

Digitalization of Khunuzul Imam Kauman Islamic Boarding School Bondowoso in the Digital Age

Yeni Tri Nur Rahmawati¹, Hamdanah²
Institut Agama Islam At-Ta'qwa Bondowoso¹
Universitas Islam Jember²
Email: yeni.genbie04@gmail.com

Abstract: *The digitization of Islamic boarding schools in the digital era is a strategic step to improve the quality of education, strengthen the image of Islamic boarding schools, and form a superior generation. This study aims to understand the digitization of the Khunuzul Imam Kauman Bondowoso Islamic Boarding School in the digital era. Data collection through interviews, observations, and documentation. In-depth interviews were conducted with Islamic boarding school caretakers, ustad, and students to explore information related to the benefits and challenges of digitizing Islamic boarding schools. Observations were conducted to see firsthand the application of digital technology in teaching and learning activities, administration, and communication at Islamic boarding schools. In addition, researchers also collected data from various written sources, such as Islamic boarding school documents related to digitization. Data analysis using the Miles and Huberman model shows that digitization contributes positively to the quality of education and management of Islamic boarding schools. Researchers tested the validity of the data by triangulating sources and researcher reflections to ensure the validity of the findings. The results of this study indicate that the Khunuzul Imam Kauman Bondowoso Islamic Boarding School has adopted digitization in the digital era. 1) Digitization is implemented through the use of computer laboratories, the installation of satellite internet, and the use of social media as a means of information and communication. 2) Islamic boarding schools have also developed digital programs, such as computer training for students and the surrounding community, online Islamic consultations, and online Al-Quran recitation. 3) Digitalization brings significant benefits, including increasing accessibility to learning resources, encouraging student participation in the learning process, and strengthening teacher collaboration. In addition, digitalization also allows for more intensive parental involvement in student education, both through monitoring academic progress and more effective communication with the Islamic boarding school.*

Keywords: *Digitalization, Islamic Boarding Schools, Digital Era*

Introduction

Pesantren is an educational institution that forms a quality Islamic generation through tradition and the guidance of scholars. Its success lies in its distinctive education system that is different from public schools. Santri

are equipped with the values of simplicity, togetherness, and life lessons, and are guided in various aspects of life from morning to night.¹ Pesantren has a distinctive educational method in shaping the character of students. Through learning and habituation, students are equipped with commendable attitudes such as diligence, honesty, trustworthiness, independence, and responsibility.² These values are embedded in them, making santri strong Muslims, devout in worship, and able to manage time and overcome various challenges. This is one of the main roles of pesantren in shaping a resilient and noble young generation.³

Law No. 18/2019 on Pesantren emphasizes that pesantren have an important role in improving faith, piety, and noble character. As an educational institution that grows and develops in the midst of society, pesantren contribute to realizing Islam *rahmatan lil 'alamin* by producing individuals who have faith, and character, love the country, and are oriented towards progress. In addition to having a historical role in the struggle for independence, pesantren also contribute to national development within the framework of the Unitary State of the Republic of Indonesia.⁴

The development of information technology has affected various aspects of human life, including education. As the main pillar in the progress of society, education also experiences the positive impact of this transformation.⁵ One of the distinctive forms of education in the Islamic tradition is the pesantren, which has long been a center of religious and scientific learning. However, to remain relevant and effective in the digital age, pesantren need to adapt to technological developments. This is what gave

¹ Khofi, Mohammad Bilutfikal, dan Mufasirul Furqon. "Strategi Kepemimpinan Kiai dalam Menerangkan Pondok Pesantren." *INCARE, Jurnal Internasional Sumber Daya Pendidikan* 5.3 (2024): 265-288.

² Dora, R., & Arif, M. (2024). Penumbuhan Karakter Sosial Santri di Pondok Pesantren. *Madinah: Jurnal Studi Islam*, 11(2), 239-256. <https://doi.org/10.58518/madinah.v11i2.2931>

³ Ningsih, Minwersih. *Internalisasi Nilai-Nilai Pendidikan Karakter Dalam Pelaksanaan Pembelajaran Materi Akhlak Bagi Santri Di Pondok Pesantren Salafiyah Sentot Alibasya Kota Bengkulu*. Diss. Uin Fatmawati Sukarno, 2021. <http://repository.iainbengkulu.ac.id/id/eprint/6851>

⁴ Direktur Jenderal Pendidikan Islam, Keputusan Direktur Jenderal Pendidikan Islam Nomor 652 Tahun 2023 (Jakarta, 2023).

⁵ Sari, Jayanti Armida, And Bambang Agus Diana. "Dampak Transformasi Digitalisasi Terhadap Perubahan Perilaku Masyarakat Pedesaan." *Jurnal Pemerintahan Dan Politik* 9.2 (2024): 88-96. <https://doi.org/10.36982/jpg.v9i2.3896>

birth to the concept of pesantren digitalization, as an effort to integrate technological advances in the pesantren education system.⁶

Pesantren in this era of globalization faces great challenges due to the rapid development of science and technology. The future of pesantren education depends on its ability to integrate cultural values with an education system based on rationality, dynamics, and competition.⁷ Therefore, pesantren need to reformulate an adaptive and flexible education system to remain relevant to the changing times.⁸ Pesantren education must be more integrative by combining morals, traditions, and Islamic culture that continues to develop so that it can produce a generation that not only understands religious knowledge but is also ready to face global challenges.

