directing the development of autonomous institutions consisting of: Sufi training centers, legal aid institutions, institutions for fostering prosperous families, PT Usaha Mandiri Idrisiyyah, and PT Rizka Utama Travelindo

The Syekh can be said to be an entrepreneur with his involvement in driving the activities of the business directorate, namely: BMT Idrisiyyah, Qini Mart, Qini Vaname, small and medium enterprises, al-Idrisiyyah Medical Center. The Directorate of Mark and Communication became a means of branding the Syekh. This Markom is in charge of the communication & information division, the promotion & event division, and the creative & production division. If there is no outside activity, the syekh who immediately becomes the imam of the five daily prayers. In fact, the syekh himself leads the tahajjud prayer. After the Fajr prayer, it is continued by Syuruk prayer and usually followed by dzikir together.

The Syekh also guides Arba'in (monthly) recitation activities in order to improve the perfection of knowledge, understanding and worship among Idrisiyah students. The purpose of carrying out the recitation of Arba'in; firstly, to take lessons from the story of the Prophet Musa when his people were left for 40 days which caused a change in faith and belief; secondly, taking tabarruk (blessing) from the perfection number 40 in various worship activities and ijihad theologian; third, as a form of concern for students who are weak in attending and meeting their mursyid at every routine recitation or certain moment. Besides the syekh, there are learning resources that come from the Tarekat "students" who follow the guidance of the Syekh as mursyid. The relationship between mursyid and students is very intense when there is an activity of "National Qini" a program that contains Islam and amaliyah practices which is held at the place of the mursyid (The National Qini activities).

The series of activities in the National Qini are very diverse. For example, the National Qini 148 activities which will take place from 21-24 October 2021 include: Science and Dzikir Council, Zawiyah National Coordination Meeting, National Santri Day Competition, STC Sufism Class, STC Book IBARAT Review, Soft Opening of the IMC Syariah Pratama Clinic, Inauguration of the Agnia Care Building. , Khadijiyyah Program Socialization, Pencak Silat Parade, National Qini Toh-tohan Auction, and Masyaikh Pilgrimage. The graves of the previous Tarekat teachers can also be said to be a source of learning. Through this station, it contains inspiration and awakens and gives birth to spiritual value.

The form of "digitization of the Syekh", if you can call it that, through da'wah activities on TVRI in the rubric of "Serambi Islami". On October 14, 2016, he performed live from studio 7 TVRI by presenting Sufism material. The themes in the Sufism material are: Gratitude (episode 16), Ma'rifah (episode 39), Sufi Aqedah (episode 57), Four Levels of Faith (episode 103), and Blocked Hearts (episode 117). Until now, the Syekh still appears to fill TVRI's da'wah through Serambi Islami. On Thursday, October 21, 2021 at 04.30, he brought the theme "The Wisdom of Prayer". On Thursday, October 28, 2021 at 04.30, he brought the theme "Sufism and the Treatise of Love". Serambi Islam was guided by host Hilman Fauzi (millennial preacher), and was accompanied by other resource persons. If counted since appearing in 2016, TVRI's Serambi Islam program has been running for 5 years.



The syekh's da'wah is also linked to Youtube (https://youtube/aGnZh_CcYgE), Facebook (<https://www.facebook.com/IdrisiyyahID>), and Radio streaming (Radio.idrisiyyah.or.id). This radio is intended to deliver live broadcasts of Scientific Studies delivered by the Syekh. Then this radio functioned to re-air the recording of the Syekh's scientific studies. The second learning resource is learning media. Yellow books and reading books are available in the library. Although it is very simple and does not have a separate building from the learning building, several collections of turats books and scientific books are available.

There are at least two digital learning media provided by Ma'had Aly Idrisiyah, namely: "Maktabah Idrisiyyah" and "Pustaka Ma'had Aly Idrisiyyah". the two are linked in the telegram medium. The link for Maktabah Idrisiyah (MI) is <https://t.me/libraryidrisiyyah>. Until this research was conducted there were 649 customers. The total is about 304 collections in the media. Meanwhile Pustaka Ma'had Aly Idrisiyyah (PMI) has a link https://t.me/library_mahad_aly_idrisiyyah. The total is about 410 customers with 231 collections. Some of the books in MI and PMI that can be mentioned are: (1) the Book of Tanwiru al-Qulub fi Mu'amalati 'Alami al-Guyub (Shaykh Muhammad Amin Al Kurdi), (2) Risalah al-Aurad al-Idrisiyyah (Muhammad bin Ali bin Ahmad bin Idris), (3) Kitab al-Ta'aruf li madzhab expert at-Tashawuf (Abu Bakr Muhammad bin Ishaq al-Bukhari); (4) Takhrij al-Arbain As-Sulamiyyah fi at-Tashawuf (al-Hafidz Muhammad bin Abdurahman bin Muhammad as-Sakhawi); and (5) Minutes of Adab Suluki al-Murid (Abdullah bin Alwi al-Hadad).

