# QUALITY MANAGEMENT BASED ON CHARACTER EDUCATION IN THE MILLENNIAL ERA IN BUILDING STUDENT INDEPENDENCE

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**Abstract:**
This research aims to find out muslim student independence guidance model based on Islamic characters. The model used in this research is 4D (define-design- develop-disseminate) research and development with quantitative and qualitative data analysis technique in a situation of guidance for muslim students of Ar-Risalah Islamic Boarding School Ciamis, Indonesia. Results of the research show that muslim student character development is based on teaching, habituation and enforcement processes of rules based on curriculum. The guidance model is based on quality management by applying Plan-Do-Check-Action (P-D-C-A-cycle) process which is implemented and accustomed by students in a daily manner. The independence guidance is conducted through PDCA cyrcle which is focused on willingness to learn, responsibility in each learning activity, ability for decision making, self-confidence and bravery. Meanwhile, there are also Islamic characteristics that are accustomed and implemented namely sidiq (being honest), tabligh (delivering), amanah (reliable) and fatonah (smart). Recommendation for this model trial is that it is necessary for strategies to support more willingness to learn and implement fatonah character.

**Keywords:** *Quality Management, Character Education, Student Independence*

## INTRODUCTION

Islamic boarding school is the oldest education system in Indonesia which is trusted by the community as a successful institution in guiding independence for its muslim students. Boarding school education is to result independent muslim students and guide them in order not to depend their life to others(Hasanah, 2023) (Rahim, 2001: 26). As one of the educational institutions, Islamic Boarding School has proven its success in creating independent muslim students, at least they do not always depend their life on others. Student independence in learning or working is based on self-discipline. Students are required to be more active, creative and innovative as well as not rely on other assistance in preparing their school needs. Students must be able to meet their daily needs independently.

Islamic boarding school success on forming independent students is inseparable from philosophy of Islamic boarding school education guidance based on fostering Islamic characteristics (Wahid et al., 2021). There are a number of research on conducted on student independence in Indonesia emphasizing on importance of Islamic character value internalization dynamically in student guidance process starting from entering the boarding, learning with peers, assignment of activity management, provision of life skills

and fostering entrepreneurship spirit (Sanusi, 2012; Solichin, 2012). In term of guidance, it must be conducted holistically through learning, extra-curricular activities, habituation and cooperation with community and families as a process of independent and discipline character guidance (Tanhzil, 2012). Based on research track records, it is known that

guidance on muslim student independence guidance is not well-managed specifically through a quality management system of independent student guidance in developing Islamic characteristics. Without the existence of effective quality management, it is suspected to be the absence of maximum Islamic characteristic development(Rahmatillah, 2024).

The guidance must be conducted in the forms which emphasize on quality management. The guidance based on quality management by implementing a Plan-Do-Check-Action (P-D-C-A) process that continues to take place in harmony in order to create guidance program enabling students to be able to obtain satisfaction in guidance service for students so that student independence can be implemented and accustomed by students in their daily lives.

**RESEARCH METHODS**

This research is conducted using a qualitative approach with the Design Based Research (DRB) method. The type of qualitative research that will be used is a case study, which is trying to learn a phenomenon (in a case) in a real context (Yin, 2011: 17). This Design Based Research (DBR) method is chosen with a reason to describe muslim student quality management model that is implemented in the islamic boarding school with the main study of fostering independent characteristic for the students which so far there are still many studies that have not learned it. The focus will be illustrated in the development of students' Islamic character. So, the Design Based Research (DBR) method is considered as a suitable method to express this phenomenon, not to develop existing models but to make new models based on research results that can be used as reference materials for similar educational units in order to be able to apply them. The initial design of the study is designed from the beginning of the study, the research process, to the end of the research which will be carried out based on the following stages:
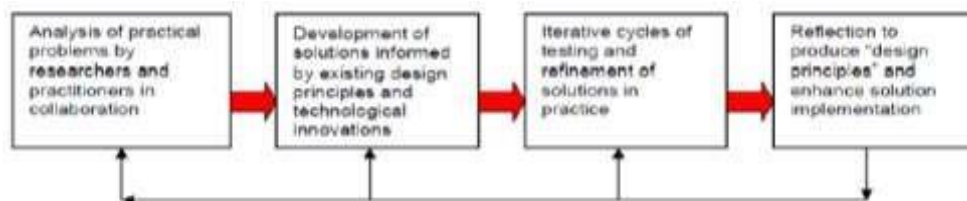


