



INTEGRATING ISLAMIC SPIRIT AND TECHNOLOGICAL INNOVATION IN ISLAMIC BOARDING SCHOOL MANAGEMENT IN THE DIGITAL ERA

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Abstract:

This study aims to analyze the integration of Islamic spirit and technological innovation in Islamic boarding school management in the digital era. The focus of the study is directed at how Islamic values remain the foundation for the application of modern technology to support the effectiveness of Islamic boarding school management. The research method used is descriptive qualitative with a literature study approach from various sources, such as journals, books, and relevant previous research results. The results show that Islamic boarding schools that are able to integrate spiritual values with digital technology—such as the implementation of student management information systems, online learning platforms, and administrative digitization—experience increased efficiency and transparency without compromising religious values. This integration also strengthens the character of students to be adaptive to current developments while still adhering to Islamic principles. The implications of this study emphasize the importance of developing digital capacity in Islamic boarding schools that remain grounded in Islamic spirituality, in order to create a modern, effective, and character-based educational ecosystem

Keywords: *Islamic boarding school management, Islamic spirit, digital era*

INTRODUCTION

In Islamic educational management theory, Islamic boarding schools (pesantren) are ideally institutions capable of integrating spiritual values and modern, technology-based management. However, the reality on the ground demonstrates a significant gap between this theory and its implementation. Many Islamic boarding schools still rely on traditional systems for administration, learning, and student data management. This is due to limited human resources in the technology sector and concerns that digitalization will displace the Islamic values that underlie Islamic boarding schools. However, conceptually, Islam strongly encourages innovation and scientific advancement as long as they do not conflict with Sharia principles. Empirical evidence shows that Islamic boarding schools that have begun implementing digital management systems have increased efficiency and transparency without losing their spiritual identity. Therefore, this gap between theory and reality is a crucial issue that requires further study to find a model for harmonious integration between modern technology and the Islamic spirit in managing

Islamic boarding schools in the digital era (Nasir and Sunardi 2025).

The field phenomenon indicates that most Islamic boarding schools in Indonesia are still adapting to digital transformation. Although several large Islamic boarding schools (pesantren) such as Nurul Jadid and Sidogiri have begun developing internal management information systems, many small and medium-sized Islamic boarding schools still use manual methods for administrative activities and teaching and learning processes. Limited infrastructure, minimal technology training, and the perception that digitalization can reduce spiritual interaction are key factors in this slow adaptation. However, on the other hand, the current generation of Islamic boarding school students (santri) lives in a digital environment that demands technological literacy as part of future competencies (Oktaviani and Setiawati, n.d.). If Islamic boarding schools do not adapt quickly, they fear they will be left behind in preparing their students to face global challenges. Therefore, understanding how Islamic boarding schools can integrate technological innovation without losing Islamic values is an urgent need that must be addressed scientifically and contextually.

Several previous studies have addressed the digitalization of Islamic boarding schools from various perspectives. For example, research by Sandhyavitri (2020) shows that implementing an academic information system in Islamic boarding schools can improve administrative efficiency (Sandhyavitri et al. 2024). Another study by Aprilianto and Rahmawati (2025) emphasized the importance of digital literacy for Islamic boarding school administrators to support professional institutional governance (Aprilianto and Rahmawati 2025). However, most of this research focuses primarily on technical and managerial aspects, rather than on the integration of spiritual values with technological innovation. This is where this research becomes crucial: it examines in-depth how Islamic boarding school management can balance the implementation of digital technology with the instillation of Islamic values. With this approach, this study not only builds on previous findings but also provides a new dimension in understanding how Islamic boarding schools can transform without losing their spiritual identity.

The novelty of this research lies in its approach, which balances two key aspects: the spirit of Islam and technological innovation. While previous research has tended to focus on the implementation of technology in managerial aspects, this study offers a conceptual framework that integrates Islamic values as the ethical basis for technology use in Islamic boarding schools. This approach views digitalization not only as a tool for efficiency but also as a means of preaching and strengthening the character of students. This concept broadens the meaning of Islamic boarding school management in the digital era, not merely system modernization but also value transformation. Thus, this research is expected to present a new paradigm that the application of technology should not be viewed as a threat to Islamic boarding school spirituality, but rather as part of the effort to realize adaptive, innovative, and character-based Islamic education.