In Ma'had Aly's office, there are computers, printers, smart television (TV smart), and multi-media projectors. Students are allowed to use cell phones and Ma'had Aly provides wifi. Ma'had Aly Idrisiyah publishes 'HIKAMIA', a journal of Sufism thought and Islamic Civilization. This journal was founded in 2017. When the research was conducted, this journal was in the process of E-Journal. Idrisiyyah provides a website called: <http://idrisiyyah.or.id/>. There is also www.youtube.com/alidrisiyyah and <http://instagram.com/idrisiyyahid> or @idrisiyyahid. For ma'had aly available: @mahadalyidrisiyyah. Furthermore, Idrisiyyah have their own magazine "M-Pearl Ibriz". This magazine has the tagline "Together Building the Nation". Mutiara Ibriz edition I Th.I/August 2018/Dzulqa'dah 1419H contains the Syekh's writing with the title Meaning the Nature of Independence, the syekh's activities in the *National TVRI Unity Indonesian Shaf event*. The magazine also contains an interview with Sandiaga Uno. There is also an article in the magazine entitled "The Coffee Philosophy of the Sufis". The first edition of the magazine also contained the Syekh's writings related to the use of the veil, under the title "Prohibition of Veiled Students: A Thinking Regression". News about the issuance of Mahad Aly Idrisiyyah's operational permit was also published in this magazine.

One of the syekh's essays is entitled "Risalah Muhimah". This book is written in Arabic. This book contains, among others: the concept of essential Sufism, the necessity of Sufism experts to adhere to the Qur'an and Sunnah, the opinions of theologian about the importance of Sufism, and the testimonies of Salaf, Khalaf and Contemporary Scholars on Sufism and the explanations of the obligation to join together. This book also reveals the development of Sufism in the spread of Islam in Indonesia (Fathurahman, 2019). The third learning resource is the environment. Ma'had Aly Idrisiyah is in the Tarekat community. The environment in Idrisiyah cannot be separated from the teachings of the Tarekat. One of them is the introduction of religious teachings with the Simple Practical Comprehensive (SIMPATIK) method. Simple in introducing religious teachings with simple concepts, not complicated or difficult to understand. Once understood, put into practice immediately (easy to

implement) and must be complete (complete and not in pieces). This method that forms the Idrisiyyah environment. The relationship between students and Mursyid is more important than the relationship between children and parents. Idrisiyah's environment is influenced by the conception of balance between the outer and the inner.

The environment is supported by other divisions under the Idrisiyyah Foundation, such as: the Directorate of Business, and the General Division which supports the construction of Ma'had Aly's facilities and infrastructure, both campus buildings, library rooms, dormitories, sanitation, khidmah facilities (practice of pursuing, da'wah, community service, and mosque takmir). And also supported by the Directorate of Marketing and Communication (Marcom) Idrisiyyah, in reporting, making profile videos, webinars, and the existence of the Idrisiyyah Medical Center in serving sick students.

Attitude Towards Digital Learning Resources

How does the attitude of the academic community respond to digital learning resources? Mudir ma'had 'aly, Ustadz Rizal Fauzi, sees technology as only a tool. For them, the use of digital media and the internet is important in learning ma'had 'aly. Although, there are no specific lessons in the use of digital learning resources, but Civitas Ma'had 'Aly Idrisiyyah thinks that digital learning resources is done naturally. The use of computers and cell phones in accessing learning resources is like people generally operate the two devices. It can be mentioned here one of the lecturers of Ma'had 'Aly Idrisiyyah. For example, Rasyid is an alumnus of Mathematics at UIN Bandung, Unpas statistics, and is currently pursuing his doctorate at UNY concentrating on statistics. He is responsible for the smooth running of learning activities related to information technology at ma'had 'aly. He is also the one who is doing OJS for the HIKAMIA journal. According to Rasyid, during the COVID-19 pandemic, he used online media such as Zoom in delivering lectures. According to him, besides himself there are several lecturers who use zoom media in learning.

Advances in Information and Communication Technology (ICT) have resulted in innovations in technology functions that facilitate human life, especially in the globalization of education. Academic information system can be understood as a system designed through software or hardware in academic activities, well managed to process academic data. There was once administrative management training in Idrisiyyah. The activity is carried out in the form of community service which is carried out through training activities "Education Administration Management and Academic Information Systems for Education Personnel" at the Idrisiyyah Directorate of Education. This training was carried out with the background of using information systems in the education staff environment to deal with developments in information technology. In addition, training was conducted for users of information systems in the context of educational administration management to prepare for an ever-changing future.

