# Legal Education and Digital Discipline in Pesantren: Fostering Santri's Legal Awareness in the Age of Social Media

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**Abstract:**

*The rapid expansion of digital technology and the widespread use of social media have introduced new challenges for fostering legal awareness among young people, including santri in pesantren environments. This article examines how legal education is implemented within pesantren to cultivate santri's legal awareness related to social media use. Employing a qualitative approach with a case study design, the research was conducted. Data were collected through in-depth interviews, field findings, and document analysis, and were analyzed using thematic analysis. The findings reveal that pesantren apply internal regulations that are firm yet educational in nature, including restrictions on mobile phone ownership and use, direct supervision by administrators and kyai, and the application of educational sanctions. These regulatory practices function not merely as administrative rules, but as instruments for internalizing discipline, responsibility, and legal awareness in digital contexts. Nevertheless, the study also identifies persistent challenges, particularly the inconsistency between pesantren regulations and formal school policies, as well as santri's strong curiosity toward social media trends. To address these challenges, pesantren adopt adaptive strategies such as inter-institutional coordination, guided supervision, and the habituation of disciplined behavior. Overall, the study highlights the strategic role of pesantren in integrating digital legal education with Islamic values and Islamic educational management in responding to contemporary digital realities.*

**Key Words:** *Legal Education, Legal Awareness, Pesantren, Santri, Social Media*

## INTRODUCTION

In recent years, the integration of digital technologies into daily life has reshaped the way young people engage with information, social interactions, and legal norms, particularly in countries with high social media penetration such as Indonesia. The growing integration of social media into everyday life has significantly reshaped patterns of communication and social interaction in Indonesia (Maulidah et al., 2024; Siahaan et al., 2022; Wang et al., 2023). While social media offers unprecedented opportunities for information dissemination, it also poses significant challenges for legal awareness among younger

generations, including misinformation, cyberbullying, and digital transgressions (Maulidi, 2025; Price et al., 2023; Tetteh & Kankam, 2024). Within this broader digital landscape, Islamic boarding schools (pesantren) represent unique educational environments where religious, moral, and legal values intersect (Ahmad Sulton, 2024; Al Mursyidin & Hikam, 2024; Sa'i & Nugroho, 2025). Historically, pesantren have contributed to character formation and ethical grounding rooted in Islamic teachings that extend beyond formal curricula. Yet, the rapid digitalization of communication practices has challenged traditional regulatory frameworks within pesantren, making the study of digital legal awareness an urgent scholarly task.

Extant literature on legal education and digital awareness highlights a growing consensus that legal literacy and educational interventions are crucial for fostering law-abiding behavior in the digital era. For instance, research underscores the importance of legal education in societal transformation and the cultivation of responsible citizenship, demonstrating that access to engaging legal information can enhance legal awareness and social justice outcomes (Adhinugraha et al., 2024; Amali et al., 2024; Hamedanian & Arjmand, 2025). Similarly, studies investigating the role of social media in legal awareness suggest that digital platforms can serve as effective channels for legal education if appropriately leveraged, particularly among younger, digitally native cohorts (Albustomi, 2024; Amir et al., 2025; Garno, 2025). However, existing research on pesantren and digital legal education is relatively limited, often focusing on either the pedagogical functions of pesantren in preserving Islamic legal values or the general impact of media literacy interventions without deeply examining how pesantren interventions shape legal awareness within their unique socioreligious contexts (Hasan, 2025; Norman & Paramansyah, 2024; Veronika & Hasan Baharun, 2024). Collectively, this body of work indicates that understanding legal awareness in relation to social media requires not only analysis of information flows but also consideration of contextualized educational practices that influence legal cognition and compliance.

