Collective Digitalisation System (SiDiK):
Digital Transformation of Thohir Yasin Islamic Boarding School, East Lombok

Hairul Hidayah[1*], Muhammad[2], Ahyar[3]
[123]Universitas Islam Negeri Mataram
Email: [1]hairulhidayah@uinmataram.ac.id, [2]muhammad@uinmataram.ac.id,
[3]ahyar@uinmataram.ac.id,
[*]Corresponding author

Abstrak: Inovasi digital berupa SiDiK (Sistem Digital Kolektif) di Pondok Pesantren Thohir Yasin ini memberikan ruang baru bagi pesantren dan menjawab tantangan era digital. SiDiK ini menciptakan transparansi pengelolaan keuangan pesantren. Penelitian ini bertujuan untuk mendeskripsikan tentang transformasi digital di pesantren. Metode penelitian yang digunakan adalah kualitatif-deskriptif, dengan teknik observasi, wawancara, dan dokumentasi. Temuan penelitian ini menunjukkan bahwa sistem digital kolektif (SiDiK) adalah term yang mengatasnamakan transformasi digital pesantren dalam pengelolaan pesantren. Implementasinya berupa aplikasi dan kartu seperti ID card santri untuk presensi dan transaksi. Trasnformasi digital SiDiK ini berimplikasi pada penyelenggaraan lembaga pendidikan Islam yang transparan (nilai sifat *Sidik*) dan akuntabel (nilai sifat *amanah* dan *tabligh*). Kesimpulan dari hasil penelitian ini adalah pesantren Thohir Yasin telah merubah pola pengelolaan dari tradisional yang cenderung tertutup kepada digital transaparan. Hasil studi ini dapat membantah teori Terry T. Williams dan M. Natsir yang berpendapat bahwa pesantren di Indonesia cenderung memiliki sistem manajemen yang tertutup dan dominansi kiyai.

Kata Kunci: Sistem Digitalisasi Kolektif, Transformasi Digital, Pondok Pesantren Thohir Yasin

Abstract: Digital innovation in the form of SiDiK (Collective Digitalisation System) at Thohir Yasin Islamic Boarding School provides new opportunities for Islamic boarding schools and addresses the challenges of the digital era. SiDiK enhances transparency in financial management. This study aims to describe the digital transformation within Islamic boarding schools. The research employed a qualitative-descriptive method, using observation, interviews, and documentation techniques. The findings indicate that the Collective Digitalisation System (SiDiK) represents the digital transformation of boarding school management. Its implementation includes applications and student identification cards used for attendance and financial transactions. The digital transformation through SiDiK has significant implications for the

organisation of Islamic education, fostering transparency (reflecting the value of *ṣidq*) and accountability (reflecting the values of trustworthiness and *tablīgh*). The study concludes that Thohir Yasin Islamic Boarding School has shifted its management pattern from a traditional, closed system to one characterised by digital transparency. These findings challenge the theory of Terry T. Williams and M. Natsir, who argue that Indonesian Islamic boarding schools tend to maintain closed management systems dominated by the authority of the *kiai*.

Keywords: Collective Digitalisation System, Digital Transformation, Thohir Yasin Islamic Boarding School

Introduction

The presence of Islamic boarding schools is widely regarded as a vital force in nurturing and instilling noble morals, while simultaneously upholding the Islamic principle of *rahmatan lil 'alamin*—a vision of mercy for all creation. This ethos is not confined to abstract ideals but is embodied in everyday life, reflected through humility, tolerance, balance, moderation, and other values that resonate deeply with the cultural and moral fabric of the Indonesian nation. Such principles find tangible expression within educational institutions, Islamic da'wah initiatives, exemplary leadership, and community empowerment. Together, these efforts contribute to the advancement of knowledge as a manifestation of devotion and love for the Unitary State of the Republic of Indonesia (*Peraturan Menag No. 30 Tahun 2020*, n.d.).