*Figure 2 Design-Based Research and Educational Technology: Rethinking Technology and the Research Agenda*
reference: Tel Amiel& Thomas C. Reeves, 2008

The research subjects in this study are leaders of the islamic boarding school or managers, head of the madrasa, teachers (religious teacher and religious teacher). Whereas the research object is the management of Guidance in forming Independent Muslim Students in the Ar Risalah Cijantung Ciamis Islamic boarding school.

**RESULTS AND DISCUSSION**

The development of independence reliance is based on ten dimensions, namely: faith and believe in God the Almighty, having good or religious behavior, excellence personality, national view, and country defence, academic achievement, culture, and or sports based on interest and talent, democratic, human rights, political education, environment, sensitiviy and social tolerance in the context of plural community, creativity, skills and enterpreneurship, quality of physics health and

nutrition based on diversified nutritional resources, development of Literature and culture, fostering Information and communication technology, as well as communication guidance in English. Illustration on the implementation of guidance in the Islamic boarding schools in Ar-Risalah Ciamisin can be drawn as shown in the following picture:



In the graph above, it can be seen by calculating through WMS to determine the trend value in a situation namely student gudiance in Islamic Boarding Schools of Ar-Risalah Ciamis. Then, it can be seen that mean of trend achievement of student independence in the Islamic Boarding Schools of Ar-Risalah Ciamis is categorized to be high by achieving trend value of 3.11. Looking at the questionnaires, the respondents give selection in student guidance with continuous activity trend so it is choosen scales of never, sometimes, often, and always. So by getting a value of 3.11, the guidance activity is categorized high meaning that the guidance activity is always conducted continuously and regularly.

Out of tenth dimensions in student guidance conducted by Ar-Risalah Islamic Boarding School Ciamis, the highest value is obtained for the factor of developing faith and belived in the God the Almighty. This is proven by the existence of a school schedule that directs the students to always have faith and believe. In Islam, the faith and believe in God can be fostered through love the Qur'an. Whereas to obtain an illustration of independent student in the Ar-Risalah Islamic boarding school in this research, the researchers use observation questionnaires by collecting 4 dimensions namely students with willingness to learn, taking responsibility in the learning activity, having ability to take decisions, and having confidence. The description of independence student in Ar-Risalah Islamic boarding school Ciamis can be seen in the following graph:

**KECENDERUNGAN DIMENSI SANTRI MANDIRI**

Out of the four dimensions of independent students, it can be seen that Ar-Risalah Islamic boarding school tends to obtain the highest achievement namely for students with decisio-making skill in daily life with the scale of 3.42 and in high category. If, the dimension is analyzed, it will be more dominant than students going to common schools such as state or private schools. The students are living wihtout their parents so in decision making, they really do it themselves. Also, though there are caretakers with ratio 1:20, each of them will not focus on one student in details so that the students are demanded to be independent in decision making.