Despite this growing literature, significant gaps remain. First, much of the research on social media and legal awareness is set within urban or formal educational contexts, leaving a relative scarcity of empirical studies that situate this phenomenon within pesantren environments. Studies centered on pesantren often emphasize classical religious curricula or cultural resilience rather than contemporary digital practices that intersect with secular legal frameworks. Second, while several scholars have explored how civic education teachers foster legal awareness among students in formal schools, including strategies like socialization and mentorship, similar in-depth analyses within pesantren settings are less evident. Third, the powerful adaptation of digital platforms in daily activities complicates pesantren regulation, yet research has not sufficiently addressed how internal pesantren policies interact with external digital influences to shape santri legal awareness. Thus, this study aims to address these gaps by exploring the implementation, challenges, and strategies of digital legal education related to social media use among santri, illuminating how pesantren

negotiate traditional moral instruction with contemporary legal awareness needs.

Aligned with these scholarly lacunae, this study's primary objective is to investigate how digital legal education is operationalized in pesantren settings and how it contributes to santri's legal awareness in the context of social media engagement. Specifically, the research examines the internal regulatory frameworks, supervision practices, and educational strategies that pesantren employ to cultivate legal and ethical digital behavior among students. In doing so, this study contributes to the broader discourse on legal literacy by situating pesantren as critical sites for understanding the interplay between religious educational practices and digital legal awareness formation. By centering the experiences of kyai, administrators, and santri, the research deepens our comprehension of how law-related norms are embedded, resisted, or negotiated within semiautonomous religious institutions that operate alongside formal legal systems.

The core focus of this research is thus to explore the nuanced ways in which pesantren translate, adapt, and enforce legal awareness within their social and regulatory environments, particularly as these relate to social media use. In qualitative terms, the study interrogates how regulatory policies, supervision mechanisms, and educational sanctions shape santri's understanding and enactment of legal norms in digital interactions. This encompasses an examination of the tensions that arise between pesantren-based regulations and broader societal or school-related influences, as well as the adaptive strategies pesantren undertake to reinforce law-abiding conduct. Through this lens, the research argues that pesantren not only function as moral and religious educative spaces but also as dynamic arenas for negotiating legal consciousness amid digital transformations. The findings thus promise insights that bridge Islamic education scholarship, legal literacy research, and media studies, offering theoretical and practical implications for educational policy and digital citizenship in diverse contexts.

In sum, the urgency of this study is underscored by the pervasive integration of social media in young people's lives and the corresponding need for robust legal awareness frameworks that resonate with sociocultural and religious values. By centering the pesantren experience, this research foregrounds how localized regulatory practices and moral teachings intersect with digital legal challenges, highlighting the broader educational implications for fostering responsible and law-aware digital citizens. The subsequent sections outline the methodological choices that guided this inquiry and provide a detailed account of empirical findings that illuminate the complex reality of digital legal education in pesantren.

**RESEARCH METHODS**

This research is designed as a qualitative research to understand in depth the practice of legal education in shaping students' legal awareness related to the use of social media in the pesantren environment. Qualitative design was chosen

because the focus of the research lies on social processes, meanings, and practices that cannot be reduced to measurable variables (Frericks, 2022; Hughes et al., 2025; Udayanga, 2025). This research was conducted in two Islamic boarding schools that have special policies related to the management of the use of digital devices, thus providing a relevant and rich empirical context to be analyzed. The type of research used is case studies, as it allows for an in-depth exploration of the phenomenon of legal education within the constraints of certain institutional contexts (Naeem & Thomas, 2025; Nottingham, 2022; Pedersen & Blok, 2024). Through case studies, the interaction between pesantren regulations, the role of managers, and the response of students can be understood in its entirety. The qualitative approach is used on the basis that legal awareness is not only reflected in formal compliance, but also in the subject's interpretation of the rules and practices that are lived on a daily basis, thus demanding an interpretive approach that is sensitive to the social and cultural context of the pesantren.