Technological advances, such as computers, the internet, and digitalization, have had a great influence on Muslims, including in the world of education. Digitalization in pesantren education is not just the use of technological devices in learning, but also the transformation of the education system as a whole. Through digitization, access to education can be expanded, curriculum enriched, and administrative efficiency improved. The use of e-learning platforms, digital libraries, and the integration of technology in the study of the yellow book opens up new opportunities for Santri to access knowledge more widely and flexibly.⁹ Preaching that was once limited to assemblies and lectures can now reach more people through social media, podcasts, and interactive learning videos.¹⁰

However, digitalization is not without its challenges. Pesantren must maintain a balance between technology and tradition, ensuring that Santri is not only digitally literate but also has a strong understanding of moral and

⁶ Yanto, Alip Nur, Wawan Abdullah, And Muammar Zulfiqri. "Digitalisasi Pesantren Darul Mustafa Lebak Banten." *Tarbiyatuna: Jurnal Pendidikan Islam* 16.2 (2023): 131-144. <https://doi.org/10.54471/tarbiyatuna.v16i2.2601>

⁷ Putri, Neni, Et Al. "Revolusi Teknologi Dalam Pendidikan Islam Di Zaman Globalisasi." *Tarbiyatuna Kajian Pendidikan Islam* 8.2 (2024): 214-231. <https://doi.org/10.69552/tarbiyatuna.v8i2.2441>

⁸ Inayah, Zaidatul, Rizka Amalia, and Wakib Kurniawan. "Menavigasi Tantangan dan Krisis: Masa Kini dan Masa Depan Pendidikan Islam pada Abad 21." *Al-Bustan: Jurnal Pendidikan Islam* 1.2 (2024): 161-187. <https://doi.org/10.62448/ajpi.v1i2.81>

⁹ Lundeto, Adri. "Digitalisasi Pesantren: Hilangnya Budaya Tradisionalis Atau Sebuah Kemajuan?." *Jurnal Education and Development* 9.3 (2021): 452-457. <https://journal.ipts.ac.id/index.php/ED/article/view/2882>

¹⁰ Warliah, Wiwin, and Yahya Auliya' Abdillah. "Platform YouTube sebagai Sarana Dakwah Masa Kini: Kontribusi Habib Jafar." *Busyro: Jurnal Dakwah dan Komunikasi Islam* 5.2 (2024): 80-91. <https://doi.org/10.55352/kpi.v5i2.1541>

spiritual values.¹¹ Therefore, innovation in pesantren must be done wisely while maintaining the adab, morals, and learning methods typical of pesantren.¹² There are several studies that have been conducted regarding digitalization in Islamic boarding schools, namely as follows:

Research by Yanto et al. (2023) at Pesantren Darul Mustafa Lebak-Banten, showed that digitalization in Pesantren provides many benefits, such as speeding up administrative processes, improving data accuracy and security, and enabling faster feedback to students.¹³ This is in line with Haris's research (2023) at Pondok Pesantren Al-Amin Indramayu explaining that digitalization has improved Santri's skills in the field of technology. Digitalization efforts at Pondok Pesantren Al-Amin Indramayu are carried out through graphic design courses so that Santri has skills that are useful in the world of work. In addition, the pesantren also provides a computer laboratory with internet access as an additional source of learning and reference for students.¹⁴

The results of research by Izzulloh et al. (2022) showed that Pondok Pesantren Darul Ulum utilized social media to preach during the pandemic. The official website of the pesantren is used to provide information related to the pesantren, while activities such as *istighosah*, *tahlil*, and *mauidhoh hasanah* in commemoration of holidays are carried out through face-to-face applications such as Zoom and Google Meet.¹⁵

Research conducted by Anwar et al. (2023) revealed that the digitalization of pesantren education through a non-cash payment system using *Ngabar Smart Payment* at the Wali Songo Ngabar Islamic Boarding School was able to increase efficiency in financial management and payments.

¹¹ Rahman, Habibur. "Intergrasi Spiritualitas Dan Teknologi Pendidikan: Potret Pesantren Masa Depan Abad 21." *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor* 3.1 (2025): 501-510.