Based on results of trend calculation, it can be seen that the lowest achievement in illustrating students of Ar-Risalah in term of independence is for students with willingness to learn which it is in the lowest position compared to other independent student dimensions with achievement scale by 3.04. It is the lowest compared to responsible student in each activity with mean of trend by 3.17 and the students with confidence with trend by 3.40. Based on the result analysis on lack of willingness to learn in this study, it is caused by already busy student schedule starting in the morning until night, so it reduces students' willingness to learn beyond the schedule given by the school.
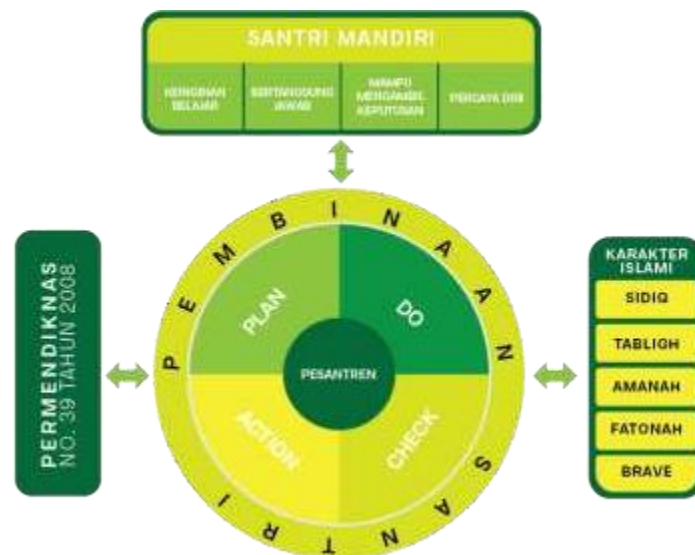
Student Islamic characteristics in Ar-Risalah Islamic Boarding School Ciamis are collected based on observations distributed by the researchers in MI, MTs, and MA students namely the dimensions showing Islamic characterstic illustrated by the Prophet Muhammad in the characters of sidiq (being honest), tabligh (delivering), amanah (reliable) and fatonah (smart). There are also additional images showing Islamic characteristics namely bravery, so the researchers add one dimension namely bravery. Achievement and illustration of student islamic characteristics can be seen in the following graph.



**Karakter Islami**
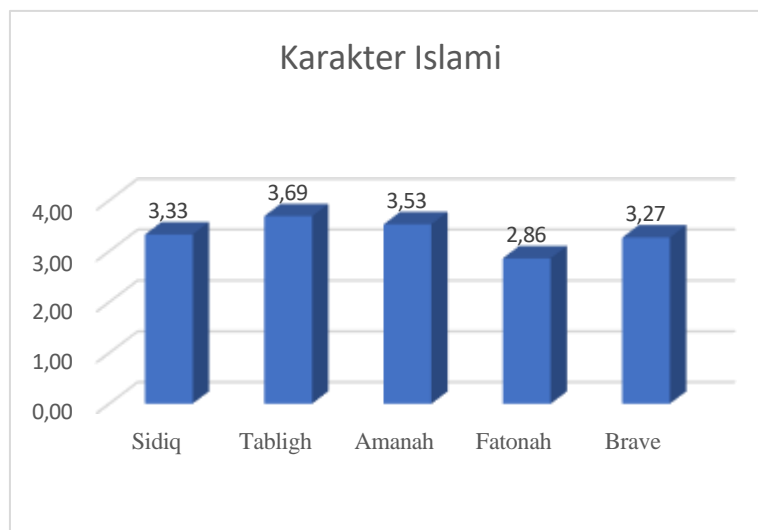
Based on the calculation of trends in the dimensions of Islamic characters, it can be seen that there is one character with highest frequent to be seen in Ar-Risalah Islamic Boarding School namely tabligh with a velua of 3.69. The following character is amanah by achieving score of 3.53, sidiq with score of 3.33 and brave with score of 3.27. Whereas for the lowest Islamic character is fatonah. The tablihh character achieving the highest score show that a muslim must have the characteristic, namely fatonah, as exemplified by the prophet Muhammad, namely having high level of care for the environment, social which can be seen from student care in maintaining environment cleanliness, both at class and boarding school, not throwing garbage in any places, always participating in social activities, helping any friends in needs.

Whereas the lack of achievement in fatonah indicator can be seen in low level of student curiosity, lack of student eagerness to read books, as well as lack of creativity in every activity; all of which are still relatively low. This can be seen from the lack of culture of asking to teachers and classmates, lack of initiative in using spare time to exchange reading references with friends and teachers, lack of new ideas in learning.

This model is applied in Islamic boarding schools. So, the aspects that must be presented include Quality Management, Student Guidance, Independent Students, Islamic Characteristics.