In line with the design of the study, data collection was carried out through in-depth interviews, findings in the field, and documentation studies. In-depth interviews were chosen as the main technique because they allowed researchers to explore informants' experiences, considerations, and reflective views related to social media regulation and legal awareness development (Morales et al., 2022; O'Reilly et al., 2024; Wright et al., 2024). Findings in the field are used to capture real practices that take place in the daily lives of students, while documentation in the form of pesantren rules and internal policies is used to strengthen the regulatory context of the research. Researchers play the role of the main instrument that is directly involved in interaction with informants on an ongoing basis. This research was carried out at the Al Falah Grabag Islamic Boarding School in Magelang and the Al Hidayah Islamic Boarding School in Banyubiru for approximately three months. The credibility of the findings is maintained through triangulation of sources and techniques, as well as confirmation of the results of interviews with informants to ensure the consistency between the interpreted data and their experiences in the field (Lincoln & Guba, 1985).

Table 1.  Demographics of Research Informants

| The Role of the Informant | Gender | Age | Length of Involvement in Islamic Boarding Schools |
|---|---|---|---|
| Kyai/Pesantren Caregiver | Male | 55–65 | >20 years old |
| Islamic Boarding School Management | Male | 35–45 | 10–15 years |
| Islamic Boarding School Management | Women | 30–40 | 8–12 years old |
| Stuttgart | Male | 16–18 | 3–5 years |
| Stuttgart | Women | 15–18 | 2–4 years |

Data analysis was carried out simultaneously with the data collection process using the interactive analysis model Miles, Huberman (Laari, 2025; Snyder & Turesky, 2023; Zwarthoed, 2025). The analysis process begins with data

reduction through the selection and focusing of interview data, findings in the field, and documentation relevant to the focus of the research. The reduced data is then presented in the form of a thematic narrative to help researchers recognize the patterns, relationships, and dynamics that emerge between the data. The conclusion stage is carried out reflexively and repeatedly by comparing findings between data sources. Thematic analysis was used to group data into key themes reflecting regulations, barriers, and digital legal education strategies in Islamic boarding schools (Braun & Clarke, 2006). This systematic and continuous analysis process strengthens the credibility of the findings, as the interpretation is always linked back to the empirical data and the social context in which the research took place.

## RESULTS AND DISCUSSION
### Results
### Regulation on the Use of Social Media in Islamic Boarding Schools

Regulations on the use of social media in Islamic boarding schools refer to a set of internal rules that regulate the ownership, access, time, and purpose of using digital devices by students in daily life in the pesantren environment. This regulation not only functions as an administrative order, but also as a legal education instrument directed to form students' awareness of the limits of permissible and prohibited behavior, especially in the context of the use of digital technology. In practice, the regulation includes restrictions on mobile phone ownership, supervision of social media access, determination of usage time, and determination of control mechanisms by administrators and kyai. The existence of this rule shows that pesantren views the use of social media as a space that requires value control and discipline, not just a technical problem. Thus, the regulation of the use of social media is an integral part of the efforts of Islamic boarding schools in instilling discipline, responsibility, and compliance with the rules as the initial foundation for the formation of students' legal awareness in facing the dynamics of digital life.

The implementation of regulations on the use of social media in Islamic boarding schools is not separated from the active role of administrators in supervising the daily lives of students. The rules implemented aim to ensure that the use of technology remains within the educational corridor and does not interfere with the character formation process. This is reflected in the explanation of the pesantren management regarding the restriction mechanism applied.

"We have made the rules for using cellphones in this pesantren quite strict. Santri is actually not completely banned, but its use is limited to time and purpose. Usually only for the sake of school, such as working on an assignment or important communication. After that, the cellphone is collected again so that it is not used freely. We want students to learn to control themselves and understand that there are rules that must be obeyed."

This explanation is in line with the view of pesantren caregivers who place

social media regulations as part of the education of students' values and manners. "This social media restriction is not only prohibitive, but educational. Students now live in the digital age, so it is impossible to be completely removed from technology. However, they need to be instructed to know which ones are allowed and which are breaking the rules. If left unchecked, the impact can be on morals and discipline. Therefore, our rules are part of legal education and manners."