<https://ejournal.unida.gontor.ac.id/index.php/shibghoh/article/view/13751>

¹² Arief, Mohammad, and Ridhatullah Assya'bani. "Eksistensi Manajemen Pesantren Di Era Digital." *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16.6 (2023): 2548-2567. <http://dx.doi.org/10.35931/aq.v16i6.1541>

¹³ Yanto, Alip Nur, Wawan Abdullah, and Muammar Zulfiquri. "Digitalisasi Pesantren Darul Mustafa Lebak Banten." *Tarbiyatuna: Jurnal Pendidikan Islam* 16.2 (2023): 131-144. <https://doi.org/10.54471/tarbiyatuna.v16i2.2601>

¹⁴ Haris, Mohammad Akmal. "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 (2023): 49-64. <https://doi.org/10.30868/im.v6i01.3616>

¹⁵ Izzulloh, Ahmad Syafaul Hisyam, and Amrullah Ali Moebin. "Digitalisasi Dakwah Pondok Pesantren Saat Pandemi Covid 19." *Ta'allum: Jurnal Pendidikan Islam* 10.1 (2022): 20-42. DOI : 10.21274/taalum.2022.10.1.20-42

One of the main advantages of this system is transparency in financial management.¹⁶

Based on the above research, it can be concluded that digitalization has provided various benefits in the boarding school environment. However, until now there has been no research that specifically discusses the digitalization of programs in Islamic boarding schools. This research has novelty value because it focuses on program digitization at Khunuzul Imam Kauman Bondowoso Islamic Boarding School, different from previous research.

Pondok Pesantren Khunuzul Imam Kauman Bondowoso is one example of a semi-modern pesantren that maintains the scientific tradition of *salafus shalih* while adopting modernization in the management of education. One of the strategic steps taken by this pesantren is the digitalization of educational programs to improve the quality of learning and the effectiveness of the pesantren management system. By developing various digital-based programs, this pesantren seeks to support Santri learning, increase access to knowledge, and optimize the administrative system.

With the implementation of program digitalization in a sustainable manner, Khunuzul Imam Islamic Boarding School is expected to be a model of Islamic education transformation that remains based on tradition but is in line with the demands of the times. This makes researchers interested in researching "Digitalization of Khunuzul Imam Kauman Bondowoso Islamic Boarding School in the Digital Age."

Method

This study aims to understand the digitalization process at the Khunuzul Imam Kauman Bondowoso Islamic Boarding School in the digital era. The approach used is descriptive qualitative with a case study method. This method allows a thorough exploration of the phenomenon of digitization in the context of pesantren.

Data was collected through three main techniques: observation, in-depth interviews, and documentation. Observations were conducted to directly observe the application of digital technology in teaching and learning activities, administration, and communication in pesantren. In-depth interviews were conducted with pesantren caregivers, ustad and santri to explore information related to the benefits, and challenges in the digitalization of pesantren. In addition, researchers also collected data from various written sources, such as pesantren documents related to digitalization.

¹⁶ Anwar, Heru Saiful, Raja Denata, and Andi Ikhwanul Islam Firdaus. "Digitalisasi pendidikan pesantren melalui sistem pembayaran cashless menggunakan ngabar smart payment di pondok pesantren Wali Songo Ngabar." *MA'ALIM: Jurnal Pendidikan Islam* 4.1 (2023): 43-53. <https://doi.org/10.21154/maalim.v4i1.6678>

Data analysis was conducted using the Miles and Huberman model which consists of three main stages. First, data reduction was carried out by filtering and sorting out information that was relevant to the research focus. Second, data presentation is done in the form of narrative descriptions or tables to make it easier to understand. Third, drawing conclusions is done by analyzing data patterns and relationships to produce findings that can answer research objectives.¹⁷

The validity of the data in this study is guaranteed through source triangulation, namely by comparing the results of observations, interviews, and documentation to ensure the validity and consistency of the data obtained. In addition, reflection on the researcher's role in data interpretation was done to reduce bias, by noting any subjectivity that may have influenced the results and discussing with peers to gain a more objective perspective. With this approach, the research is expected to provide insight into the effectiveness of digitalization in improving the quality of learning and management at Pondok Pesantren Khunuzul Imam Kauman Bondowoso in the digital era.

Result and discussion

Pondok Pesantren Khunuzul Imam Kauman Bondowoso has adopted digitalization in various aspects. The results of this study will explain the digital equipment and media used, the pesantren digitalization program, and the benefits obtained from the digitalization process.

Digital Tools and Media

1. laboratory Computer

The computer laboratory is a learning facility that aims to improve practical competence in the field of information and communication technology.¹⁸ Materials taught include computer operations, word processing, numerical data processing, presentation creation, and the use of various other computer applications.¹⁹ In today's digital era, the utilization of computer laboratories is an important aspect of supporting

¹⁷ Miles, Matthew B., A. Michael Huberman, dan Johnny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*. Edisi ke-3. Diterjemahkan oleh Tjetjep Rohindi Rohidi. Jakarta: UI-Press, 2014.

