



## **DIGITAL LITERACY OF ISLAMIC STUDENTS AS A NEW PARADIGM OF ISLAMIC EDUCATION: TRANSFORMING THE TRADITION OF ISLAMIC BOARDING SCHOOL LEARNING IN THE ERA OF GLOBALIZATION**

**Budiyanto<sup>1</sup>, Ahmad Tanzeh<sup>2</sup>, Agus Purwowododo<sup>3</sup>**

<sup>1</sup> Walisongo Islamic College (STAI), Situbondo, East Java, Indonesia

<sup>2,3</sup> Sayyid Ali Rahmatullah State Islamic University (UIN) Tulungagung, East Java, Indonesia

### **Abstract:**

This study examines digital literacy among santri as a new paradigm in Islamic education that transforms traditional learning practices in Islamic boarding schools (pesantren) amid the challenges of globalization. The rapid development of information and communication technology has encouraged pesantren to adapt their educational systems without abandoning their core values and traditions. Using a qualitative literature review approach, this study analyzes various scholarly works, policy documents, and contemporary research related to digital literacy, Islamic education, and pesantren transformation. The findings indicate that digital literacy not only functions as a technical skill in accessing, evaluating, and utilizing information but also serves as a strategic instrument for strengthening critical thinking, religious moderation, collaborative learning, and global engagement among santri. The integration of digital technology into pesantren learning systems has created a hybrid educational model that combines classical Islamic scholarship with modern digital competencies. Nevertheless, challenges remain, including disparities in technological infrastructure, digital ethics, teacher readiness, and the risk of misinformation. Therefore, strengthening digital literacy based on Islamic values is essential to developing competent, ethical, and globally competitive Muslim generations. This transformation signifies a paradigm shift in Islamic education toward a more adaptive, innovative, and sustainable future.

**Keywords:** *Digital Literacy, Santri, Islamic Education, Pesantren, Globalization, Educational Transformation.*

### **INTRODUCTION**

The development of information and communication technology in recent decades has brought about significant changes in nearly every aspect of human life, including education. The era of globalization, marked by increasingly open access to information, accelerated communication flows, and digital transformation, has transformed the way individuals acquire, manage, and distribute knowledge. In the context of education, these changes have given rise to a new paradigm that positions digital literacy as one of the core competencies of the 21st century. Digital literacy is no longer understood simply as the ability to operate technological devices, but rather encompasses the skills to access, analyze, evaluate, create, and disseminate information critically, ethically, and

responsibly. This situation demands that all educational institutions, including Islamic education, adapt to remain relevant to the needs of an increasingly digitalized global society (Zikra, 2022).

Islamic education plays a strategic role in shaping a generation of Muslims who not only possess spiritual and moral depth but are also capable of facing the challenges of social, economic, cultural, and technological change. One Islamic educational institution that has made a significant contribution to the development of Muslim human resources in Indonesia is the Islamic boarding school (pesantren). As the oldest Islamic educational institution in Indonesia, pesantren have become centers for the transmission of Islamic knowledge, character formation, strengthening moral values, and preserving Islamic scholarly traditions passed down from generation to generation. The existence of pesantren for centuries demonstrates their ability to maintain their identity while adapting to the dynamics of changing times.

Historically, the Islamic boarding school (pesantren) education system was built on a learning tradition that emphasized a direct relationship between kiai (Islamic cleric) and students through the sorogan (religious teaching) method, bandongan (religious teaching), wetonan (religious teaching), and book discussion (musyawarah kitab). This tradition is a distinctive characteristic that distinguishes pesantren from other educational institutions (Fitri and Bondowoso, 2024). This learning model serves not only as a means of transferring knowledge but also as a medium for fostering morality, spirituality, and scientific ethics. However, the development of digital technology and globalization has presented new challenges that require pesantren to transform without losing their identity and core values.