Based on the results of the interview above, the regulation of the use of social media in pesantren is positioned as an educational instrument that is preventive and coaching. The management does not place the rule as an absolute prohibition, but as a control mechanism that aims to train students in managing freedom responsibly. The time restriction and purpose of using mobile phones show that there is an emphasis on the educational function of technology, so that students are directed to understand that every digital access has consequences and accompanying rules. Meanwhile, Kyai's statement emphasized that the regulation is designed to instill awareness about the limits of acceptable behavior in the pesantren environment. Through this approach, students not only know the existence of the rules, but also understand the reasons and purposes for the enactment of these regulations. Thus, social media regulation functions as a means of forming internal legal awareness, where students are trained to obey not because they are afraid of sanctions, but because they understand the value of discipline and responsibility contained in it.

To clarify how the regulation works as a unit in the life of the pesantren, the flow of the implementation of the regulation is presented in Figure 1.
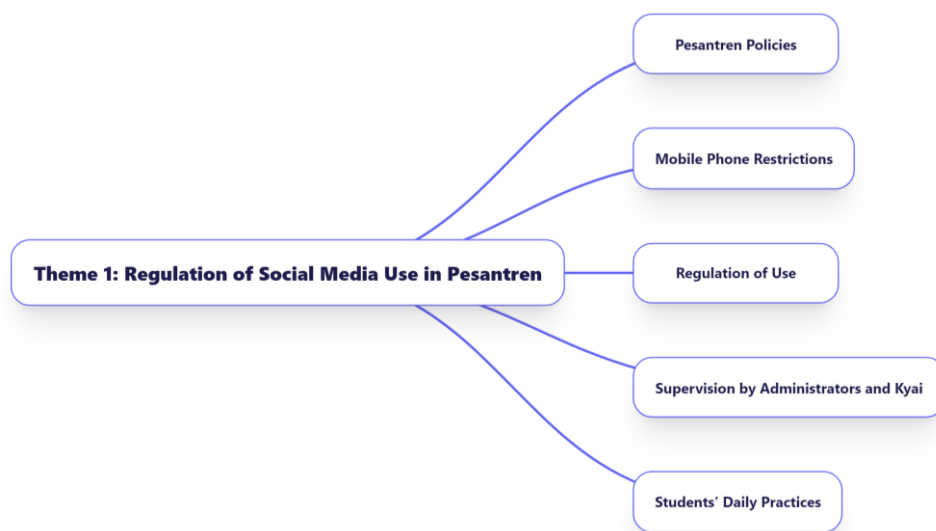


**Figure 1. Regulatory Scheme of Social Media Use in Pesantren**

The regulation on the use of social media in Islamic boarding schools is a concrete form of implementation of legal education that is oriented towards fostering student awareness. The rules applied are not repressive, but are directed to train discipline, responsibility, and compliance with applicable

norms. Through restricting the use of mobile phones, direct supervision, and controlling access to social media, pesantren have succeeded in making regulations a means of internalizing legal values in the daily lives of students. These findings show that legal awareness is built gradually through habituation and behavior control, not just through the cultivation of normative knowledge. Thus, social media regulations in Islamic boarding schools contribute significantly to forming students who not only obey the internal rules of the Islamic boarding school, but also have the readiness to be law-abiding in facing the challenges of digital life in the wider community.

**Obstacles to Digital Legal Education for Students**

Obstacles to digital legal education for students refer to various structural and social conditions that hinder the process of internalizing legal values in the use of social media in the pesantren environment. This obstacle does not solely come from the weak internal rules of the pesantren, but arises from the external and psychological dynamics of the students that affect the effectiveness of the implementation of regulations. In the context of this study, the obstacles to digital legal education include the policy insynchronization between pesantren and formal schools, the high curiosity of students about social media, and the existence of space to use mobile phones outside the supervision of the pesantren. This condition creates a gap that has the potential to weaken the consistency of discipline coaching and compliance with the rules. Thus, the barriers to digital legal education are an important factor that needs to be understood to explain why violations continue to occur even though regulations and supervision have been strictly implemented in the pesantren environment.