The emergence of the term "modern Islamic boarding school" is a form of response to current technological developments. According to Aziz & Taja (2016), the presence of this "modern Islamic boarding school" is in pursuit of the concept of learning Islamic education together. Fauzi et al (2018) also said that the challenges of education in Islamic boarding schools are complex between dynamics of science and technology development, so Islamic

boarding schools need to change the direction of learning (Anwar et al., 2023). In line with that, one of the wise steps if you want to maintain the existence of Islamic boarding schools is to prepare Islamic boarding schools to be able to respond to challenges (Ulum & Mun`im, 2019). Islamic boarding schools as Islamic educational institutions (Gazali, 2018; Krisdiyanto et al., 2019; (Lundeto, 2021), are increasingly aware of the important role of technology in supporting the learning process and management of Islamic boarding schools (Hamzah et al, 2022).

Several previous studies have stated that technology has become a very valuable tool in expanding access to information, increasing efficiency, and facilitating innovation in Islamic boarding schools (Cendekia et al, 2023). With the right adoption of technology, Islamic boarding schools can integrate digital learning, manage data effectively, provide access to online educational resources (Ramzi, 2022), and strengthening internal and external communications. Apart from that, technology can also strengthen Islamic boarding school administration, including financial management, monitoring attendance and recording student data. Thus, the use of technology in Islamic boarding schools has a significant role in advancing education (Haris, 2023), increasing operational efficiency, and preparing the Islamic boarding school generation to face challenges in the digital era (Anwar et al., 2023). The use of technology can also help Islamic boarding schools expand their educational reach by utilizing distance learning platforms, developing relevant digital educational content, and enabling collaboration between Islamic boarding schools (Baharun & Ardillah, 2019).

The East Lombok Ministry of Religion noted that up to this year there are 257 Islamic boarding schools with a total of 254 villages. With a ratio of one village to one Islamic boarding school, this is the largest number of Islamic boarding schools in NTB. However, it is still a traditional (classical) education system. Not yet finished with classic problems such as health, discipline, ghashab practices, and so on. Now Islamic boarding schools are faced with a

new problem, namely that they are not yet applicable to the use of digital technology. This is due to the low level of digital literacy, inadequate technological infrastructure, lack of technological skills, and the gap in access to technology in rural and urban areas even though internet penetration has increased.

Thohir Yasin Islamic Boarding School, Lendang Nangka, East Lombok, NTB, is one of the modern-salafiyah Islamic boarding schools. It is called salafiyah because it still maintains the old culture of Islamic boarding school education (Krisdiyanto et al., 2019), but on the one hand it also carries out digital innovation in its governance. This digital innovation in the form of SiDiK (Collective Digital System) at Thohir Yasin provides a new space for Islamic boarding schools and answers the challenges of the new era. SiDiK creates transparency in Islamic boarding school management for all levels of society. SiDiK is accessed by student guardians in the form of an application and by students in the form of an ID card. The ID Card is connected directly to the student's guardian, so that the student's guardian can follow the progress of their children at the Islamic boarding school. In SiDiK, there is also a health information menu.

In September 2023, the Thohir Yasin Islamic Boarding School received a visit from representatives of Islamic boarding school administrators throughout West Lombok Regency in an imitation study of Islamic boarding school digitalization. On this occasion, the Director of the Islamic Boarding School, Thohir Yasin, said that digitalization at this boarding school was present to answer the current needs of the students. The Chair of the West Lombok FKSPP also said that the Thohir Yasin Islamic Boarding School had received an award as the Islamic boarding school with the best digitalization in the Eastern Indonesia Region at the moment. The Head of Bank NTB Syari'ah Gerung Branch also commented that digitalization at the Thohir Yasin Islamic Boarding School has become a role model for other Islamic boarding schools.

In this research, the problem raised is how to actualize SiDiK digitalization at the Thohir Yasin Islamic Boarding School? And what are the implications for Islamic boarding schools? The results of this study refute the theory of Terry T. Williams and M. Natsir who argue that many Islamic boarding schools in Indonesia tend to have a closed management system. It is hoped that this study can contribute to other Islamic boarding school institutions in West Nusa Tenggara, especially in carrying out digital transformation to create transparency and accountability in Islamic boarding school management.