Quality Management Model of Independent Student Guidance in Developing Islamic Characteristics

There are a number of activities which should be accommodate in student guidance in order to achieve abilities in facing the 21th century. There are some activities in the guidance as stated by Mudjiman (2009) namely 1) in the guidance process, there must be competence by self-applied method by the students to achieve final goals, 2) there must be a learning process with self-application by the students, 3) there must be learning inputs determined and searched by the students, with or wihtout teacher assistance, 4) there is a self-evaluation process conducted by the students, 5) there is a reflection activity on the learning process taken by the students, 6) there must be past experience review or a review on the experiences by the students, 7) there are efforts to grow students' learning motivation and 8) there must be active learning activities.

The development of students in building Islamic character in the 21st century was created in an integrated activity through the activities of students in facilitating the development of students to become personal with the skills, expertise, mental and spiritual needed in the 21st century. In general, the function of the formation is in line with the functions and National Education goals. The purpose of fostering students

(including santri) in Permendiknasno 39 of 2008 article 1 include: (a)Developing students' potentials in an optimal and integrated way which includes talent, interest, and creativity; (b)Strengthening student personality to realize school resilience as an educational environment in order to avoid negative efforts and influences as well as conflict with educational goals; (c)Actualizing students' potential in achieving superior performance according to their talents and interests; (d)Preparing students to become noble and democratic citizens who respect human rights in the context of realizing civil society.

The aim of student guidance is to develop students' potentials, strengthen students' personality, and prepare santri to become noble and democratic citizens who respect human rights and equip students with a variety of competencies as well as healthy and intact personalities which in the 21st century, all fo which are seen as great challenges.

Though guidance is not the most powerful means to improve student quality personally in terms of knowledge, attitude, skills and proficiency, but meeting all of guidance requirements leads to students' ability to have increadible utilizations. If the guidance can be conducted appropriately, it can assist the students to look at themselves and their lifes as well as their works, analyze life situation from all positive and negative aspects, find out problems in their life, find out any life aspects with needs for improvement or changes and plan targets or programs in life fields after joining the guidance (Mangunhardjan,1992).

**CONCLUSION**

Management of student independence is conducted using integrated management concept with Islamic characters. The integrated quality management undergoes PDCA cycle to develop independence with the characteristic of having willingness to learn, having responsibility, having decision making skill and self-confidence. Independen students are taught by Islamic characters by fostering characteristics of sidiq, tabligh, amanah, fatonah which are encouraged by bravey nature in making decisions and accepting challenges.

The system of students' guidance in Islamic boarding schools is basically seen as a unity of the whole totality of a series of guidance activities in boarding schools having interdependent and integrated elements in a system that is directed at achieving educational goals namely forming Islamic student personalities and having ability to face 21st century challenges. The guidance includes faith and belive in God the Almighty, noble characters, superior personality, national view, and national defense, academic achievement, art, and / or sports according to talent and interest, Democracy, human rights, political education, environment, social sensitivity and tolerance in the context of plural society, creativity, skills and entrepreneurship, physical quality, health, and nutrition based on diversified nutritional resources, literature and culture, information and communication technology, communication in English. The whole guidance activities are covered in 3 activities, namely curricular, co-curricular and extracurricular

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# INTEGRATION OF TECHNOLOGY IN ISLAMIC BOARDING SCHOOL: OPPORTUNITIES AND CHALLENGES FOR ISLAMIC EDUCATION

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**Abstract:**
This study aims to explore the integration of technology within the pesantren ecosystem, focusing on the opportunities and challenges faced. A qualitative method was employed, utilizing interviews and observations at several pesantren in Indonesia. The findings indicate that the use of applications such as E-Santren and digital learning platforms enhances management efficiency and educational quality. However, challenges such as limited infrastructure and resistance to change remain significant barriers. Recommendations for future research include exploring the long-term impacts of technology integration and developing more inclusive models. This research provides important insights into how pesantren can adapt to technological advancements while maintaining traditional values.

**Keywords:** *technology integration, pesantren, Islamic education*

## INTRODUCTION

The integration of technology in the Islamic boarding school ecosystem is an increasingly relevant issue in the digital era, where technological transformation is driving significant changes in the education system. Islamic boarding schools, as Islamic educational institutions that have become an integral part of Indonesian society, face the challenge of remaining relevant in meeting the needs of the times without abandoning the Islamic values that are their foundation (Bashori et al., 2024; Zainal et al., 2022). In recent years, developments in information and communication technology have opened up great opportunities to improve the quality of learning, administrative efficiency, and develop curricula based on local needs. However, on the other hand, this technological integration also brings challenges that require careful handling strategies, especially in maintaining a balance between tradition and innovation (Ahmad et al., 2025; Kawakip, 2020; Nuha et al., 2024).