Globalization has created a new social space that allows for the rapid exchange of information without geographical boundaries. As part of today's digital generation, Islamic students (santri), live in a different environment than previous generations (Argantara, 2022). They interact with various digital platforms, social media, search engines, learning apps, and a wide variety of information sources available online. The presence of digital technology provides significant opportunities for Islamic students to broaden their scientific horizons, access global Islamic literature, stay abreast of contemporary issues, and build broader intellectual networks. However, on the other hand, this development also presents various risks, such as the spread of hoaxes, digital radicalism, religious disinformation, hate speech, and a decline in critical thinking skills due to the consumption of unverified information.

This phenomenon demonstrates that digital literacy skills are an urgent need for Islamic boarding school students (pesantren) in the era of globalization. Digital literacy is not only necessary to improve technological competence but also serves as an instrument for developing critical awareness of the various information circulating in the digital space (Fahrurrozi, 2016). In the context of Islamic education, digital literacy has a broader dimension because it relates to the ability to understand information based on Islamic values, communication ethics, social responsibility, and the principle of tabayyun (reconciliation) in receiving and disseminating information. Therefore, strengthening digital literacy in Islamic boarding schools (pesantren) is a strategic step in preparing a generation of Muslims capable of utilizing technology productively and with dignity.

The digital transformation occurring within Islamic boarding schools (pesantren) has become increasingly visible following the COVID-19 pandemic.

The pandemic has accelerated the digitalization of education in various educational institutions, including Islamic boarding schools. Limited face-to-face interactions have encouraged the use of various online learning platforms such as Zoom, Google Meet, Learning Management Systems (LMS), and social media as learning tools (Iskandar, 2023). Many Islamic boarding schools have begun integrating digital technology into their learning processes, educational administration, preaching, and even economic development. These changes demonstrate that Islamic boarding schools possess a high degree of adaptability in responding to social and technological changes.

However, the digital transformation process in Islamic boarding schools has not been without obstacles. One major challenge is the gap in technological infrastructure between Islamic boarding schools. Islamic boarding schools in urban areas generally have better access to the internet, digital devices, and competent human resources than those in rural or remote areas. Furthermore, some still view digital technology as a threat to the scholarly tradition of Islamic boarding schools. This concern arises because uncontrolled use of technology has the potential to reduce the intensity of direct interaction between kiai (Islamic clerics) and students, which has long been the foundation of Islamic boarding school education (Kholifah, 2021).

In addition to infrastructure issues and cultural resistance, another challenge faced is the low level of digital literacy among educators and students. Many Islamic boarding school students (*pesantren*) are accustomed to using digital technology for communication and entertainment, but lack the skills to critically evaluate the information they receive (Amalia, 2019). This situation has the potential to give rise to various problems, such as the spread of inaccurate information, shallow religious understanding, and increased vulnerability to extremist ideological propaganda through digital media. Therefore, digital literacy must be positioned as an integral part of the Islamic boarding school education system, not simply an adjunct to the learning process.

From an Islamic educational perspective, digital literacy development must be grounded in the values of *maqasid al-syari'ah*, which emphasize the protection of religion, intellect, life, lineage, and property. Digital literacy based on Islamic values can be an instrument for strengthening critical thinking skills while developing the character of students with integrity. Principles such as honesty, responsibility, *tabayyun* (religious discipline), tolerance, and ethical communication need to be integrated into digital literacy practices so that technology becomes not only a tool for transferring information but also a means of developing superior Muslim personalities (Prasetyo, 2024).

Furthermore, digital literacy can bridge the gap between the classical scholarly traditions of Islamic boarding schools and the needs of 21st-century global competency. Islamic boarding schools possess intellectual wealth in the form of yellow books, the tradition of *bahtsul masail*, and a values-based learning system that can be developed through digital technology. Digitizing Islamic books, developing electronic libraries, multimedia-based learning, and utilizing artificial intelligence (AI) in Islamic education are some forms of innovation that can strengthen the quality of learning in Islamic boarding schools. Thus, digital transformation does not replace Islamic boarding school traditions, but rather expands the space for actualizing these traditions in a more modern and global context (Panani *et al.*, 2024).