This research seeks to answer the main question: How can the integration of Islamic spirit and technological innovation be implemented in Islamic boarding school management in the digital era without compromising religious values? Conceptually, this research argues that the application of digital technology in Islamic boarding schools can actually strengthen Islamic values if managed with sound ethical and spiritual principles. Technology can be

a means of enjoining good and forbidding evil through service efficiency, management transparency, and strengthening da'wah communication (Handayani and Jama 2024). Based on this premise, the research is expected to examine the extent to which the application of digital technology can synergize with Islamic values in fostering.

RESEARCH METHODS

This research uses a qualitative approach with a case study design, aiming to deeply understand the phenomenon of the Integration of Islamic Spirit and Technological Innovation in Islamic Boarding School Management in the Digital Era at the Nurul Islam Islamic Boarding School in Sumenep. A qualitative approach was chosen because the focus of this research is not only on the technical aspects of technology implementation, but also on the Islamic meaning and values that underlie it (RANTO 2023). The case study design allows researchers to holistically explore how Islamic boarding schools manage the digitalization process while maintaining their spiritual and cultural character. Through this approach, researchers can understand the dynamics of value integration and innovation contextually, in-depth, and realistically according to field conditions (Wahyuni et al. 2025).

The research location is the Nurul Islam Islamic Boarding School in Sumenep, East Java. This Islamic boarding school was chosen because it has implemented modernization measures in its management system, such as the implementation of a web-based information system for student data, licensing, and violations, as well as the use of digital technology in administration and learning. Furthermore, the Nurul Islam Islamic Boarding School maintains strong Islamic traditions through the practice of worship, study of Islamic texts, and character development of its students. The balance between spiritual values and technological adaptation was the primary reason for selecting this location, as it is considered representative in depicting the process of integrating Islamic values and technological innovation in modern Islamic boarding schools (Mulyadi 2024).

The sources of information in this study consist of three main categories: (1) Respondents—Islamic boarding school administrators, administrative staff, and religious teachers directly involved in the use of digital systems and the implementation of Islamic boarding school management; (2) Key informants—Islamic boarding school leaders (teacher and students) who understand the policy direction and philosophy behind Islamic boarding school digitalization; and (3) Text sources—internal documents such as activity reports, Islamic boarding school regulations, digital administrative data, Islamic manuscripts, and online news discussing digital transformation in Islamic boarding schools. These three types of sources were used to build a comprehensive understanding of the relationship between Islamic values and digital technology within the Nurul Islam Islamic Boarding School in Sumenep.

The data collection process was conducted using three main techniques. First, a desk review of literature, Islamic boarding school policy documents, and digital data relevant to the management process. Second, direct observation within the Islamic boarding school environment to observe managerial practices, interactions between administrators and students with digital systems, and the application of Islamic values in daily activities. Third, in-depth interviews using semi-structured interview guidelines with leaders, administrators, and students were conducted to explore their experiences and

perspectives on the integration of Islamic values into technological innovation. In some sections, researchers also used short questionnaires to strengthen descriptive data related to perceptions of Islamic boarding school digitalization (Mauludi, Putra, and Ulwiyah 2024).

Data analysis was conducted through three stages in accordance with the Miles and Huberman model: data condensation (data reduction), data display, and verification (conclusion drawing) (Nurfatimah, Affandi, and Jiwandono 2020). In the condensation stage, data from interviews, observations, and documentation were selected, classified, and categorized based on themes such as Islamic values, technological innovation, and management practices. The display stage involved compiling the analysis results in narrative form, tables, or quotations to facilitate interpretation. Next, the verification stage involved triangulating sources and methods to ensure the validity and consistency of the findings (Sidiq, Choiri, and Mujahidin 2019). The analytical methods used were content analysis and interpretative analysis, interpreting the meaning behind managerial practices and linking them to Islamic educational management theory and the digital transformation paradigm. This approach helped researchers identify the correlation between spiritual values, technological innovation, and management effectiveness at the Nurul Islam Islamic Boarding School in Sumenep.

RESULTS AND DISCUSSION

Transformation of Islamic Boarding School Management through Administrative Digitalization

The transformation of Islamic boarding school management through administrative digitization at the Nurul Islam Islamic Boarding School in Sumenep is defined as a systematic effort to shift the school's administrative management pattern from a manual, paper-based system to a more efficient and transparent digital system. In practice, this transformation includes the implementation of a student information system, the digitization of financial and licensing data, and the use of online internal communication applications to expedite the decision-making process. Administrative digitization is understood not only as technical modernization but also as part of adapting Islamic values to current developments, where work efficiency is seen as part of the mandate and professionalism in managing an Islamic educational institution.