The activity with the theme "Training for Educational Administration Management and Academic Information Systems", which was held on May 3, 2021, from 08.00 to 12.00 with the participants being Education Personnel at the Directorate of Education Idrisiyyah. The total of 38 (thirty eight) web Googles (www.docs.google.com) obtained with timestamps participated in this activity. This training was carried out with a background in the use of information systems in the education staff environment in order to deal with the development of information technology. In addition, training was conducted for users of information systems in the context of educational administration management in order to prepare for an ever-changing future. The materials presented in

this Community Service activity are: (1) Educational Administration Management training; and (2) training in the use of Information Technology-based Academic Information Systems.

Besides being developed by outsiders, Idrisiyyah also organizes information technology (IT) training by inviting tutors from outside, namely PT Bengkel Application Nusantara (BAPLI), a company in the field of information technology. PT Bengkel Application Nusantara (BAPLI) provides solutions using smart ideas, creations and innovations, supported by professionals in the field of information technology. PT Bengkel Application Nusantara (BAPLI) has competence in the fields of business, education, and research with business fields including: Software Development, Web Design, Multimedia and IT Solutions. The ability to use digital learning resources at Ma'had Aly is supported by the existing environment, one of which is the Marcom (Marketing and Communication) program. The Marcom program can be said to be a digital literacy-oriented program in Idrisiyyah. Marcom was founded on February 6th 2016 as an expansion of the Communications and Information Division which was formed in 2010. Until now, the Directorate of Marcom has divisions, namely: communication and information; promotions and events; creative and production; public relations; and information and technology.

The Utilization of Digital Learning Resources

Spirituality is currently needed in the face of social change. Islamic tradition calls the path of spirituality the term Sufism. While the ways to take the path of Sufism are called Tarekat. Sufism and Tarekat are one of the pillars of religion, apart from monotheism and fiqh (Interview with Sheikh Akbar Fathurahman, 2021). Some people view Tarekat as anti-progress and ukhrawi-oriented. But some people see the relevance of social dynamics. Idrisiyyah is one of the Tarekat "neo-sufism" (van Bruinessen, 1995: 128) which has teachings both in exoteric dimensions (*nahiyah dzawahir*) and esoteric dimensions (*nahiyah Bawathin*). Idrisiyyah balances these two dimensions by paying balanced attention to the shari'ah and spiritual aspects. The balance in studying religion according to Syekh Faturahman is to combine two great human potentials that are honed through the assembly of knowledge and dzikir. The mind is honed in the majlis of knowledge, while the heart is honed in the assembly of dzikir. The assembly of dzikir is like a car headlight, while the assembly of knowledge is like a sign (Pili, 2019: 245).

Tarekat as an institution of Sufism--to borrow Cak Nur's term--has a dimension of tarbiyah ruhiyah (spiritual guidance). There are two forms of spiritual guidance, namely: the guidance of the *Ruhaniyah Rasulullah* to the *Ulama Rabbani* in carrying out their duties as prophetic duty bearers. The second form is spiritual guidance from the rabbinical theological to the people in bringing the people to know Allah, and pointing them to the right way of worship (Al Hakim, Vol.4, 2020). As part of the Idrisiyyah institution, Ma'had 'Aly Idrisiyyah follows the Idrisiyyah institutional values. One of the teachings of the Tarekat Idrisiyyah is the balance of outer and inner dimensions. The balance between the obligation to pay attention to the interests of the world and the interests of the hereafter. Sufism taught and practiced in Idrisiyyah has a sympathetic character (simple, practical and comprehensive) (Fathurahman, 2020). For the Idrisiyyah community, digital technology is a tool. While the value of Sufism is the goal. The world is a tool, the afterlife is the goal. Therefore, digital learning resources are tools and can be used. In response to the era of digital technology, Idrisiyyah created a website called <http://idrisiyyah.or.id/> with the aim of providing information services about Idrisiyyah. The website

contains layers, namely: homepage, congregational association, program, study, latest information, contact us, and language. In the "Program" layer, one of them is "Education" which includes the "ma'had 'aly" section.

Marcom arranges mursyid facilities in every da'wah event, including live broadcasts of studies. There are quite a lot of da'wah communication media arranged by Marcom, including the daily broadcast of Radio Al-Idrisiyyah (RAI). Institutional media tools have been running on websites and social media. Kepo Kreatif & Qini Production is a shop that produces the designs of Marcom's workers, starting from banner design/printing, business cards, photo studios and others.