Method

This type of research is qualitative research (*field research*). Carried out with a qualitative approach using descriptive methods (*Creswell*, n.d.). This method can produce data in the form of descriptions through understanding phenomena from the perspective of the people and environment being observed (Purwono et al., 2021; Albi Anggito, 2018. The Researchers choose this approach because the research data they want to obtain are activities, events or values found at the location. (Sugiyono, 2016). This research was located at the Thohir Yasin Lendang Nangka Islamic Boarding School, East Lombok, NTB. In this research, information regarding the implementation of Islamic boarding school digitalization was obtained through predetermined data sources, namely mudir, IT sector, teachers, and students of Thohir Yasin Islamic boarding school. Data collection methods include interviews, observation and field documentation (Rosyada, 2020). Data analysis techniques include condensation, display and data verification. The data validity method is carried out by triangulation.

Result

Background of SiDiK

The Thohir Yasin Lendang Nangka Islamic Boarding School is a boarding school that still maintains the old Islamic boarding school system (*salafiyah*; classical) with its teaching methods, such as sorogan and wetonan (Javanese) with the study of the Al-Qur'an and the book of turats, but also carries out digital transformation in its management (contemporary; modern). The digital transformation at the Thohir Yasin Islamic boarding school began around 2019/2020 by utilizing website pages and other social media. Thohir Yasin Islamic Boarding School then developed digital-based learning media. As said by Ustadz Munawwir, coordinator of Islamic boarding school education and research, digitalization efforts in Islamic boarding schools continue to be carried out. For example, in the field of education, asatidz are directed to utilize computer equipment available in the laboratory to support learning activities in class, if needed. As is the case for mid-semester evaluations, UAS, Islamic boarding school equivalency exams and of course the implementation of madrasa assessments. During the implementation of UTS, UAS, and UKP (Islamic Boarding School Equivalency Test), for example, asatidz were asked to create an evaluation tool (written test), then input it into the link provided by the IT team, to be accessed by the students.

Evaluation of web-based learning (Google site, classroom, and other open source sites) and ICT (Information and Communication Technology) such as computer use. This is also what Ustadz Zulkarnaen as the IT team said, that to support the digitalization of Islamic boarding schools, Islamic boarding schools also utilize open source and freeware software to become a cost-effective and reliable alternative, modified and developed according to needs. ICT has three main functions for learning, namely: a) Technology as a tool, ICT is used as a tool for students or teachers in teaching, for example creating data, processing words, graphic elements, forming programs. b) Technology as

science, ICT is used as a scientific discipline that must be mastered by students and teachers. c) Technology as a learning material (Ramzi, 2022).

Regarding the sustainability of digital innovation in learning, in the future digital libraries (e-libraries) will be developed, such as classic books and supporting reference books used in Islamic boarding schools, so that they can help students learn more easily. So far, apart from achievements in the religion and tahfiz branches, santri achievements have been obtained as an implication of the digitalization of learning in this Islamic boarding school, namely winning a gold medal in the OSTN (National Science Olympiad) competition in the Citizenship Education competition branch which was carried out by the Indonesian Achievement Foundation (Presindo).

This digitalization does not only include learning at Thohir Yasin, but also the financial management of the Islamic boarding school which is the source of funds for the implementation of education itself. The intended digitalization is realized through the Collective Digital System (SiDiK). SiDiK is a kind of term used to describe digital innovation at the Thohir Yasin Islamic boarding school. SiDiK aims to create open information, accountable and transparent Islamic boarding school services. The principle of accountable and transparent Islamic boarding school management is the basis for digitalization at Thohir Yasin. In this way, the community can control and evaluate activities in Islamic boarding schools. The public has more confidence in Islamic boarding school management that is accountable and transparent. To achieve this excellence requires an open and adaptive attitude towards the learning process, educators, teaching staff, management, educational services and facilities to support these goals.