One of the significant opportunities from technology integration in Islamic boarding schools is improving educational outcomes and operational efficiency. Digital technology makes it possible to implement management systems such as Enterprise Resource Planning (ERP) to increase efficiency in the academic and administrative management of Islamic boarding schools without reducing their traditional values (Wardhono et al., 2023). In addition, technology-based applications such as E-Santren have helped modernize various aspects of Islamic boarding school management, increasing accuracy and transparency in monitoring academic and operational activities (Nuha et al., 2024).

Technology also allows expanding accessibility to Islamic education through mobile learning (m-learning) platforms such as TheHafiz, which makes religious teachings more interesting and interactive for students (Aditia et al., 2024; Ahmad et al., 2025). Furthermore, the integration of technology in the curriculum, as is done through the Merdeka Curriculum, provides Islamic boarding schools with the flexibility to adapt education to local needs and pedagogical innovation (Wasehudin et al., 2023).

However, behind these opportunities, there are a number of significant challenges. Islamic boarding schools often face limitations in technical competence for both teachers and students, which slows down optimal adoption of technology (Zulkarnain, 2023). Another challenge is the need to maintain the traditions and noble values of Islamic boarding schools, such as learning the yellow book and Sufistic worship practices, amidst increasingly intensive modernization (Faruq et al., 2022). In addition, cultural resistance to change, both from Islamic boarding school managers and the community, is often an obstacle that needs to be overcome with an inclusive and gradual approach (Hanif et al., 2024).

Integrating a curriculum based on religious knowledge and general science also poses a big challenge, especially in maintaining a balance between the two. Programs such as SMP-BP (Islamic Boarding School-Based Junior High School) have been designed to bridge this gap by integrating formal education into the Islamic boarding school ecosystem. However, the implementation of this program often faces obstacles in terms of human resources, infrastructure and curriculum strategies (Abidin et al., 2022).

In addition, technology also plays a role in language teaching in Islamic boarding schools, where the use of digital devices has been proven to improve students' abilities in English and Arabic. This is relevant in preparing students to participate in an increasingly competitive global world (Wekke & Hamid, 2013). Meanwhile, science-based Islamic boarding schools have also shown creativity in integrating religious knowledge with natural sciences, creating a holistic education model that is relevant to the needs of the times (Tugino et al., 2023).

This research aims to provide an in-depth analysis of the opportunities and challenges faced by Islamic boarding schools in integrating technology into their ecosystem. By testing the hypothesis that technology integration can improve the quality of education and character development of students, this research is expected to make a significant contribution to existing literature, as well as provide practical insight for Islamic boarding school managers in designing technology implementation strategies that suit their local context.

With a holistic approach, this paper not only highlights opportunities such as administrative efficiency, learning accessibility, and curriculum flexibility, but also provides strategic solutions to overcome challenges such as cultural resistance, technical limitations, and the conflict between tradition and modernization. Therefore, it is hoped that this research will be an important guide for Islamic boarding schools in utilizing technology effectively to strengthen their role in the digital era without losing the Islamic identity that has become their hallmark.

**RESEARCH METHODS**

This research uses a qualitative approach with a case study design to explore in depth the opportunities and challenges of technology integration in the Islamic boarding school ecosystem. The research was conducted for six months, from January to June 2024, in five Islamic boarding schools located in East Java and West Java. These Islamic boarding schools were selected using purposive sampling with the criteria that they had begun to adopt technology in various aspects, such as administration, learning, or curriculum management. The research subjects involved 10 Islamic boarding school managers (kyai and management team), 15 teachers or ustadz who used technology in learning, and 30 Islamic boarding school students who had used technology-based applications or platforms in the teaching and learning process..