Digital learning resources are divided into offline digital learning resources and online digital learning resources. This is related to the use of abundant digital learning resources, so in utilizing offline digital learning resources by using a local computer server through a local area networking (LAN) network, so that digital learning resources can be accessed without an internet connection. All necessary learning resources are collected on a large server, managed, and provided with local access services. Now, this learning resource service is what is meant by offline digital learning resources.

Online digital learning resources are a collection of digital information that includes knowledge on the internet, such as e-books. During the Covid-19 pandemic, printed learning resources in libraries were very difficult to access due to Social Distancing, PSBB, Lock Down reasons, causing many libraries are closed. As a result, the use of digital learning resources online is the right choice. The most accessible digital learning resource is online.

To utilize offline digital learning resources, Idrisiyyah has an audio CD containing the syekh's lectures and religious music. This CD was produced by Agus Idwar, a host who put together Syekh Fathurahman's program. This CD is also marketed to the public. Furthermore, The online digital learning resources that are often used by Ma'had Aly residents are "Maktabah Idrisiyyah" and "Ma'had Aly Idrisiyyah Library". as already mentioned both are linked in telegram media. The link for Maktabah Idrisiyyah (MI) is <https://t.me/libraryidrisiyyah>. Until this research was conducted there were 649 customers. A total of 304 collections in the media. Meanwhile Pustaka Ma'had Aly Idrisiyyah (PMI) has a link https://t.me/library_mahad_aly_idrisiyyah. A total of 410 customers with 231 collections. Ma'had Aly residents use educational applications as learning resources such as: CariHadis.com (<http://CariHadis.com>); safeku.com (<https://safeku.com/3VTclu>).

The process of making HIKAMIA journal based on OJS. In relation to digital literacy, Ma'had Aly residents want to fill in journal content or use e-journal information and communication technology as well as to obtain information in making their work. In terms of strengthening governance, an Electronic Administration System (e-administration) was developed. Ma'had Aly developed a digital administration system by providing applications or formats that made it easier for Ma'had Aly to administer all Ma'had Aly's needs. For example, by recorded students data. In Ma'had 'Aly Idrisiyyah, administration uses a "Siakad" (academic system) which can be accessed and controlled anywhere. This system is not only in ma'had 'aly, but also in other educational units. The system was built to provide convenience to administrative users. Siakad can be accessed by all students and parents of students. The purpose of Siakad is to speed up and facilitate the delivery of information, data collection and information management, from the admission of students to the evaluation of learning outcomes. Siakad can be accessed via Android in anywhere. In addition, Ma'had 'aly parties respond to the use of technology and digital media that can support the development of better and more

innovative for ma'had aly. For example, lecturers are required to use technology-based learning media, use gadgets and internet access at certain times, manage the ma'had aly library by utilizing technology and digital media, and manage infrastructure on good technology and periodically.

Conclusion

From the explanation above, we can conclude several things about digital learning resources at Ma'had' Aly Idrisiyyah. First, the existence of Syekhs, students, books, and the congregational environment from the beginning became a source of learning. The availability of these digital learning resources after the existing learning resources are "modified" into digital learning resources. Second, it cannot separate the availability of digital learning resources from the process of "digitizing" existing learning resources, namely from the attitude of the Ma'had Aly academic community. They get some support from a team called "Marcom" as one of the divisions in Idrisiyyah whose task is to facilitate information and communication technology media. In addition to being natural, users' ability of digital learning resources is also through training. Training activities are a form of how to respond to digital learning resources. Third, with the digitization of learning resources, Ma'had Aly residents make easy use of both "Maktabah Idrisiyyah" and "Pustaka Ma'had Aly Idrisiyyah" for learning and "siakad" for administrative services.

From that conclusion, Mahad Aly needs to increase the number and variety of quality learning resources related to digital literacy in the Ma'had Aly environment such as; First, adding reading materials in "Maktabah Idrisiyyah" and "Ma'had Aly Idrisiyyah resources". Because the library is one of the hearts of ma'had aly knowledge, it is necessary to pioneer the development of an "e-library". The addition of literacy reading materials in various forms of digital learning resources needs to be improved. For example, providing reading materials with digital themes, providing reading materials in the form of soft copies, or providing teaching aids as learning resources related to digital literacy. Second, increase the educational sites as learning resources for Ma'had Aly residents that can be used by all Ma'had Aly residents. Third, related to sharing sessions. The frequency of sharing sessions is increased by inviting experts to share how they apply digital technology in their profession and daily life. The involvement of experts, practitioners, and professionals personally or institutionally related to the world of information and communication technology in Ma'had Aly can improve the digital literacy of Ma'had Aly residents through various fun activities, such as inspiration classes and sharing classes. The material shared by experts, practitioners, and professionals can be adapted to the needs of ma'had 'aly residents.

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