Based on the results of interviews with the IT team as the administrator of the SiDiK Islamic boarding school, it was found that the digitization of SiDiK (Collective Digital System) at the Thohir Yasin Islamic Boarding School was motivated by several problems, including: 1) problems with student financial bookkeeping; 2) students often lose money in the dormitory;

3) money transfers from student guardians was varied; 4) difficulty in calculating transactions and balances for each student; 5) there are frequent complaints from student guardians to the Islamic boarding school (Interview, 2024).

The initial solution taken by the Islamic boarding school to solve the problem above based on the results of the interview was: 1) Students are not allowed to hold cash; 2) Issuance of currency in the form of coupons; 3) Santri shop using coupons as a legal means of payment and become "Islamic boarding school currency". How this Islamic boarding school currency works is as follows: 1) Students shop at Thohir Yasin Mart using coupons; and 2) Thohir Yasin Mart exchanges existing coupons to Islamic boarding schools which are replaced with cash in the amount of the coupons (Interview, 2024).

As stated by Thohir Yasin's IT team, the implementation of SiDiK (Interview, 2024) is contained in the following steps: 1) Procurement of the "SiDiK" application ; 2) Collaboration with banking parties. In this case Bank NTB Sharia; 3) Equip supporting devices to run the "SiDiK Thohir Yasin" application; 4) Hold training on the operation of the "SiDiK Thohir Yasin" application for staff or all Islamic boarding school administrators so that they can use the application according to its functions and benefits; 5) Socialization of the use of the "SiDiK Thohir Yasin" shopping card for students so they can use it as needed; and 6) After the series of activities have been completed, the "SiDiK Thohir Yasin" card is ready to be used.

SiDiK Thohir Yasin Features

Based on the findings from direct observation (2024) of the SiDiK application, several features were identified as its key advantages, namely: 1) Student shopping transactions are listed in detail with the prices and items purchased; 2) Health information (when students check their health, it is stated in the application, including the diagnosis, the action given and the recommendation from the Islamic boarding school health post (poskestren);

3) Billing information to student guardians and student guardians can transfer bills via the Virtual Account listed on Thohir Yasin's SiDiK card; 4) Educational implementation information (such as information on learning assessments and madrasah assessments); 5) Using a fingerprint scan as a password, thereby eliminating card misuse as before.
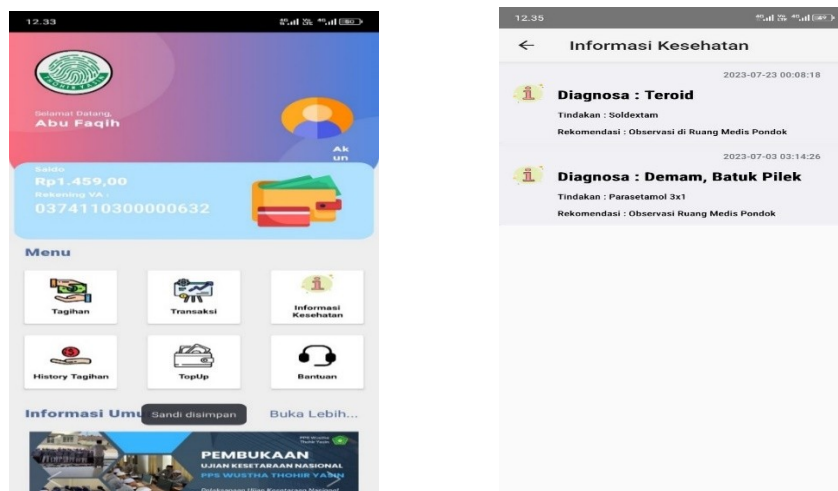