¹⁸ Himmatul'Ulya, N. A. B. I. L. A., And Asep Kurniawan. "Manajemen Laboratorium Komputer Dalam Peningkatan Prestasi Peserta Didik Bidang Akademik Di Mts Salafiyah Syafi'iyah Tebuireng Jombang." *Jurnal Ilmiah Penelitian Mahasiswa* 2.4 (2024): 646-661. <https://doi.org/10.61722/jipm.v2i4.312>

¹⁹ Irawati, Indrarini Dyah, Et Al. "Workshop Implementasi Sistem Akses Kontrol Laboratorium Jaringan Komputer Menggunakan Rfid Di Smk Al Amah Sindulang-Sumedang." *Prosiding Konferensi Nasional Pengabdian Kepada Masyarakat Dan Corporate Social Responsibility (Pkm-Csr)* 6 (2023): 1-8. <https://doi.org/10.37695/pkmcsr.v6i0.2099>

the learning process in various educational institutions, including Islamic boarding schools.²⁰

The existence of a computer laboratory helps students develop information and communication technology skills that are relevant to the times.²¹ This is due to the increasing pace of technological development. The development of technology has become the main vein of life, bringing major changes to social order and lifestyle, and creating a digital age society.²² Any kind of work needs to be done as quickly and accurately as possible. As a result, many people today use computers in their daily lives, just like people in the digital age.

The results of this study indicate that the computer laboratory at Pondok Pesantren Khunuzul Imam Kauman Bondowoso has experienced developments in the use of digital devices. Some of the devices available in this laboratory include: First, personal computers (PCs) began to be used in 2007, and currently the number has reached 20 units used to support learning and administration. Second, the use of laptops in pesantren began in 2011, with the number of available devices currently totaling 9 units. Third, there are 9 notebooks used for documentation purposes, which has increased from only 1 book in 2019. This development shows that computer laboratories have become an important tool in supporting the digitization process and improving the skills of students in the field of information and communication technology.

Computer Lab Pondok Pesantren Khunuzul Imam Kauman Bondowoso assists santri in acquiring information and communication technology knowledge, as stipulated in the Regulation of the Minister of National Education Number 24 of 2007, and provides training in the field of information and communication technology. It serves as a place to develop skills. There are three forms of Computer laboratory usage, namely:

- a. Helping learners to become computer literate.

²⁰ Muid, Abdul, Bustanul Arifin, and Amrulloh Karim. "Peluang dan Tantangan Pendidikan Pesantren di Era Digital (Studi Kasus di Pondok Pesantren Al-Islah Bungah Gresik)." *MODELING: Jurnal Program Studi PGMI* 11.1 (2024): 512-530. <https://doi.org/10.69896/modeling.v11i1.2254>

²¹ Muid, Abdul, Bustanul Arifin, and Amrulloh Karim. "Peluang dan Tantangan Pendidikan Pesantren di Era Digital (Studi Kasus di Pondok Pesantren Al-Islah Bungah Gresik)." *MODELING: Jurnal Program Studi PGMI* 11.1 (2024): 512-530. <https://doi.org/10.69896/modeling.v11i1.2254>

²² Ihsani, A. Fikri Amiruddin, and Novi Febriyanti. "Etika Komunikasi Sebagai Kontrol Kesalehan Virtual dalam Perilaku Bermedia Masyarakat di Era Digital." *Jurnal Al Azhar Indonesia Seri Ilmu Sosial* 2.1 (2021): 442713.

- b. Teaches the basics of computer-based programming and troubleshooting.
- c. Provide learning support facilities for students.

Nowadays, the use of computers has penetrated into all circles, from the business world, and educational institutions, to people's daily lives, including in the digital era. Computers as information and communication technology are very important in everyday life, so everyone must have computer skills. Of course, in educational institutions such as pesantren, computers are kept in a room called a computer laboratory. Education in pesantren aims to produce human resources who are not only educated and trained in the religious field but also competitive.

Therefore, it is only natural that computer laboratories are provided to teach computer skills to students so that after graduation they can be active in the digital era society and be able to compete in the world of work that uses computers. The establishment of a computer laboratory at Pondok Pesantren Khunuzul Imam Kauman Bondowoso is one of the steps to face the digital era society. The computer laboratory is a means of conveying knowledge about information and communication technology. Currently, Khunuzul Imam Kauman Bondowoso Islamic Boarding School has two computer lab rooms, one north of the library and the other north of the mosque.

2. Satellite Internet Installation

The Internet is a global communications network that enables the rapid and widespread exchange of information.²³ As one of the proofs of technological advancement, the internet has both positive and negative impacts, depending on how its users utilize it.²⁴ One of the main benefits of the internet is its ability to help people find information easily and quickly.²⁵

The internet has brought great changes in various aspects of life, including education. It creates a more innovative and interactive learning environment, thus improving the quality of learning and learning

²³ Aulia, Bisma Wirajovi, et al. "Peran krusial jaringan komputer dan basis data dalam era digital." *JUSTINFO | Jurnal Sistem Informasi dan Teknologi Informasi* 1.1 (2023): 9-20. <https://doi.org/10.33197/justinfo.vol1.iss1.2023.1253>

²⁴ Febriyanti, Trias, and Romi Mesra. "Perubahan Kehidupan Sosial Sebagai Dampak Dari Penggunaan Media Sosial di Masyarakat Indonesia." *COMTE: Journal of Sociology Research and Education* 1.2 (2024): 38-50. <https://naluriedukasi.com/index.php/comtejsre/article/view/71>