Interviews with Informant 1, an administrative administrator, revealed that prior to digitization, student data recording and financial reports often encountered delays and input errors due to manual processing. However, after the adoption of the digital system, the recording process became faster and easier to audit. Informant 2, a senior ustadz, added that this change initially generated resistance due to some administrators' unfamiliarity with technology. However, after training and mentoring, they began to realize that technology actually supports work efficiency without diminishing the Islamic values that underlie the Islamic boarding school. From the interviews, the researcher interpreted that digitalization at Nurul Islam is not merely a technical innovation, but also a process of internalizing adaptive values—that Islam truly encourages the advancement of science and technology for the benefit of the community.

Based on observations, the researcher found that administrative activities at the Islamic boarding school are now largely digital, particularly in student data management, tuition payments, and activity reporting. Administrators use

a simple web-based application to record student attendance and report violations, while the school's finances are increasingly being directed towards an integrated digital recording system. The researcher also observed that computers and internet connections have become part of the school's core facilities. Interpretation of this observational data indicates that the Islamic boarding school has succeeded in building a more efficient and professional work environment without losing the hallmarks of Islamic tradition, such as spiritual guidance and a culture of deliberation in decision-making.

Overall, the results of this study indicate that the digitalization of administration at the Nurul Islam Islamic Boarding School in Sumenep represents a concrete example of the integration of modern efficiency with Islamic spiritual values. Researchers reiterate that this transformation not only transforms work systems to be faster and more accurate, but also reflects the values of responsibility, trustworthiness, and discipline in carrying out managerial duties as part of worship. Digitalization has become a new means of strengthening the Islamic spirit, adapting to changing times.

The overall data demonstrates a pattern that demonstrates that digital transformation in Islamic boarding schools is gradual, participatory, and spiritually imbued. The initial phase was marked by resistance and limited technological capabilities, then progressed through training, mentoring, and the implementation of simple systems, ultimately establishing a new management model oriented toward efficiency and accountability. This pattern demonstrates that technological innovation can harmonize with Islamic values, demonstrating that Islamic boarding schools are capable of adapting without losing their spiritual identity as Islamic educational institutions deeply rooted in religious tradition and ethics.

Synergy of Islamic Values with Technological Innovation in Learning

The sub-finding "Synergy of Islamic Values with Technological Innovation in Learning at the Nurul Islam Islamic Boarding School in Sumenep" is defined as the process of integrating basic Islamic values—such as honesty, trustworthiness, discipline, and sincerity—with the use of technology as a means to enrich the students' learning experience. In practice, this synergy is evident through the implementation of digital learning media, such as e-learning platforms, multimedia projectors, and interactive applications based on the Quran and Hadith. Technology here is not merely a tool, but rather a bridge that expands access to knowledge and deepens religious understanding. Thus, technological innovation is positioned not as a threat to Islamic values, but as an instrument of da'wah and education relevant to the challenges of the digital era.

Based on interviews, Informant 1, a fiqh teacher, stated that the use of digital media helps students understand abstract concepts more easily, for example through interactive videos on worship procedures. Meanwhile, Informant 2, a senior student, stated that technology-based learning makes the learning process more engaging and interactive without diminishing the value of good manners toward teachers. He explained that the use of technology in Islamic boarding schools is still accompanied by rules of learning etiquette, such as prioritizing greetings and asking permission before accessing digital materials. From these interviews, researchers interpreted that the integration of Islamic values and technology is harmonious due to the filter of spiritual values applied in every learning activity. Islamic boarding schools have successfully

utilized technology as a means of improving the quality of learning while maintaining the sacred relationship between teachers and students.

Observations showed that several classrooms are equipped with equipment such as LCD projectors and speakers to support multimedia learning. Teachers utilize presentation technology and educational videos to explain religious and general material. Furthermore, Islamic boarding schools provide supervised internet access so students can access credible sources of knowledge that align with Islamic values. Researchers observed that teachers retain full control over the use of technology in the classroom, thus maintaining value and ethical control. The researchers' interpretation of this observational data indicates that technological innovation in Islamic boarding schools not only improves learning effectiveness but also instills moral responsibility in its use.

Overall, the results of this study demonstrate that the synergy between Islamic values and technological innovation at the Nurul Islam Islamic Boarding School in Sumenep creates a learning model that balances modernity and spirituality. The researchers reiterate that the technology used is not a neutral tool, but rather a means imbued with meaning by Islamic values. Teachers act as guardians of values and facilitators of innovation, while students become active participants practicing digital manners and ethics in the learning process. This synergy demonstrates that the modernization of Islamic education does not mean secularization, but rather the revitalization of Islamic values within the context of modern progress.