Data collection techniques are carried out through several methods. First, in-depth interviews were conducted with Islamic boarding school managers to understand their strategies for integrating technology and the challenges they faced. Teachers were

interviewed to explore their experiences in using technology in the learning process, while students were interviewed to explore the effectiveness of technology from their perspective. Second, direct observation was carried out to see the application of technology in daily activities at the Islamic boarding school, such as administration, learning and other activities. Documentation is also collected from internal Islamic boarding school documents, such as curriculum plans, administrative reports, and policies related to technology adoption, as well as device or application specifications such as E-Santren or TheHafiz.

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To ensure data validity, this research uses source triangulation by verifying findings from interviews, observations and documentation. In addition, member checking was carried out to ensure the accuracy of data interpretation by confirming the results of interviews with respondents. An audit trail is also implemented by documenting all research data in detail to ensure transparency and allow tracking back of the data that has been obtained. With this approach, research is expected to be able to provide a comprehensive picture of the technology integration process in the Islamic boarding school ecosystem, including the opportunities and challenges faced in this process.

**RESULTS AND DISCUSSION**

This research revealed various findings based on in-depth interviews, field observations, and documentation from the five Islamic boarding schools that were the objects of research. The research results are focused on identifying opportunities, challenges and strategies for implementing technology in the Islamic boarding school ecosystem.

**Technology Integration Opportunities**

Based on data from interviews, observations and documentation, it was found that technology integration provides a number of opportunities for Islamic boarding schools:

Technology has provided various opportunities to improve the quality of management and learning in Islamic boarding schools. In terms of administrative efficiency, the use of technology such as the E-Santren application helps Islamic boarding schools record student data, manage finances, and monitor academic activities in real-time with better accuracy. Apart from that, learning accessibility is increasingly open through digital platforms such as TheHafiz and Google Classroom, which make the teaching and learning process more interactive and flexible. Santri feel helped, especially in learning to memorize the Al-Qur'an and Arabic. On the other hand, several Islamic boarding schools have begun to integrate the Merdeka Curriculum, which provides flexibility to adapt learning to local needs and encourages innovation in teaching methods. Technology also supports the development of language competencies, such as English and Arabic, which are relevant for preparing students to face global demands. This initiative, as recognized by teachers, further enriches the learning experience at Islamic boarding schools. These opportunities are summarized in Table 1 below:

## Table 1: Opportunities for Using Technology in Islamic Boarding Schools

| Aspect | Identified Opportunities | Percentage of Islamic Boarding Schools that Utilize |
|---|---|---|
| Administrative Efficiency | Use of applications such as E-Santren for academic management, finance and monitoring of students. | 80% |
| Learning Accessibility Flexible Curriculum | Adopt digital platforms such as TheHafiz and Google Classroom. | 100% |
| | Implementation of the Independent Curriculum which integrates technology-based learning. | 60% |
| Development of Language Competence | Use of interactive applications for teaching English and Arabic. | 60% |

**Challenges in Technology Implementation**

The results of interviews and observations revealed a number of challenges faced by Islamic boarding schools in integrating technology into management and learning processes. One of the main challenges is limited technological competence, especially in rural Islamic boarding schools. Teachers and students often have difficulty using digital applications due to a lack of training, with some teachers still relying on manual methods. In addition, there is resistance to change, especially from senior teachers who feel technology could disrupt Islamic boarding school traditions. Technological infrastructure constraints are also a big problem, especially in rural areas which face limited internet access and devices such as computers or smartphones. Islamic boarding schools also face difficulties in balancing the curriculum, namely integrating technology-based learning with the traditional curriculum which focuses on the yellow book. Observations show that Islamic boarding schools in rural areas rely more on simple tools such as projectors, while Islamic boarding schools in urban areas have made full use of digital platforms. These challenges are summarized in Table 2.