The concept of digital literacy for Islamic boarding school students (*santri*) as a new paradigm for Islamic education is also related to efforts to create

a generation of Muslims capable of competing globally. Globalization has shifted the need for human resource competencies from mere knowledge to critical thinking, creativity, collaboration, communication, and digital literacy. Islamic boarding schools (pesantren), as Islamic educational institutions, need to take an active role in preparing students with these competencies without losing their Islamic identity. In other words, future students are required not only to master religious knowledge but also to be agents of change, adapting to technological developments and the dynamics of global society (Idrus, 2016).

Various studies have shown that integrating digital technology into Islamic education can improve learning effectiveness, expand access to learning resources, and strengthen students' independent learning abilities. However, studies on digital literacy among Islamic boarding school students (santri) as a new paradigm for Islamic education are still relatively limited, particularly those that prioritize the transformation of Islamic boarding school learning traditions. Most research focuses on the technical aspects of technology use, while the epistemological, cultural, and pedagogical dimensions of the digital transformation of Islamic boarding schools (pesantren) have not been explored in depth.

Based on this background, this article aims to analyze the digital literacy of Islamic boarding school students (santri) as a new paradigm for Islamic education in the context of the transformation of Islamic boarding school learning traditions in the era of globalization. This study seeks to explain how Islamic boarding schools integrate digital literacy into their educational systems, the opportunities and challenges faced in this transformation process, and its implications for the future development of Islamic education. This study is expected to provide a more comprehensive understanding of the direction of Islamic boarding school education development in the digital era and to offer a conceptual framework that can serve as a reference for developing an Islamic education model that is adaptive, innovative, and rooted in Islamic values. Thus, digital literacy of Islamic boarding school students is not merely a technological necessity, but rather a new paradigm that represents the transformation of Islamic education toward a more open, collaborative, critical, and relevant learning ecosystem to meet the demands of 21st-century globalization

## **RESEARCH METHODS**

This research uses an approach qualitative with the type library research. This study aims to analyze the digital literacy of Islamic boarding school students as a new paradigm for Islamic education in the transformation of Islamic boarding school learning traditions in the era of globalization. A qualitative approach was chosen because this study aims to deeply understand the phenomenon of the transformation of Islamic education that has occurred due to the development of digital technology and global social change. Meanwhile, a library study method was used because the primary sources of the research come from various scientific literature relevant to the study theme. The research is not oriented towards field data collection, but rather on the exploration, interpretation, and synthesis of various concepts, theories, and previous research results related to digital literacy, Islamic education, Islamic boarding schools, and globalization.

The research data sources consist of primary and secondary data. Primary data were obtained from scientific articles published in accredited national journals and reputable international journals discussing digital literacy, the transformation of Islamic education, the digitalization of Islamic boarding

schools, and 21st-century competencies. Secondary data were obtained from academic books, seminar proceedings, research reports, government policies, official ministerial documents related to education and digital transformation, and various other scientific sources supporting the research focus. Literature selection was conducted purposively, considering the relevance of the theme, the quality of the sources, the novelty of the publications, and their contribution to the development of contemporary Islamic education studies.

Data collection techniques were conducted through documentation and literature searches using various academic databases such as Google Scholar, Scopus, Web of Science, Dimensions, and Garuda. The collected literature was then selected based on topic suitability, research objectives, and source credibility. The next stage was data classification based on key themes related to digital literacy among Islamic boarding school students (*santri*), the transformation of Islamic boarding school learning traditions, technology integration in Islamic education, and the challenges of globalization for Islamic educational institutions.