Figure 2. Features of SiDiK

Advantages of SiDiK Thohir Yasin

Among the advantages or advantages offered by SiDiK Thohir Yasin, based on the results of interviews with the IT team and management (Interview, 2024) are following as: 1) A transaction tool for all Islamic boarding school educational institutions; 2) Financial "terminal" for Islamic boarding school; 3) A transaction tool for BUMPes Thohir Yasin and the Thohir Yasin economic unit; 4) Creating Islamic boarding school financial openness; 5) Eliminating the public stigma against Islamic boarding schools "Islamic boarding schools are closed and managed only by families".Dengan adanya SiDiK Thohir Yasin; 6) See daily, monthly or annual cash flow of Islamic boarding school finances.Terus dikembangkan sesuai dengan

kebutuhan; 7) SiDiK Thohir Yasin is the work of the Thohir Yasin Islamic Boarding School which already has copyright.

DISCUSSION

Digital Transformation of SiDiK: From Manual to Digital

In several Islamic boarding schools, the education system and teaching implementation are undergoing transformation due to the influence of science, technology, education and the demands of society in the Islamic boarding school environment itself. Meanwhile, some Islamic boarding schools still maintain their own old systems. However, there are also several contemporary Islamic boarding schools that are digitally based, implementing modern management, providing quality assurance and educational learning processes (Lundeto, 2021).

This digitalization does not only include learning at Thohir Yasin, but also the financial management of Islamic boarding schools which is the source of funds for the implementation of education itself. The intended digitalization is realized through the Collective Digital System (SiDiK). SiDiK is a kind of term used to describe digital innovation at the Thohir Yasin Islamic boarding school. SiDiK aims to create open information, accountable and transparent Islamic boarding school services. The principle of accountable and transparent Islamic boarding school management is the basis for digitalization at Thohir Yasin. In this way, the community can control and evaluate activities at the Islamic boarding school. The public has more confidence in Islamic boarding school management that is accountable and transparent. To achieve this excellence requires an open and adaptive attitude towards the learning process, educators, teaching staff, management, educational services and facilities to support these goals.

In the process, this digital innovation will continue to be developed further in 2021 by creating edu-smart cards or attendance cards as a form of digital commitment. Then, continue to improve in line with the dynamics of

the needs of students and Islamic boarding schools, so that in 2023 the SiDiK application is created. Regarding the beginning of this digital transformation process, Ustadz Zulkarnaen from Thohir Yasin's IT team said directly:

> This digitalization is motivated by classic problems that are inherent in Islamic boarding schools, in any Islamic boarding school, such as students losing money (ghasab). Guardians of Islamic boarding school students also often complain about their children's financial problems, they want to know where their money is spent. Therefore, we thought of creating a kind of digital technology that could answer the complaints of student guardians, so this thing called SiDiK (Collective Digital System) emerged. This SiDiK is given to students in the form of an ID card, while for students' guardians it is in the form of an application that has been installed on their respective cellphones. So, the use of this ID Card is for goods or service transactions at marts or other units in Tohir Yasin. That way, the students' daily transaction history can be monitored by the students' guardians through the SiDiK application. We continue to improve this application in line with the needs of the students and input from the students' guardians (Interview, 2024).

What Ustadz Zulkarnaen said regarding the SiDiK card was reinforced by findings in the field when students made transactions at the Islamic boarding school mart using SiDiK cards, not with cash (noncash). Students simply scan the barcode printed on the card, then scan their fingerprint as a payment method. The students look more orderly and efficient.

> We, Thohir Yasin's IT team, respond to every criticism and input from santri guardians, such as complaints from santri guardians that their children waste their shopping with SiDiK cards (unlimited cards), so their children have a lot of arrears that must be paid. So, the IT team updated SiDiK by limiting the nominal amount of daily spending on the application to 25 thousand (limited card). Please note that the SiDiK application uses overseas servers (taking into account the level of security). This SiDiK application is Thohir Yasin's own creation and has been patented (Interview, 2024).