In practice, the implementation of digital legal education in Islamic boarding schools does not always run without obstacles. The pesantren management admits that external factors often affect the students' compliance with the rules that have been set. This is mainly related to the difference in policy between Islamic boarding schools and formal schools where students are educated. "The difficulty is when the students are in a formal school. At school, they are often asked to use cellphones for assignments or communication. When returning to the pesantren, some students are still carried away by the habit. Finally, someone tried to store the cellphone secretly. This makes supervision more difficult."

Another obstacle was also conveyed by students who felt a strong urge to follow the trending social media developments. "Sometimes curiosity is great, especially friends outside the pesantren who are active on social media. If you don't open it at all, it feels like you're missing out. Even though you know there are rules, there is still a desire to see or try. Especially if you are at school, the supervision is not as strict as in Islamic boarding schools."

Obstacles to digital legal education in Islamic boarding schools do not arise because of the absence of rules, but because of the environmental

incontinuity faced by students. When in the pesantren, students are in a strict, controlled, and disciplined parenting system. However, the situation changed when students were in formal schools that had different policies and looser supervision of mobile phone use.

This difference in situation gives rise to a gray space in students' understanding of the limits of permissible behavior. The rules of the pesantren that were previously obeyed with discipline become less binding when the students are outside the pesantren environment. On the other hand, the encouragement of curiosity towards social media shows that the compliance of students is still greatly influenced by the context of supervision. The legal consciousness that is formed is not completely personal, but still depends on the existence of external control. This condition explains why violations tend to appear in space and time where pesantren supervision is not present in person.

The discontinuity of supervision takes place in daily practice. Violations of social media use rules are more common when students participate in learning activities in formal schools. In this context, students have looser access to personal phones, both for academic purposes and other activities outside of learning needs.

Some students are known to bring their mobile phones back to the pesantren after using them at school, without reporting to the management. This situation is strengthened by the interaction of students with peers outside the pesantren who actively use social media, thus encouraging the desire to stay connected to the growing trend. These findings in the field show that the barriers to digital legal education do not stand alone, but are influenced by different social environments. When the values and rules that apply in schools are not completely in line with the pesantren, the process of habituating discipline becomes interrupted and difficult to maintain consistently.

Field findings further indicate that these conditions do not occur in isolation but are interconnected and repeatedly encountered in santri's daily experiences. To clarify the types of barriers, their sources, and the situations in which they occur, the classification of barriers to digital legal education is presented in Table 2.

**Table 2. Barriers to the Implementation of Digital Legal Education among Santri**

| Type of Barrier | Source of the Barrier | Context of Occurrence |
| --- | --- | --- |
| Regulatory inconsistency | Differences between formal school policies and pesantren regulations | When santri attend formal schooling |
| Mobile phone access outside the pesantren | School environment with limited external supervision | Outside direct control of pesantren administrators |
| Students' curiosity toward social media | Psychological factors and peer influence | During exposure to trending social media content |
| Weak inter-institutional supervision | Limited coordination between school and pesantren | Transition between school and pesantren activities |

The obstacles to digital legal education for students show that the success of pesantren regulations is largely determined by the consistency of the coaching environment. The policy insynchronization between Islamic boarding schools and formal schools, coupled with the strong encouragement of students to follow the development of social media, is the main factor that weakens compliance with the rules. In this condition, the legal awareness of students has not been fully internalized as a personal attitude, but is still greatly influenced by the supervision situation.

**Pesantren Strategy in Fostering Digital Legal Awareness**

The pesantren strategy in fostering digital legal awareness refers to a series of systematic steps taken to maintain the sustainability of the values of discipline and student compliance with the rules of social media use. This strategy is not only manifested in the form of rule enforcement, but also through coaching approaches that are educational, preventive, and collaborative. In the context of this study, pesantren strategies include coordination with formal schools, routine supervision of the use of digital devices, assistance of students in online-based academic activities, and the application of educational sanctions. The strategy is designed to respond to obstacles that arise in the implementation of regulations, especially when students are outside the pesantren environment. Thus, the strategy of fostering digital legal awareness is an effort by Islamic boarding schools to ensure that the value of compliance does not only apply situationally, but can be embedded sustainably in the behavior of students in various life contexts.