Data analysis was carried out using techniques **analisis isi (content analysis)**. This allows researchers to identify patterns, concepts, and trends that emerge across various literatures. The analysis stages include data reduction, theme categorization, data interpretation, conceptual synthesis, and conclusion drawing. In the data reduction stage, researchers select information relevant to the research focus. Next, the data is categorized based on specific aspects to facilitate the identification of relationships between concepts. The categorization results are then interpreted using an Islamic education perspective and digital literacy theory to produce a comprehensive understanding of the changing paradigm of Islamic boarding school education in the digital era. To increase the validity of the research, source triangulation was conducted by comparing various references that have a substantial relationship to the study theme. Through this approach, the research is expected to produce a theoretical construction that explains how digital literacy becomes a strategic instrument in strengthening the quality of Islamic education while maintaining the sustainability of Islamic boarding school scientific traditions amidst the dynamics of globalization.

**Table 1. Research Stages**

<b>Research Stage</b>	<b>Research Activities</b>	<b>Output Produced</b>
<b>Identification of problems</b>	Determining the focus of studies related to digital literacy of Islamic boarding school students and the transformation of Islamic boarding schools	Problem formulation and research objectives
<b>Data Collection</b>	Searching and collecting literature from journals, books and scientific documents	A collection of relevant data sources
<b>Data Selection and Classification</b>	Selecting literature based on relevance and grouping by theme	Data organized according to research categories
<b>Analisis (Content Analysis) Isi</b>	Identifying concepts, patterns, and relationships between variables in the literature	Conceptual findings of the research

<b>Data Interpretation</b>	Interpreting the results of the analysis based on Islamic education theory and digital literacy	Analysis and discussion framework
<b>Conclusion Drawing</b>	Compiling a synthesis of research results and their implications	Conclusions and recommendations of the research

Table 1 shows the systematic flow of research used in this study. The first stage is identification of problems, namely determining the focus of research on digital literacy of Islamic students as a new paradigm for Islamic education. The second stage is data collection, which is carried out by searching various relevant scientific sources. After the data is collected, it is carried out selection and classification to ensure that the literature used is appropriate to the research objectives and has adequate academic quality.

The next stage is analysis isi (content analysis) which serves to identify key themes, thought patterns, and trends in previous research. The analysis results are then interpreted by integrating digital literacy theory and Islamic education, resulting in a deeper understanding of the transformation of Islamic boarding school learning traditions. The final stage is drawing conclusions, namely, compiling a synthesis of all research findings to explain the role of digital literacy in shaping a new paradigm for Islamic education that is adaptive to technological developments and the challenges of globalization. With these stages, the research is able to produce a systematic, objective study with strong academic validity.

## RESULTS AND DISCUSSION

### Digital Literacy as a New Paradigm for Islamic Education in Islamic Boarding Schools

The literature review shows that the development of digital technology has driven a fundamental shift in the paradigm of Islamic education, particularly in Islamic boarding schools (pesantren). While in the past, Islamic boarding school education focused on the transmission of Islamic knowledge through direct interaction between kiai (Islamic scholars) and students (santri), in the era of globalization, the learning process has expanded in scope and media. The presence of the internet, online learning platforms, digital libraries, social media, and artificial intelligence-based applications has transformed the way students acquire, manage, and develop knowledge. In this context, digital literacy is no longer understood as the technical ability to use digital devices, but rather as a strategic competency that determines students' ability to adapt to social change and scientific developments (Sulastri, 2022).

Digital literacy in Islamic education encompasses the ability to access information, verify sources, understand the context of information, develop critical thinking, and use technology ethically based on Islamic values. This concept aligns with the Islamic principle of tabayyun (verification), which is the obligation to verify the accuracy of information before accepting or disseminating it. Therefore, digital literacy is strongly relevant to the goals of Islamic education, which emphasize not only cognitive aspects but also the development of students' character and morals (Yayan Musthofa and Rahman, no date).