²⁵ Amilia, Silvia Nanda, et al. "Pengembangan Umkm Dalam Strategi Digitalisasi Dan Adaptasi Terhadap Perubahan Era Digital." *Jurnal Media Akademik (JMA)* 2.4 (2024).

experience for both students and educators.²⁶ With the internet, access to learning resources becomes wider, communication in the learning process is more effective, and the education evaluation and management system is more integrated and accurate.²⁷

In the world of education, the internet is used by professionals to create learning networks that reach learners in different places.²⁸ As a technology that is very influential in people's lives in the digital era, the internet allows easier access to information from all over the world.²⁹ In addition, the internet also plays a role in improving the quality of life through education, because it provides access to various references, both in the form of research results and articles in various fields.³⁰

The lives of modern humans today cannot be separated from the internet. This is because the internet is a system that connects various devices to each other.³¹ Disruptions to internet network connections can have a significant impact on various aspects, including work, education, business, and communication.³² Instability or limited internet access can hamper workflow, reduce efficiency, and disrupt smooth communication and access to information needed in various activities. Unfortunately, not all parts of Indonesia have good and smooth internet access. There are still many places in Indonesia that do not have good

²⁶ Luo, Xiaoyi, et al. "Influence of Internet use on Chinese residents' health: the mediating role of health knowledge." *Technology in Society* 76 (2024): 102413. <https://doi.org/10.1016/j.techsoc.2023.102413>

²⁷ Jones, Lisa M., Kimberly J. Mitchell, and Cheryl L. Beseler. "The impact of youth digital citizenship education: Insights from a cluster randomized controlled trial outcome evaluation of the be Internet Awesome (BIA) curriculum." *Contemporary School Psychology* 28.4 (2024): 509-523. <https://link.springer.com/article/10.1007/s40688-023-00465-5>

²⁸ Martin, Yona, Maria Montessori, and Desi Nora. "Pemanfaatan internet sebagai sumber belajar." *Ranah Research: Journal of Multidisciplinary Research and Development* 4.3 (2022): 242-246. <https://doi.org/10.38035/rj.v4i3.494>

²⁹ Hakim, Aulia Nur, and Leni Yulia. "Dampak teknologi digital terhadap pendidikan saat ini." *Jurnal Pendidikan Sosial Dan Humaniora* 3.1 (2024): 145-163. <https://publisherqu.com/index.php/pediaqu/article/view/800>

³⁰ Putri, Riska Aini. "Pengaruh teknologi dalam perubahan pembelajaran di era digital." *Journal of Computers and Digital Business* 2.3 (2023): 105-111. <https://doi.org/10.56427/jcbd.v2i3.233>

³¹ Wiwi, Wiwi Apriyanti, et al. "Sosialisasi Penggunaan Internet Yang Sehat Bagi Anak-Anak Di Yayasan Domyadhu." *Abdi Jurnal Publikasi* 1.1 (2022): 13-17. <https://jurnal.portalpublikasi.id/index.php/AJP/article/view/7>

³² Romauli, Rentina, et al. "Analisis Dampak Layanan Jak-Wifi dalam Rangka Meningkatkan Kepuasan Warga di Kelurahan Tanjung Priok Jakarta Utara." *Mutiara: Multidisciplinary Scientific Journal* 2.6 (2024): 422-431. <https://mutiara.al-makkipublisher.com/index.php/al/article/view/201>

and smooth internet access, such as the village of Sekarputi Bondowoso, which is the location of the Knuzul Imam Kawman Bondowoso Islamic Boarding School. Even in difficult areas such as Pondok Pesantren Khunuzul Imam Kauman Bondowoso, there is a solution by connecting to a good and smooth internet network through satellite internet.

Satellite Internet is an Internet network that uses terrestrial satellite technology, in contrast to terrestrial networks such as fiber optic cable, wireless, GSM (3G/4G/5G), and ADS. One of the advantages of satellite Internet is that the coverage area is so wide that it can be installed anywhere: in villages and cities, in mountainous areas, in coastal areas and islands, and even in remote undeveloped areas. Access from other communication services. The location of Pondok Pesantren Khunuzul Imam Kauman Bondowoso in Tegalampel Subdistrict, precisely in Sekarputih Village, is, of course, problematic because the internet network is not smooth, but the installation of satellite internet at Pondok Kunuzulu Imam Bondowoso overcomes the problem of the internet network that is not smooth in 2020 so that efforts to face the digital era society can run smoothly and as expected.

3. Creating Social Media Accounts

In today's digital era, it is undeniable that people's lives are closely related to social media. Social media plays an important role in almost every area of people's lives. Send messages to friends, share information, and find out what's trending in the world. Therefore, it is no wonder that social media has now become an essential need for almost everyone.