The use of technology has been proven to streamline and make Islamic boarding school management more effective. It is also an Islamic boarding school effort to apply the principles of accountability and transparency in its management. However, digitalization in Islamic boarding schools needs to be seen from two principles, namely based on the principles of benefit and

benefit. First, based on the principle of usefulness, this means that technology is sorted and considered on the basis of its usefulness for students and Islamic boarding schools, so that the term digitalization does not widen or narrow. In that sense, not all technology currently developing must be adopted in Islamic boarding schools. Islamic boarding schools will certainly adopt technology that cares for students and preserves Islamic boarding schools (culture). As mudir 'am PPSM as well as chairman of BPH and initiator of digitalization, Ustadz Fathoni (Interview, 2024) said:

> It is true that the Thohir Yasin Islamic boarding school is known for its digitalization. However, there is something that needs to be underlined that the digital concept that we are promoting is based on two principles, namely the principle of benefit and the principle of benefit. Like the rules of *ushul fiqh: almuhafazhatu ala al-qadim as-saleh wa al-akhdzu bi al-jadid al-asleh*. We interpret this expression by maintaining the old system of Islamic boarding schools (salaf) and taking advantage of new technology, without uprooting the cultural roots of Islamic boarding schools. So, we don't bring all the technology or digitalization that is developing out there into Islamic boarding schools. What is considered beneficial for students and Islamic boarding schools, as well as problems for the community, is what we apply.

Looking at the form and implementation of SiDiK Thohir Yasin, it is found that this Islamic boarding school follows the digital trend that is currently developing, namely the virtual account (non-cash) payment system. Financial governance at this Islamic boarding school has changed from a manual system to a digital one. The benefits of this digital application can be seen from several things, such as transparency in terms of information reporting and financial recording, availability of clear and accurate information, honesty in presenting financial reports, responsibility for the effective use of funds and compliance with the financial reporting system with laws and regulations.

The digitalization carried out by Thohir Yasin is in line with the theory of technological convergence according to Jenkins, that digitalization encourages technological convergence, namely the integration of various technologies on one platform. For example, information, communication and media

technologies come together in a single digital device (Jenkins & Baoill, 2006). Digitalization refers to the transformation of traditional processes or forms into digital forms. This includes the use of digital technology to increase efficiency, accessibility and connectedness in various aspects of life. Digitalization is a trend that not only affects the business world, but also the world of education and plays a key role in the transformation of society as a whole.

The formulation of digitalization must consider technological, social, economic and security aspects to achieve success in adopting and integrating digital technology (Cendikia et al., 2023; Lugina et al., 2018). In its implementation, SiDiK Thohir Yasin continues to be refined by considering these aspects. Even though the SiDiK application dominates the economic management of Islamic boarding schools, it is also integrated into aspects of providing education in Islamic boarding schools.

Referring to the Myhill concept quoted by Cendekia et al (2023), Digitalization has several benefits, including: increased accessibility, increased added value and efficiency in maintenance costs. These benefits are described as follows: First, digitalization increases the level of access to information. Information users will find it easier to access scientific information sources in digital format. The digital format will be compatible with various devices (gadgets), such as: smartphones, tablets and laptops. Information users simply need to open the internet or electronic databases to access scientific information sources that have been digitized without being restricted by time and space.

In fact, there is a lot of potential and benefits that can be felt from the establishment of an Islamic boarding school. So far, most people only see the potential of Islamic boarding schools in the fields of religious education, social and political education. In fact, Islamic boarding schools are also rich in potential in the fields of health, technological development, environmental restoration and especially in the field of economic empowerment of the

surrounding community. Thus, it can be said that the general function of Islamic boarding schools is as a cadre center for religious thinkers (center of excellence), which produces human resources (human resource) and also empowers the community (agent of development) (Fathoni & Rohim, 2019). Islamic boarding schools as one of the Islamic educational institutions are increasingly aware of the important role of technology in supporting the learning process and management of Islamic boarding schools. Technology can expand access to information, increase efficiency and strengthen Islamic boarding school internal and external communications. Apart from that, technology can also strengthen Islamic boarding school administration, financial management, monitoring attendance and recording student data (Anwar et al., 2023).