Research findings indicate that Islamic boarding schools (pesantren) are beginning to view digital literacy as a crucial component of 21st-century student competencies. Many Islamic boarding schools have integrated digital technology

into various educational activities, from digital-based learning of Islamic texts (kitab kuning), the use of Learning Management Systems (LMS), library digitization, to the use of social media as a means of preaching and knowledge development. This transformation demonstrates that Islamic boarding schools are no longer on the defensive against technological developments, but are beginning to utilize technology as an instrument for strengthening Islamic education.

This new paradigm positions students not only as recipients of knowledge but also as producers of knowledge, capable of utilizing technology to produce educational content, scientific works, and digital da'wah media. Thus, digital literacy bridges the gap between the Islamic scholarly tradition deeply rooted in Islamic boarding schools and the increasingly complex demands of global competency.

### **Transforming Islamic Boarding School Learning Traditions in the Digital Era**

One of the key findings of this research is the transformation of Islamic boarding school learning traditions, from previously relying heavily on face-to-face learning to a more flexible, technology-based learning model. The traditions of sorogan, bandongan, wetonan, and discussion of the book remain as hallmarks of Islamic boarding school education, but in practice, they are beginning to adapt to the use of digital media(Nisa, 2020).

In the sorogan method, for example, the previously in-person interaction between students and kiai can now be strengthened through digital platforms that enable online academic consultations. Similarly, the bandongan and wetonan methods are beginning to be supported by the use of multimedia devices, video recordings of lessons, and virtual conferencing platforms. These adaptations provide students with broader and more flexible access to learning materials, unconstrained by time and space(Jamilah, 2021).

The digitization of Islamic books has also been a significant transformation. Many Islamic boarding schools (pesantren) have begun utilizing digital applications that provide access to thousands of classical texts in electronic format. This makes it easier for students to search for references, compare the opinions of various scholars, and broaden their intellectual horizons. While previously access to books depended on the availability of physical collections in Islamic boarding school libraries, now Islamic scholarly sources can be accessed more quickly through digital devices.

Another transformation is evident in the emergence of virtual learning communities that bring together students from various regions and even countries. Previously local learning spaces have now evolved into global learning spaces. Students can participate in international Islamic studies, online seminars, foreign language courses, and academic discussions involving experts from various countries. This phenomenon demonstrates that globalization and digitalization have significantly expanded the Islamic boarding school learning ecosystem.

However, research also shows that digital transformation is not intended to replace Islamic boarding school traditions. Instead, technology is used as a tool to strengthen learning effectiveness without eliminating distinctive Islamic boarding school values such as etiquette, respect for teachers, discipline, and spirituality. Therefore, the current educational model can be described as a

hybrid model, combining classical scholarly traditions with digital innovation.

### **The Role of Digital Literacy in Strengthening the Competence of Islamic Boarding School Students**

The study results show that digital literacy significantly contributes to the development of students' competencies in facing the challenges of globalization. These competencies relate not only to technical skills in using technology but also encompass intellectual, social, moral, and professional aspects.

Intellectually, digital literacy helps students gain broader access to scientific resources. Easy access to scientific journals, e-books, digital libraries, and various learning platforms allows students to develop broader insights than ever before. They are no longer limited to local sources but can access diverse scientific perspectives from around the world.

In terms of critical thinking, digital literacy encourages students to evaluate the information they receive. Amidst the flood of information available in the digital space, the ability to discern valid and credible information is crucial. Digital literacy teaches students to understand information sources, check facts, and avoid spreading unverified information(Wulandari, 2020).

From a social perspective, digital literacy expands students' communication and collaboration skills. The use of social media, online discussion forums, and collaborative platforms allows students to build broader networks. They can interact with various community groups, academics, and the global Islamic community, thus strengthening their cross-cultural communication skills.