Social media has changed the way society communicates and disseminates information. With more and more people using social media, companies' advertising and marketing strategies are also changing.³³ Social media can be used to reach audiences more effectively, and many organizations, including universities, are now incorporating social media into their marketing strategies.³⁴ Social media is an online medium that supports social interaction. Social media uses web-based technologies that turn communication into interactive conversations.³⁵

³³ Mishnick, Nicole, and Dana Wise. "Social Media Engagement: An Analysis of the Impact of Social Media Campaigns on Facebook, Instagram, and LinkedIn." *International Journal of Technology in Education* 7.3 (2024): 535-549. <https://eric.ed.gov/?id=EJ1438393>

³⁴ Gottfried, Jeffrey. "Americans' social media use." *Pew Research Center* 31 (2024). <https://www.jstor.org/stable/resrep63512>

³⁵ Nurussufiah, Febi Fatlika, et al. "Penerapan Media Sosial Sebagai Media Pemasaran Online Di Era Globalisasi." *DEVELOPMENT: Journal of Community Engagement* 1.2 (2022): 92-108. <https://doi.org/10.46773/djce.v1i2.329>

Popular social media sites today include Twitter, Facebook, Instagram, Path, YouTube, and Wikipedia.³⁶ Another definition of social media is also explained by van Dijk, Social media is a media platform that focuses on user presence to enable activity and collaboration.³⁷ Therefore, social media can be viewed as an online mediation tool that strengthens not only relationships but also social ties between users.

The social media currently owned are Facebook with the account name PonPes Kauman with approximately 765 followers, Instagram with the account name ponpeskauman with approximately 1093 followers, and YouTube with the account name PonPes Kauman. The number of followers is about 765. I used to have an old YouTube account with a few hundred followers, but someone hacked it, so a new YouTube account was eventually created. Apart from these social media, they also previously had a Twitter account, but it is no longer in use.

Digital Pesantren Program

1. Computer Training

The development of technology opens up various opportunities in learning, such as wider access to educational materials, more interactive and engaging learning experiences, global connectivity for knowledge exchange, as well as the utilization of digital applications for practice and skill acquisition.³⁸ In addition, technology also supports a more efficient evaluation system and provides faster and more accurate feedback for learners.³⁹

In this era of ever-evolving technology, computer training has become a necessity for all. The rapid development of technology from year to year has undeniably brought about major changes in various aspects of life. These advancements also have an impact on people's lifestyles, especially in the digital era, where the use of technology has become an integral part of daily activities.⁴⁰ Training is the transfer of

³⁶ Habibah, Alifia, and Dian Hidayati. "Pemanfaatan Media Sosial Dalam Upaya Meningkatkan Penerimaan Siswa Baru Di Sma Swasta." *Academy of Education Journal* 14.1 (2023): 107-123. <https://doi.org/10.47200/aoej.v14i1.1298>

³⁷ Kartini, Kartini, et al. "Teori dalam Penelitian Media." *Jurnal Edukasi Nonformal* 3.2 (2022): 136-140. <https://core.ac.uk/download/pdf/553315175.pdf>

³⁸ Deng, Chenliang, Linxia Feng, and Qingling Ye. "Smart physical education: Governance of school physical education in the era of new generation of information technology and knowledge." *Journal of the Knowledge Economy* 15.3 (2024): 13857-13889. <https://link.springer.com/article/10.1007/s13132-023-01668-0>

³⁹ Jin, Zhang, S. B. Goyal, and Anand Singh Rajawat. "The informational role of artificial intelligence in higher education in the New era." *Procedia Computer Science* 235 (2024): 1008-1023. <https://doi.org/10.1016/j.procs.2024.04.096>

⁴⁰ Nukman, Muhamad, Mochamad Nursalim, and Diana Rahmasari. "Dampak era digital terhadap perkembangan bahasa anak usia dini: Literature review." *Jurnal*

knowledge and skills from one person to another. Computer training is the process of improving skills and abilities to work in the computer field. This training is part of a non-formal education program.⁴¹

According to Law No. 20/2003 on the National Education System, Article 26 paragraph (3) states that non-formal education includes life skills education, early childhood education, youth education, women's empowerment education, literacy education, skills education, and vocational training. It was explained that it includes equivalency education and other educational activities aimed at developing students' skills. Non-formal education is a systematic, continuous, organized effort that takes place outside the school system, and which, through social relationships, guides individuals, groups, and communities towards social attitudes and ideals, as well as improving the material and social society.

Improving the standard of living in the physical and spiritual realms. The background to achieving social welfare. The term training is a translation of the English word "training". Literally, the word "training" is derived from the word "train" which means:

- a. Give teaching and practice
- b. Making it develop in the desired direction (cause it to grow in a required direction).
- c. Preparation and practice.

Separately, computer training at Khunuzul Imam Kauman Bondowoso Islamic Boarding School is aimed at training participants, especially students and the community who receive computer-related learning in the computer laboratory of Khunuzul Imam Kauman Bondowoso Islamic Boarding School, students and communities who participate in computer training programs will grow by participating in computer training courses, understanding that they are preparing themselves for the challenges of our times, such as the digital age society.

The purpose of training is for training members to acquire professional skills and competencies that are of high quality and in accordance with the needs of life and work. Similarly, computer education at Pondok Pesantren Khunuzul Imam Kauman Bondowoso equips students with special skills in the field of computers so that when they leave the pesantren they will be able to understand not only religion but also information and communication technology.