Digitalization in Islamic boarding schools is a mandate from the Ministry of Religion RI (Ramzi, 2022), that Islamic boarding schools play an important role in Islamic education in Indonesia, so they are required to be open to current technological developments. However, we must still be able to avoid or reduce the negative impacts it causes, guided by the noble values of Islamic boarding schools in forming the character of students based on *al Muhafazatu 'ala al Qodimi al Salih Wa al Akhdhu bi al Jadid al Aslah,* namely "Based on ancient rules that good but still accept changes that are more beneficial".

Conclusion

SiDiK is a kind of term used to describe digital innovation at the Thohir Yasin Islamic boarding school. SiDiK aims to create open information, accountable and transparent Islamic boarding school services. The principle of accountable and transparent Islamic boarding school management is the basis for digitalization at Thohir Yasin. In this way, the community can control and evaluate activities at the Islamic boarding school. The formulation of digitalization must consider technological, social, economic and security aspects to achieve success in adopting and integrating digital technology.

SiDiK Thohir Yasin continues to be refined by considering these aspects. Even though the SiDiK application dominates the economic management of Islamic boarding schools, it is also integrated into aspects of providing education in Islamic boarding schools. SiDiK is interesting to develop in the future, making it an innovative Islamic learning media in Islamic boarding schools.

Acknowledgment

References

Albi Anggito, J. S. (2018). *Metodologi penelitian kualitatif.* https://books.google.co.id/books?id=59V8DwAAQBAJ&printsec=front cover#v=onepage&q&f=false

Anwar, H. S., Denata, R., & Firdaus, A. I. I. (2023). Digitalisasi Pendidikan Pesantren melalui Sistem Pembayaran Cashless Menggunakan Ngabar Smart Payment di Pondok Pesantren Wali Songo Ngabar. In *Jurnal Pendidikan Islam* (Vol. 4, Issue 1).

Aziz, H., & Taja, N. (2016). Kepemimpinan Kyai dalam Menjaga Tradisi Pesantren (Studi Deskriptif di Pondok Pesantren Khalafi Al-Mu'awanah Kabupaten Bandung Barat). *Ta'dib Jurnal Pendidikan Islam*, *5*(1), 9–18. https://doi.org/10.29313/TJPI.V5I1.2123

Baharun, H., & Ardillah, R. (2019). VIRTUAL ACCOUNT SANTRI : IKHTIYAR PESANTREN DALAM MEMBERIKAN LAYANAN PRIMA BERORIENTASI CUSTOMER SATISFACTION

DI PONDOK PESANTREN. *ISLAMICONOMIC: Jurnal Ekonomi Islam*, *10*(1). https://doi.org/10.32678/IJEI.V10I1.129

Cendikia, F., Qolby, W., Larasinta, D., Candra Lesmana, A., & Maulana Nugraha, A. (2023). *PEMANFAATAN MEDIA SOSIAL SEBAGAI SARANA DIGITALISASI INFORMASI DAN BRANDING PONDOK PESANTREN Al-QUR'AN Al-BAYUM.* https://doi.org/10.24198/sawala.v4i1.44514

Creswel, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches - John W. Creswell - Google Buku.* https://books.google.co.id/books?id=4uB76IC_pOQC&printsec=copyright&hl=id#v=onepage&q&f=false

Fathoni, M. A., & Rohim, A. N. (2019). Peran pesantren dalam pemberdayaan ekonomi umat di Indonesia. *Proceeding of Conference on Islamic Management, Accounting, and Economics*, *2*, 133–140. https://journal.uii.ac.id/CIMAE/article/view/12766

Fauzi, A., Hefniy, H., Baharun, H., Mundiri, A., Manshur, U., & Musolli, M. (2018). E-Learning in Pesantren: Learning Transformation based on the Value of Pesantren. *Journal of Physics: Conference Series*, *1114*(1). https://doi.org/10.1088/1742-6596/1114/1/012062