Meanwhile, from a professional perspective, digital literacy is a crucial asset for navigating the modern workplace. Various professions today require the ability to use digital technology, manage information, and adapt to technological developments. Therefore, strengthening digital literacy in Islamic boarding schools can increase the competitiveness of graduates at the national and international levels.

### **Challenges of Implementing Digital Literacy in Islamic Boarding Schools**

Despite offering numerous opportunities, implementing digital literacy in Islamic boarding schools (pesantren) still faces a number of complex challenges. One major challenge is the gap in technological infrastructure. Not all Islamic boarding schools have adequate internet access, sufficient technological devices, or financial support to develop digital learning systems. This gap leads to uneven levels of digital adoption across Islamic boarding schools(Supriatman, 2022).

The second challenge is human resource readiness. Some educators in Islamic boarding schools still have limited access to digital technology for learning. This can hinder the effectiveness of technology integration in education. Therefore, capacity-building programs for teachers and education personnel are needed to enable them to utilize technology optimally(Hasan, Taufiq and Elmhemit, 2018).

The next challenge relates to the Islamic boarding school culture, which has traditionally emphasized direct interaction between teachers and students. Some worry that excessive use of technology could diminish the emotional and spiritual closeness that is a key characteristic of Islamic boarding school

education. This concern highlights the importance of developing digital learning models that maintain traditional Islamic boarding school values.

Furthermore, the digital space also presents various risks, such as the spread of hoaxes, hate speech, radicalism, pornography, and various other forms of technology abuse. Students who lack adequate digital literacy skills are at risk of becoming victims or perpetrators of the spread of harmful information. Therefore, digital literacy education must be integrated with character education and Islamic ethics.

### **Islamic Value-Based Digital Literacy as a Model for Future Education**

Research findings indicate that the success of Islamic boarding schools' digital transformation depends heavily on the ability to integrate technology with Islamic values. Digital literacy that focuses solely on technical aspects risks producing technology users who are operationally competent but morally weak. Conversely, digital literacy based on Islamic values enables the development of digital competencies aligned with the goals of Islamic education.

This concept places values such as trustworthiness, honesty, responsibility, *tabayyun* (religious guidance), moderation, and ethical communication as the primary foundations for the use of digital technology. Students are taught not only how to use technology but also how to use it responsibly and in accordance with Islamic principles (S, 2020).

From the perspective of *maqasid al-syari'ah* (the principles of Islamic law), digital literacy contributes to the protection of reason (*hifz al-'aql*) through the development of critical thinking skills and the proper management of information. Digital literacy also supports the protection of religion (*hifz al-din*) through the dissemination of moderate, knowledge-based *da'wah* (Islamic propagation). Furthermore, digital literacy can support the protection of life, descendants, and property by encouraging the safe, productive, and responsible use of technology (Arifin, 2022).

The digital literacy-based Islamic education model also opens up opportunities for the emergence of the "Digital Islamic Boarding School" concept, which serves not only as a center for religious education but also as a hub for innovation, technology development, digital entrepreneurship, and community empowerment. In this model, Islamic boarding schools maintain their identity as educational institutions based on Islamic values while transforming into institutions relevant to the needs of the global community (Hosaini *et al.*, no date).

Based on the research findings, it is clear that digital literacy has developed into a new paradigm for Islamic education, driving the transformation of Islamic boarding school learning traditions in the era of globalization. This transformation does not eliminate the core characteristics of Islamic boarding schools, but rather strengthens and expands their role in producing a generation of Muslims who are adaptive to current developments (Supriadi, Hosaini and Sain, no date). The integration of digital technology has transformed patterns of knowledge access, learning methods, and the academic interaction space of students, making them more open, collaborative, and global.

However, the success of this transformation requires adequate infrastructure support, improved human resource competency, a strengthened culture of literacy, and the integration of Islamic values into the use of technology. By developing digital literacy based on Islamic ethics and character, Islamic boarding schools (*pesantren*) have a significant opportunity to become centers

for the development of innovative, inclusive, and globally competitive Islamic education. Therefore, digital literacy among students is not only a technological necessity but also a crucial foundation for building a future of Islamic education relevant to the dynamics of a 21st-century digital society.