## Table 2: Challenges of Technology Integration in Islamic Boarding Schools

| Aspect | Identified Opportunities | Frequency Found |
|---|---|---|
| Limitations of Technological Competency | Teachers and students are less trained in using digital applications or platforms. | 4 out of 5 Islamic boarding schools |
| Resistance to Change | Islamic boarding school managers feel that the adoption of technology can disrupt Islamic traditions and values. | 3 out of 5 Islamic boarding schools |
| Technology Infrastructure | Several Islamic boarding schools in rural locations experience internet network problems and limited technological devices. | 3 out of 5 Islamic boarding schools |
| Curriculum Balance | Difficulty in integrating technology-based curriculum with traditional yellow book-based curriculum. | 5 out of 5 Islamic boarding schools |

**Technology Integration Strategy**

Technology integration strategies have been implemented by several Islamic boarding schools to overcome the various challenges they face. One of the efforts made is technology training for teachers and students. Two Islamic boarding schools regularly

hold this training, the results of which show an increase in participants' abilities in using learning software and applications. Apart from that, partnerships with external parties are another strategic step. Three Islamic boarding schools have succeeded in collaborating with the government and the private sector to strengthen technological infrastructure, such as providing internet networks and hardware. A phased approach to the curriculum is also key to implementing technology. All Islamic boarding schools involved chose to start integrating technology into general learning before expanding it to faith-based learning, to ensure the adaptation process runs smoothly. These strategies are expected to support the sustainability and effectiveness of technology integration in Islamic boarding schools.

**Comparison of Urban and Rural Islamic Boarding Schools**

The research results show that there are significant differences between Islamic boarding schools in urban and rural areas. Islamic boarding schools in urban areas are more advanced in utilizing technology, thanks to adequate infrastructure support. In contrast, Islamic boarding schools in rural areas face more technical and cultural obstacles, even though they have great potential for development.

**Table 3: Differences in Technology Adoption between Urban and Rural Islamic Boarding Schools**

| Category | Urban Islamic Boarding School | Rural Islamic Boarding School |
|---|---|---|
| Use of Technology | Management applications such as E-Santren and online learning via Google Classroom. | Manual learning, occasionally using a projector or simple tools. |
| Obstacle | Senior teachers' resistance to technology. | Limited devices and internet access. |
| Benefit | Increased administrative efficiency and interactive learning experience. | Technology has not been fully utilized. |

The results of this research show that the integration of technology in the Islamic boarding school ecosystem brings great opportunities to improve the quality of education and operational efficiency, especially in urban Islamic boarding schools. However, challenges such as cultural resistance, infrastructure limitations, and technological competence hinder the process of equitable adoption. Strategies such as regular training, partnerships with external parties, and a gradual approach in integrating technology-based curriculum are important steps to overcome these obstacles and accelerate the digital transformation of Islamic boarding schools.

**DISCUSSION**

The integration of technology in the educational environment has become a major concern in various institutions, including Islamic boarding schools. In this context, Islamic boarding schools face unique opportunities and challenges, given their strong traditional nature. As a community-based Islamic educational institution, Islamic boarding schools have deep roots in traditional values centered on learning the yellow book and character development. However, increasingly rapid technological advances provide great opportunities to improve management efficiency and learning quality. Research shows that technology integration not only increases efficiency, but also enriches santri's learning experience by providing access to a wider range of educational resources (Prastyo, 2022).

In educational management theory, technology is referred to as a significant transformation tool to improve operational efficiency. The research results show that applications such as E-Santren have helped several Islamic boarding schools in increasing the efficiency of managing student data, financial management, and monitoring academic activities. This is in line with the view in the literature which states

that technology is able to automate administrative tasks, so that teaching staff and managers can focus more on curriculum development and learning (Huda, 2023). However, not all Islamic boarding schools are able to take full advantage of this opportunity, especially due to limited technological competence among teachers and students. Research by Huda emphasizes that training and development of digital skills for educators and students is very important to overcome this gap (Huda, 2023).

In educational technology studies, the accessibility of technology-based learning is an important indicator of the success of technology integration. Data shows that platforms such as TheHafiz and Google Classroom have succeeded in increasing the interactivity and flexibility of learning in Islamic boarding schools, especially in urban areas. This platform allows students to access learning materials anytime and anywhere, thus supporting an independent learning approach that is adaptive to individual needs. However, for Islamic boarding schools in rural areas, limited technological infrastructure is the main obstacle preventing the adoption of this digital platform. This strengthens the argument in the literature that digital inequality is still a significant issue in regions with unequal access to technology (Halili, 2023).