The overall data demonstrates a pattern that demonstrates the application of technology in Islamic boarding school learning follows an integrative and contextual approach. Integrative because Islamic values guide the use of technology, and contextual because the Islamic boarding school adapts its application to the needs and capacities of students and teachers. This pattern demonstrates that technological innovation in Islamic boarding schools is not a form of westernization, but rather an adaptive strategy to strengthen the role of Islamic boarding schools as progressive Islamic educational institutions, rooted in tradition, and responsive to the challenges of the digital era.

Reorientation of the Role of Islamic Boarding Schools as Institutions for Da'wah and Social Innovation

The sub-finding "Reorientation of the Role of Islamic Boarding Schools as Institutions of Da'wah and Social Innovation" at the Nurul Islam Islamic Boarding School in Sumenep is interpreted as an effort by Islamic boarding schools to expand their traditional function—which initially focused on religious teaching and moral development of students—to become da'wah institutions that play an active role in addressing social and technological challenges in the digital era. On the ground, this reorientation is reflected in various activities that combine da'wah with social innovation, such as Islamic digital literacy training, technology-based student entrepreneurship programs, and the production of digital da'wah content disseminated through social media. Thus, Islamic boarding schools no longer serve solely as centers for the transmission of religious knowledge, but also as driving forces for social change based on Islamic values.

Based on interviews, Informant 1, a boarding school administrator in charge of da'wah, explained that Islamic boarding schools are now beginning to use digital platforms to disseminate religious sermons and studies to reach a

wider audience, especially the younger generation. He emphasized that digital da'wah is a new way to maintain the relevance of Islamic boarding schools amidst changing times. Meanwhile, Informant 2, a student active in creative media, revealed that digital da'wah content activities have made them more enthusiastic about da'wah because they can channel their creativity without abandoning Islamic values. From the interview, the researcher interpreted that the digitalization of da'wah in Islamic boarding schools has not only transformed the way da'wah is conducted but also fostered new, creative, critical, and socially conscious thinking patterns.

Observations indicate that the Nurul Islam Islamic Boarding School in Sumenep has a student media team tasked with creating educational and da'wah content based on videos, infographics, and Islamic articles. Their activities are facilitated by a media room equipped with computers and an internet connection. Furthermore, the boarding school frequently holds social activities, such as appropriate technology training for the surrounding community, aimed at increasing economic independence for residents through an Islamic approach. The researcher interpreted this activity as marking a paradigm shift in the boarding school: from a closed institution focused on internal development to an open institution that contributes to social development based on Islamic values.

Researchers reiterate that the reorientation of the role of Islamic boarding schools (pesantren) in the digital era is not merely a form of modernization, but rather a transformation of values and functions. Da'wah is now delivered not only through pulpits and yellow books, but also through digital media that can transcend the boundaries of space and time. The social innovations developed by Islamic boarding schools are a manifestation of the value of rahmatan lil 'alamin (blessing for the universe), where they act as agents of social change, bringing goodness and progress to society. Thus, Islamic boarding schools do not lose their traditional identity but instead expand it to be more contributive to the needs of the times.

The overall data demonstrates a pattern that the reorientation of the role of Islamic boarding schools in the digital era is innovative, inclusive, and transformative. Innovative because Islamic boarding schools use technology as a medium for da'wah and social empowerment; inclusive because they involve the community in Islamic-based activities; and transformative because they transform Islamic boarding schools from conventional educational institutions into centers of social innovation. This pattern confirms that Islamic boarding schools have great potential as institutions capable of balancing spirituality and technological advancement, and serving as contemporary models of da'wah relevant to today's digital generation.

Research conducted at the Nurul Islam Islamic Boarding School in Sumenep indicates that the integration of Islamic spirit and technological innovation in Islamic boarding school management represents a strategic adaptation to the dynamics of the digital era without abandoning fundamental Islamic values. This finding aligns with Khoeron et al.'s (2025) assertion that Islamic boarding schools are flexible and responsive to social change, provided that such change remains grounded in Islamic monotheism and morality (Khoeron et al. 2025). However, this study expands this perspective by demonstrating that this flexibility occurs not only at the curriculum level but also in digital-based administrative and learning management systems. Thus, digitalization in Islamic boarding schools is not merely structural modernization

but also a spiritualization of technology—that is, positioning technology as a tool to strengthen religious values and institutional efficiency.