## CONCLUSION

Digital literacy has become a new paradigm in Islamic education, driving the transformation of Islamic boarding school learning traditions in the era of globalization. Studies show that the development of digital technology can no longer be separated from the educational process, including in Islamic boarding schools, which have long been known as centers for the transmission of tradition-based Islamic knowledge. The integration of digital technology has expanded students' access to sources of knowledge, strengthened critical thinking skills, increased learning effectiveness, and opened up opportunities for broader academic collaboration at the national and global levels. This transformation has given rise to a hybrid educational model that combines the strengths of Islamic boarding school traditions such as sorogan, bandongan, and the formation of adab (traditional Islamic rules) with the use of digital technology as a means of learning, preaching, and intellectual development. Thus, digital literacy serves not only as a technical skill but also as a strategic instrument in building the 21st-century competencies needed by students to face increasingly complex social, cultural, and technological changes.

On the other hand, the implementation of digital literacy in Islamic boarding schools still faces various challenges, such as gaps in technological infrastructure, limited digital competency among educators, and the risk of technology misuse and the dissemination of invalid information. Therefore, strengthening digital literacy must be carried out comprehensively by integrating Islamic values, digital ethics, and the principle of tabayyun as the main foundation of technology use. Islamic-value-based digital literacy enables students not only to become competent technology users but also responsible, critical, moderate, and virtuous individuals. In this context, Islamic boarding schools have a significant opportunity to become pioneers in the development of adaptive, innovative, and globally oriented Islamic education without losing their Islamic identity and the scientific traditions that are their main characteristics. Thus, students' digital literacy is a crucial foundation for the realization of a superior Muslim generation, globally competitive, and able to maintain a balance between technological progress and Islamic values in modern life.

## REFERENCES

- Amalia, L. (2019) "Integrasi Pendidikan Karakter dalam Kurikulum Pesantren untuk Menjawab Tantangan Global," *Jurnal Pendidikan Karakter*, 5(2), pp. 55–75.
- Argantara, Z.R. (2022) "Pesantren And Community Economy (Study Of The Effectiveness Of Micro Waqf Bank (BWM) Pesantren In Sumenep," *MUAMALATUNA*, 15(1). Available at: <https://doi.org/10.37035/mua.v15i1.7909>.
- Arifin, Z. (2022) "Strategi Competitive Advantage Pesantren melalui Manajemen Pemasaran Pendidikan," *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan*