Efforts by Islamic boarding schools in fostering digital legal awareness are not carried out unilaterally, but through steps that are tailored to the conditions of students and the educational environment they face. One of the strategies emphasized is coordination between the pesantren and the school so that the rules applied do not contradict each other. "We usually communicate with the school if there is a new policy regarding the use of cellphones. The goal is so that students are not confused by different rules. If the school needs a cellphone for assignments, we arrange it to be supervised. So it is not just removed. That way, the rules of the pesantren can still be implemented."

The results of the interviews show that the pesantren strategy in fostering digital legal awareness is directed at creating consistency of values and strengthening the responsibility of students. Coordination with formal schools is an important step to reduce confusion among students due to differences in mobile phone use policies. Through this communication, the pesantren strives to keep internal rules relevant and applicable even though the students are outside the pesantren environment.

On the other hand, the application of educational sanctions shows that pesantren do not position violations as mistakes that must be retaliated against.

Sanctions are used as a means of reflection so that students understand the consequences of behavior that violates the rules. This approach shows that the development of legal awareness is directed at the formation of an attitude of responsibility, not just formal compliance. Thus, the pesantren strategy serves to bridge the gap between written rules and the formation of internal awareness of students in the use of social media.

The strategy of fostering digital legal awareness is applied in an ongoing manner in the life of Islamic boarding schools. The management routinely checks the luggage of students, especially mobile phones, to ensure that there are no violations that escape supervision. In addition, students who have to do online-based assignments are accompanied directly by administrators so that internet use remains controlled and according to academic needs.

The application of educational sanctions also appears to be a consistent practice. Students who violate the rules are not sentenced to physical punishment or humiliating sanctions, but are directed to activities that foster social awareness and discipline. These findings in the field show that pesantren strategies are not only oriented towards preventing violations, but also on forming positive habits. This practice reinforces the results of the interview that digital legal awareness development is carried out through a persuasive and sustainable approach.

The pesantren strategy in fostering digital legal awareness shows that law enforcement efforts are not separated from educational approaches and value development. Through coordination with schools, routine supervision, student assistance, and the application of educational sanctions, pesantren strive to maintain consistency in the formation of discipline in the use of social media. These findings show that students' legal awareness is built through a continuous and contextual process, not through pressure or prohibition alone. With this strategy, pesantren are able to place digital legal education as part of the formation of the character of students who are responsible and ready to face the challenges of digital life in a more mature and directed manner.

**Discussion**

This study reveals that digital legal education in pesantren is implemented through a structured regulatory system that combines institutional rules, supervision mechanisms, and educational sanctions to foster santri's legal awareness in social media use. The findings indicate that pesantren do not merely impose restrictions on mobile phone usage, but intentionally frame these regulations as part of character and legal education. Legal awareness among santri is developed gradually through daily practices that emphasize discipline, responsibility, and compliance with institutional norms. However, the effectiveness of this regulatory approach is challenged by inconsistencies between pesantren regulations and formal school policies, as well as by santri's psychological curiosity toward digital media. These challenges highlight that legal awareness is context-dependent and strongly influenced by the

surrounding environment. Importantly, pesantren respond to these challenges through non-repressive strategies, such as supervision, coordination with schools, and educational sanctions, rather than punitive measures. Overall, the findings demonstrate that pesantren function as active agents of digital legal education by integrating regulatory control with moral and educational objectives, positioning legal awareness not only as compliance with rules but as part of broader character formation in the digital era.