Compared with research conducted by Kholis (2020) on Islamic boarding school modernization in the global era, this study highlights differences in approach (Kholis et al. 2020). Kholis found that some Islamic boarding schools still view technology as a potential threat to classical scholarly traditions, while the results of this study actually show that Islamic boarding schools can utilize technology as a means of preaching and strengthening values. The alignment between the two lies in the spirit of transformation, but a key difference emerges in how technology is managed: at Nurul Islam, technology is absorbed through the filter of Islamic values, rather than adopted raw. This suggests that the success of technology integration in Islamic boarding schools depends heavily on the extent to which spiritual values are internalized in every aspect of management and decision-making.

The implication of these results (so what) is the emergence of a new function for Islamic boarding schools in the digital era—namely, as institutions that not only educate students religiously but also equip them with digital literacy and the ability to adapt to technology. This function plays a significant role in shaping the character of students who are both religious and productive, making Islamic boarding schools active actors in the development of human resources based on Islamic values. Conversely, if this integration is not carried out wisely, it can lead to dysfunction, such as the misuse of technology or the erosion of learning ethics. Therefore, digitalization in Islamic boarding schools must always be balanced with the instillation of moral values so that technology remains within the spiritual realm (Hadi and Fihris 2024).

From the perspective of why (structure and cause and effect), this integration occurs due to structural forces from two directions: internal and external. Internally, Islamic boarding schools need to improve administrative efficiency and learning quality; while externally, societal demands for modern and adaptive Islamic boarding schools are increasing. The Islamic value structure—which emphasizes the balance between worldly knowledge and the afterlife—is the foundation that enables this adaptation process to occur harmoniously. In this context, technological integration is not simply a reaction to modernity, but part of an institutional evolution in accordance with the *maqasid sharia*: realizing the benefit through the advancement of science and technology (Pahutar, Ritonga, and Hanafi 2024).

Thus, the results of this study have implications for the development of a new paradigm for Islamic boarding school management in the digital era, namely spiritual-technological management. This paradigm emphasizes that technology can be an effective medium for upholding Islamic values such as trustworthiness, efficiency, and honesty, while simultaneously strengthening the existence of Islamic boarding schools (*pesantren*) as educational institutions that play a role in the nation's social and moral development. Theoretically, this research enriches the literature on the transformation of Islamic education, while practically, it provides a model for integrating values and innovation that can serve as a reference for other Islamic boarding schools. In other words, Islamic boarding schools are not only able to survive amidst the current of digitalization, but also become pioneers in building a modern Islamic civilization rooted in spirituality.

CONCLUSION

The study, entitled "Integration of Islamic Spirit and Technological Innovation in Islamic Boarding School Management in the Digital Era," provides several important findings that offer valuable lessons and wisdom for the development of Islamic boarding school management today. The most important finding of this study demonstrates that digitalization serves not only as an administrative and learning tool but also as a means to strengthen the Islamic values that have long been the soul of Islamic boarding schools. The integration of technology and spirituality creates more efficient Islamic boarding school governance without losing its moral and cultural identity. This confirms that technological advancement can align with religious values, as long as Islamic boarding school administrators have a vision and control based on Islamic ethics.

The primary strength of this study lies in its contribution to the development of scientific perspectives on Islamic education management, particularly in the context of Islamic boarding schools. This research renews the view that modernization is not synonymous with secularization but can instead provide new avenues for Islamic boarding schools to strengthen their role in Islamic da'wah and education in the digital era. Methodologically, this study uses a qualitative approach, allowing researchers to explore the deeper meaning of social interactions within the Islamic boarding school environment. Variables such as Islamic value-based management, technology adaptation, and strengthening institutional identity represent new scientific contributions to the study of contemporary Islamic boarding school management.

However, this research is limited in scope and data coverage. It focused on only one Islamic boarding school location, with informants primarily from administrators and teaching staff. Therefore, it does not fully reflect the experiences of students, guardians, or the surrounding community. Furthermore, variations in age, gender, and level of technology adaptation across Islamic boarding schools have not been fully addressed.

In line with these limitations, further research is urgently needed to broaden insights into how Islamic boarding schools in various regions interpret and implement digitalization within the context of Islamic values. Future research could utilize survey methods involving more participants from diverse backgrounds to obtain a more comprehensive picture. A mixed methods approach is also recommended to achieve a balance between in-depth understanding and generalization of the data.

Therefore, this research is expected to provide an initial foundation for developing policies and strategies for digitalization in Islamic boarding schools that are oriented not only toward technological efficiency but also toward strengthening spiritual, social, and cultural aspects. Islamic boarding schools in the digital era must be able to become pioneers in harmonizing knowledge and faith, as well as technology and tradition, in order to produce a generation that is intellectually intelligent and spiritually mature.

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