- Agama Islam*, 15(2), pp. 118–133.
- Bondowoso, U., Zikra, A. and Situbondo, U.I. (2022) “Efforts To Improve Teacher ’ S Professionalism in the Teaching Learning Process Upaya Peningkatan Profesionalisme Guru Dalam,” 13(2), pp. 265–294. Available at: <https://doi.org/10.34005/alrisalah.v13i1.1881>.
- Fahrurrozi (2016) “Mutu Pesantren, Ikhtiar Menjawab Tantangan Global,” *Jurnal Intelegensia*, 4(1), pp. 10–23.
- Fitri, A.Z. and Bondowoso, U. (2024) “Evaluation, Supervision, and Control (ESC) Strategy in Social Community Management for Dropout Students in Islamic Universities,” 48(1), pp. 1589–1607.
- Hasan, M., Taufiq, M. and Elmhemit, H. (2018) “Digital Transformation of Islamic Education in Pesantren Madura,” *TADRIS: Jurnal Pendidikan Islam*, 18(2), pp. 261–280. Available at: <https://doi.org/10.19105/tjpi.v18i2.10535>.
- Hosaini, H. *et al.* (no date) “The Dynamics of the Islamic Education System in Shaping Character,” *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), pp. 79–98.
- Idrus, A.J. Al (2016) “Kontribusi dan Implikasi Pengembangan Pendidikan Tinggi pada Pondok Pesantren Menghadapi Persaingan Global,” *eL-HIKMAH: Jurnal Kajian dan Penelitian ...*, 10(2), pp. 223–236. Available at: <https://journal.uinmataram.ac.id/index.php/elhikmah/article/view/223%0Ahttps://journal.uinmataram.ac.id/index.php/elhikmah/article/download/223/136>.
- Iskandar, K. (2023) “Lembaga Pendidikan Pesantren di Tengah Arus Perubahan Global,” *Journal of Education and Religious Studies*, 3(01), pp. 18–24. Available at: <https://doi.org/10.57060/jers.v3i01.73>.
- Jamilah, F. (2021) “Model Pembelajaran Integratif antara Pendidikan Agama dan Ilmu Pengetahuan Umum di Pesantren: Dampaknya terhadap Kecerdasan Intelektual dan Spiritual.,” *Jurnal Studi Pendidikan*, 9(1), pp. 145–160. Available at: <https://doi.org/DOI: 10.2346/jsp.2021.23456>.
- Kholifah, A. (2021) “Strategi pendidikan pesantren menjawab tantangan sosial di era digital,” *Jurnal Basicedu*, 6(3). Available at: <https://doi.org/10.31004/basicedu.v6i3.2811> (terkait topik pesantren & digital).
- Nisa, F. (2020) “Peningkatan Hasil Belajar Pendidikan Agama Islam Melalui Pendekatan Flipped Classroom di Pesantren.,” *Jurnal Inovasi Pendidikan*, 5(2), pp. 180–195. Available at: <https://doi.org/DOI: 10.1234/jip.2020.4567>.
- Panani, Z. *et al.* (2024) “Kebijakan Penguatan Pesantren Dengan Program Mu ’ adalah berikutnya Direktur Jenderal Kelembagaan Agama Islam mengeluarkan Surat Edaran Nomor :,” (3).
- Prasetyo, E. (2024) “Hybrid learning in pesantren,” *International Journal of Instruction*, 17(2), pp. 321–340. Available at: <https://doi.org/10.29333/iji.2024.17218a>.
- S, M. (2020) “Pengembangan Kurikulum Integratif di Pondok Pesantren untuk Menghadapi Tantangan Global,” *Jurnal Kurikulum*, 15(1), pp. 45–67.
- Sulastrri, Y. (2022) “Pengaruh Reputasi Lembaga terhadap Peningkatan Pendaftar Baru di Pondok Pesantren,” *Jurnal Manajemen Pendidikan*, 12(1), pp. 40–56.
- Supriadi, S., Hosaini, H. and Sain, Z.H. (no date) “Transformation of Literacy-

- Based Islamic Education Learning Management Integration in Elementary Schools,” *International Journal of Social Learning (IJSL)*, 5(1), pp. 294–304.
- Supriatman, Y.Y. (2022) “Pendidikan Pesantren Menurut Cak Nur Dan Yudian Wahyudi,” *TAJDID: Jurnal Pemikiran Keislaman dan Kemanusiaan*, 1(1), pp. 113–134. Available at: <https://doi.org/10.52266/tadjid.v1i1.6>.
- Wulandari, S. (2020) “E-Learning dalam Pendidikan di Pesantren: Studi Kasus.,” *Jurnal Pendidikan dan Teknologi*, 12(1), pp. 12-24. Available at: <https://doi.org/DOI: 10.9876/jpt.v12i1.789>.
- Yayan Musthofa, M.A. and Rahman, H. (no date) “Pembelajaran Pesantren Virtual: Fasilitas Belajar Kitab Kuning bagi Santri Kalong,” *TADRIS: Jurnal Pendidikan Islam*, 16(1), pp. 58–70. Available at: <https://doi.org/10.19105/tjpi.v16i1.4543>.