Gazali, E. (2018, August). *PESANTREN DI ANTARA GENERASI ALFA DAN TANTANGAN DUNIA PENDIDIKAN ERA REVOLUSI INDUSTRI 4.0.* https://www.researchgate.net/publication/327392703_PESANTREN_DI_ANTARA_GENERASI_ALFA_DAN_TANTANGAN_DUNIA_PENDIDIKAN_ERA_REVOLUSI_INDUSTRI_40

Hamzah, M., Febrianto, A., Yakin, A., Nurbayah, S., Fiktor Riyantoro, S., Nurul Jadid Paiton Probolinggo, U., & Tinggi Agama Islam An-Nawawi Purworejo, S. (2022). PENGUATAN EKONOMI

PESANTREN MELALUI DIGITALISASI UNIT USAHA PESANTREN. *Jurnal Ilmiah Ekonomi Islam*, *8*(1), 1040–1047. https://doi.org/10.29040/JIEI.V8I1.4730

Haris, M. A. (2023). URGENSI DIGITALISASI PENDIDIKAN PESANTREN DI ERA SOCIETY 5.0 (Peluang dan Tantangannya di Pondok Pesantren Al-Amin Indramayu). *Islamic Management: Jurnal Manajemen Pendidikan Islam*, *6*(01), 49–64. https://doi.org/10.30868/IM.V6I01.3616

Jenkins, H., & Baoill, A. (2006). Convergence Culture: Where Old and New Media Collide. *Social Science Computer Review*, *26*(2), 252–254. https://doi.org/10.1177/0894439307306088/ASSET/0894439307306088 .FP.PNG_V03

Lugina, U., Sma, P. P., & Kuningan, K. (2018). PENGEMBANGAN EKONOMI PONDOK PESANTREN DI JAWA BARAT. *Risalah, Jurnal Pendidikan Dan Studi Islam*, *4*(1, March), 53–64. https://doi.org/10.31943/JURNAL_RISALAH.V4I1.48

Lundeto, A. (2021). DIGITALISASI PESANTREN: HILANGNYA BUDAYA TRADISIONALIS ATAU SEBUAH KEMAJUAN? *JURNAL EDUCATION AND DEVELOPMENT*, *9*(3), 452–457. https://journal.ipts.ac.id/index.php/ED/article/view/2882

Peraturan Menag No. 30 Tahun 2020. (n.d.). Retrieved July 11, 2024, from https://peraturan.bpk.go.id/Details/176216/peraturan-menag-no-30-tahun-2020

Purwono, Unatiq Ulya, A., Purnasari, N., & Juniatmoko, R. (2021). *Metodologi Penelitian (Kuantitatif, Kualitatif dan Mix Method)*. https://books.google.co.id/books?id=PthMEAAAQBAJ&pg=PA22&dq =inauthor:+Purwono,+Fuad+Hasyim,+Annida+Unatiq+Ulya,+Nurwula n+Purnasari,+Ronnawan+Juniatmoko

Ramzi, M. (2022). *DIGITALISASI PESANTREN: Inovasi Media Pembelajaran Pendidikan Agama Islam Berbasis ICT di Pondok Pesantren Nurul Haramain Narmada Lombok Barat.* https://etheses.uinmataram.ac.id/4401/1/Muhajirin%20Ramzi%2020070 1011_opt.pdf

Rosyada, D. (2020). *Penelitian Kualitatif Untuk Ilmu Pendidikan.* https://books.google.co.id/books/about/Penelitian_Kualitatif_Untuk_Il mu_Pendidi.html?id=kXIREAAAQBAJ&redir_esc=y

Sugiyono. (2016). *Memahami penelitian kualitatif.* https://inlislite.uin-suska.ac.id/opac/detail-opac?id=15364

Ulum, M., & Mun`im, A. (2019). Digitalisasi Pendidikan Pesantren (Paradigma dan Tantangan dalam Menjaga Kultur Pesantren). *Proceedings of Annual Conference for Muslim Scholars*, *3*(1), 664–670. https://doi.org/10.36835/ANCOMS.V3I1.279