Review Pendidikan dan Pengajaran (JRPP) 7.1 (2024): 284-289.
<https://doi.org/10.31004/jrpp.v7i1.23494>

⁴¹ Ainiyah, Nahda Almas, Suherman Suherman, and Dadan Darmawan. "Manajemen Program Pelatihan Komputer Di LKP Lautan Cendikia Mulia Global Academy." *Jambura Journal of Community Empowerment* (2023): 331-341.
<https://doi.org/10.37411/jjce.v4i2.2762>

In addition, those who receive computer training also have specialized computer skills, making it easier to find jobs and be competitive in the workforce. Pondok Pesantren Khunuzul Imam Kauman Bondowoso also organizes computer training for the community in the Pesantren environment. This training is part of the pesantren's role as an educational institution, which not only focuses on religious education but also equips students and the surrounding community with useful skills in the digital era.

2. Online Islamic Consultation

Islamic consultation is a question-and-answer service that discusses various aspects of Islamic teachings, such as belief, worship, muamalah, and Islamic law.⁴² In Indonesian, the term "online" translates to "daring" and stands for "dalam jaringan". According to the Big Indonesian Dictionary, "online" means networked, connected through computer networks, the Internet, and so on. In practical terms, "online" means connected to the Internet via your computer, laptop, tablet, or smartphone.

Online Islamic Consultation is a program organized by Pondok Pesantren Khunuzul Imam Kauman Bondowoso. This program is a question-and-answer session about Islamic law conducted online based on the *Ahlu Sunnah Wal Jamaah Manhaj*. This program is specifically designed for the general public outside the pesantren environment. Given the current digital era, where the internet has become part of everyday life, this consultation service makes it easier for people to get religious guidance without having to come directly to the pesantren.

Through this program, people can get advice and solutions related to various aspects of life in accordance with Islamic teachings. Counseling itself is a voluntary relationship between a professional counselor and an individual or group in need of help. In this context, counselors assist people in understanding and solving religious problems and daily life in accordance with Islamic principles.

The Online Islamic Consultation Program organized by Pondok Pesantren Khunuzul Imam Kauman Bondowoso is available through the WhatsApp application. If you need Islamic advice, please contact the official WhatsApp number of Pondok Pesantren Khunuzul Imam Kauman Bondowoso. This program is open to anyone who has questions about religion or wants to find solutions to problems in everyday life. Topics covered include various aspects, such as household, family, marriage, divorce, parenting, inheritance law, buying and selling, and

⁴² Ramadhani, Fadila Elma, and Umi Halwati. "Dakwah Irsyad: Paradigma Dakwah Bimbingan Konseling Islam." *Al-Hiwar Jurnal Ilmu Dan Teknik Dakwah* 12.1 (2024): 27-43. <https://doi.org/10.18592/alhiwar.v12i1.11829>

more. In addition, consultations also cover issues of worship, such as *salat, puasa, zakat, haji, sedekah, wasiat, tobat, tauhid, fiqih*, and the study of modern Islamic movements.

The WhatsApp application is an internet-based application and is one of the impacts of the development of information technology and has become very popular. Internet-based applications such as WhatsApp have great potential to be used as a medium of communication, such as Islamic counseling because it can facilitate communication and interaction between users without incurring large costs in its use. This is because the WhatsApp application only uses internet data and not credit.⁴³

WhatsApp is one of the most user-friendly social media in the digital age. The app allows users to connect directly through phone numbers, making communication easy. In the midst of technological development, social media has become increasingly influential in people's lives, making many people rely more on online communication and interaction than in-person meetings.⁴⁴ WhatsApp makes it easy for users to connect, interact, share information, and collaborate. One of the many types of social media that facilitate interaction and communication between users is the WhatsApp application.⁴⁵

This is evidenced by the existence of an Islamic Counseling Program organized by Pondok Pesantren Khunuzul Imam Kauman Bondowoso using the WhatsApp application, which is one of the social media applications that are widely used by people today. This will certainly make it easier for people who need religious education in various fields of practical life. Therefore, the existence of the Islamic Guidance Program through the WhatsApp application is a form of mutual cooperation to encourage and motivate each other in the application of Islamic law. In this case, it is also a form of proactivity in utilizing developing technology.

3. Khataman Al-Qur'an Online

⁴³ Yulianti, Putri, et al. "Kajian Literatur: Penggunaan media sosial sebagai sarana dalam meningkatkan pembelajaran pendidikan agama islam pada generasi muda." *Indonesian Journal of Islamic Education* 2.1 (2024): 113-123. <https://doi.org/10.31949/ijie.v2i1.10114>

⁴⁴ Nanda, Aditya Surya, and Fitryani Fitryani. "Peningkatan Digital Skill Dan Networking Umkm Paper Core Berbasis Media Sosial Pada Masyarakat Desa Tanggungan Timur Sidoarjo." *Seminar Nasional Teknologi dan Multidisiplin Ilmu (SEMNASTEKMU)*. Vol. 2. No. 1. 2022. <https://prosiding.stekom.ac.id/index.php/SEMNASTEKMU/article/download/165/160>

⁴⁵ Amaliadanti, Atikah, et al. "Mobile Apps WhatsApp Sebagai Media Komunikasi dan Informasi: Studi Literatur Sistematis." *CoverAge: Journal of Strategic Communication* 15.1 (2024): 35-57.