The findings of this study contribute to and extend existing literature on legal education and digital citizenship by emphasizing the role of religious educational institutions in shaping legal awareness through daily regulation and supervision. Previous studies have highlighted that legal awareness is closely related to individuals' understanding of rules and their internalization of legal norms (Azizi & Al-Fajri, 2025; Ilmani & Hasanah, 2024; Prasada, 2022). This study supports these findings by showing that pesantren regulations function not only as formal rules but also as tools for internalizing legal values through habituation. At the same time, the results resonate with research on digital citizenship, which underscores the importance of ethical guidance and supervision in navigating digital spaces (Choi & Park, 2023; Dewi et al., 2025; Kilic, 2024). However, this study diverges from prior research that often treats legal education as a classroom-based or cognitive process. Instead, it demonstrates that legal awareness in pesantren emerges through lived experiences and institutional practices. By revealing the tension between pesantren and school policies, this research addresses a gap in the literature concerning inter-institutional inconsistency, which has been underexplored in studies of legal education within Islamic boarding schools.

This study makes a significant contribution to the field of Islamic educational management by conceptualizing digital legal education as an integral component of pesantren governance and daily management practices. Unlike prior studies that focus primarily on curriculum or instructional strategies, this research highlights how management mechanisms—such as policy formulation, supervision, coordination, and sanctioning—shape santri's legal awareness. From a management perspective, the findings demonstrate that pesantren leaders exercise strategic control over digital behavior through value-based regulation rather than coercive enforcement. This approach reflects an adaptive management model that balances institutional discipline with moral education, aligning managerial decisions with Islamic values of moderation (wasathiyah) and responsibility. Furthermore, the study contributes to the understanding of how Islamic educational institutions respond to digital challenges by integrating legal awareness into organizational routines. By showing how pesantren coordinate with formal schools and manage regulatory inconsistencies, this research expands the discourse on collaborative governance in Islamic education. Consequently, the study enriches existing frameworks of

Islamic educational management by foregrounding digital legal awareness as a managerial concern rather than merely a pedagogical issue.

In conclusion, this study underscores the importance of pesantren as strategic institutions in fostering digital legal awareness among santri through regulatory, managerial, and educational practices. The findings demonstrate that legal awareness is most effectively cultivated when regulations are embedded in daily routines and reinforced through supervision and reflective sanctions. The broader implication of this research lies in its contribution to policy and practice, particularly in encouraging stronger coordination between pesantren and formal schools to ensure regulatory consistency. For policymakers, the study suggests that digital legal education should be approached holistically, recognizing the role of religious institutions in shaping ethical digital behavior. For practitioners, especially pesantren leaders, the findings offer a practical model for managing digital challenges without compromising institutional values. Future research could further explore comparative models of digital legal education across different types of Islamic educational institutions or examine long-term impacts of regulatory practices on santri's behavior beyond the pesantren environment. Overall, this study affirms that pesantren-based digital legal education has the potential to contribute meaningfully to the development of law-abiding and ethically responsible digital citizens.

## CONCLUSION

The challenges posed by rapid digitalization have raised concerns about how legal awareness among santri can be effectively fostered within the pesantren context, particularly in relation to social media use. This study demonstrates that pesantren address this issue not by relying solely on formal prohibitions, but by embedding digital legal education within everyday regulatory practices, supervision, and value-based guidance. The findings show that legal awareness among santri is shaped through consistent rules, the active role of kyai and administrators, and educational sanctions that emphasize reflection and responsibility rather than punishment. At the same time, the study highlights that inconsistencies between pesantren regulations and formal school policies, along with santri's exposure to external digital environments, remain key challenges that can weaken compliance. These insights underline the importance of viewing legal awareness as a process that is socially and institutionally conditioned, rather than merely an individual attribute. More broadly, the study suggests that pesantren have the potential to serve as effective models of digital legal education grounded in Islamic educational management, provided there is stronger coordination across educational institutions. Such an approach offers practical implications for policymakers and educators seeking to cultivate ethically responsible and law-abiding digital citizens in religious educational settings, while also opening avenues for future research on the sustainability of these practices beyond the pesantren environment.

## ACKNOWLEDGMENT

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