Khotmil Qur'an or commonly called Khataman Al-Qur'an is a term for a ritual that is traditional and contains the recitation of Al-Qur'an verses starting from *Surah Al-Fatihah* to *Surah An-Naas* in accordance with the order found in the Mushaf. The term is derived from the Arabic khatm, which means reading to the end or reading in its entirety. Khataman Al-Qur'an is an activity of reading the Al-Qur'an starting from *Surah Al-Fatihah* to *Surah An-Naas*, which can be done sequentially, starting from juz 1 to juz 30 or done simultaneously or simultaneously, namely 30 juz divided according to the number of participants.

The online Khataman Al-Qur'an program organized by Pondok Pesantren Khuunuzul Imam Kauman Bondowoso is carried out individually by taking part in 1 juz or 2 juz by alumni who are in other places by utilizing the WhatsApp group with the name assalam alumni association group to communicate with each other. With the increasing density of daily activities due to work and so on, there is a need to do the Khataman Al-Qur'an in congregation with members who are in other places without having to gather in one place Khataman Al-Qur'an is a great blessing and great fortune.

By memorizing the Qur'an, a person has communicated with Allah through *His words*, because he has worshiped through letters, words, and sentences from *fatihatul kitab* to *surat An-Nas*. There are several virtues in carrying out the khataman of the Qur'an as follows:

- a. Among the most beloved deeds by Allah Swt.
- b. Like the distribution of ghanimah
- c. Prayed for by angels
- d. Following the Sunnah of the Prophet Muhammad

The above explanation tells us how great the importance of memorizing the Qur'an is. So it is very important to be carried out even though it is as busy as anything because of work or because it is more important to do otherworldly work.⁴⁶

The Online Khataman Al-Qur'an Program organized by Pondok Pesantren Khunuzul Imam Kauman Bondowoso utilizes the WhatsApp application, one of the instant messaging platforms widely used by the public. This program aims to facilitate alumni who have returned to the community so that they can still participate in reciting the Qur'an more easily.

Through the Assalam Alumni Association WhatsApp group, this program is a means to motivate each other to read the Qur'an, as well as

⁴⁶ Yasin, Muhammad, Eka Widyanti, and Iswanto Iswanto. "Pendampingan Khotmil Qur'an Dalam Mewujudkan Masyarakat Gemar Membaca Al-qur'an." *Mayara: Jurnal Pengabdian Masyarakat* 1.1 (2023): 09-15. <https://doi.org/10.71382/mayara.jurn.peng.masy..v1i1.13>

demonstrate the positive use of technology. In addition, documentation of this activity is also an important part of recording the implementation of the online Al-Qur'an khatam, as stated in document number 25 concerning the khatam Al-Qur'an.

Benefits of Pesantren Digitalization

1. Improving Accessibility

Digitalization makes access to educational resources easier. With digital devices connected to the internet, students and teachers can access various learning materials anytime and anywhere. Khunuzul Imam Islamic Boarding School also utilizes this technology to improve service facilities for students and facilitate access to knowledge through the Internet.

2. Increased Santri Participation

The use of interactive learning methods, such as educational applications and learning management system platforms like Jelajah Ilmu, allows students to be more active in the learning process compared to traditional methods that tend to be passive. In the traditional method, students just listen to the teacher's explanation without much interaction. However, with a computer lab, students can be more involved in learning, practice independently, and explore the material in more depth.

3. Enables more effective teacher collaboration

Digital platforms make collaboration between teachers easier by allowing them to share ideas, teaching resources, and lesson plans and methods more effectively. With this technology, teachers can exchange experiences, discuss the best strategies and improve teaching quality together, without being limited by distance and time.

4. Increasing Santri Parent Involvement

Parents' involvement in Santri education is very important. Digitalization allows them to monitor their children's academic and behavioral progress in real time and strengthen communication with the pesantren. With easier access to information, parents and pesantren can work together more effectively in supporting their children's education.

Conclusion

This research shows that Pondok Pesantren Khunuzul Imam Kauman Bondowoso has adopted digitalization in various aspects of education and administration. Digitalization is implemented through the use of computer laboratories, the installation of satellite internet, and the use of social media as a means of information and communication.

The pesantren has also developed digital programs, such as computer training for students and the surrounding community, online Islamic consultation, and online Qur'an recitation. This program provides great benefits in improving the skills of Santri, expanding the reach of da'wah, and facilitating alumni involvement in religious activities.

Digitalization brings significant benefits, including increasing accessibility to learning resources, encouraging Santri participation in the learning process, and strengthening collaboration between teachers. In addition, parental participation in Santri education increases along with the ease of monitoring children's academic and behavioral development in real time.

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