The Independent Curriculum approach adopted by several Islamic boarding schools shows flexibility and adaptation to the demands of the times. The theory of competency-based learning emphasizes the importance of adapting the curriculum to local and global needs. Research data shows that Islamic boarding schools that implement the Independent Curriculum are able to integrate technology-based learning with local needs. However, this integration often encounters obstacles when faced with the traditional yellow book-based curriculum. This illustrates the challenge in creating a balance between traditional values and modern innovation, a dilemma that has been widely discussed in Islamic education literature (Abdullah & Misbah, 2021).

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The integration of technology in learning also presents unique challenges regarding curriculum balance. The data shows that all Islamic boarding schools involved in this research try to gradually integrate technology in learning. This gradual approach is important to avoid greater resistance and ensure that technology is accepted as a support tool, not as a replacement for traditional methods. In educational literature, this gradual approach is referred to as an adaptation strategy, which allows institutions to adapt to change without sacrificing their core identity (Aliska, 2022; Nasution, 2020).

On the other hand, the difference between urban and rural Islamic boarding schools in terms of technology adoption is an interesting issue to discuss. Islamic boarding schools in urban areas tend to be more advanced in utilizing technology because of better access to infrastructure and resources. In contrast, Islamic boarding schools in rural areas still rely on simple equipment such as projectors. This inequality reflects the digital divide which is still a serious problem in the development of educational technology in Indonesia. The theory of digital inclusion emphasizes the

importance of equal access to technology to ensure that all educational institutions, including Islamic boarding schools, can obtain the same benefits (Uceng, 2023).

In the context of globalization, students' ability to master English and Arabic becomes very relevant. Data shows that the use of interactive applications helps improve language teaching in Islamic boarding schools. This is in line with the theory that technology can increase student motivation and involvement in language learning through more interesting and interactive methods. However, challenges remain in terms of ensuring that technology is used effectively to support learning, not simply as an additional tool that is poorly integrated with the main curriculum (Indra, 2019; Indrasari et al., 2024).

From the overall findings, it appears that Islamic boarding schools that are successful in overcoming the challenges of technology integration are those that are able to develop context-based strategies. Approaches such as regular training, partnerships with external parties, and gradual curriculum integration have proven effective in supporting this transformation process. However, it is important to note that this success is greatly influenced by the commitment of Islamic boarding school managers in adopting change. In educational management literature, adaptive and visionary leadership is mentioned as a key factor in the success of institutional transformation (Sriani, 2022).

Technology integration in Islamic boarding schools is a complex process, involving various challenges and opportunities. Although there are obstacles such as limited infrastructure, resistance to change, and the digital divide, the right strategies can help Islamic boarding schools overcome these challenges and leverage technology to improve the quality of education. With an adaptive and inclusive approach, Islamic boarding schools have the potential to become models of modern Islamic education that still maintain traditional values. This study provides valuable insights into how theory and practice can combine to create meaningful transformation in community-based education such as Islamic boarding schools.

## CONCLUSION

Technology integration in Islamic boarding schools offers significant opportunities to improve the quality of education, although challenges such as limited infrastructure and resistance to change still exist. This study shows that Islamic boarding schools that successfully adopt technology are those that implement context-based strategies, including regular training and partnerships with external parties. For further research, it is recommended to explore the long-term impact of technology integration on students' learning and to develop more inclusive models in addressing the digital divide. Personally, this study strengthens the belief that technology can be an effective tool in Islamic education if integrated wisely.

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# PUBLIC RELATION MANAGEMENT STRATEGY IN IMPROVING THE IMAGE OF ISLAMIC EDUCATIONAL INSTITUTIONS IN THE DIGITAL ERA

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**Abstract:**

This research aims to examine the public relations management strategies implemented by Islamic educational institutions to improve their image in the digital era. The development of information technology, especially social media and digital platforms, has brought significant changes in the way educational institutions communicate with the public. This research uses a qualitative approach with a descriptive case study method, focusing on the implementation of public relations strategies in an Islamic educational institution. Data was collected through in-depth interviews with the madrasa head, deputy head of the madrasa for public relations, students' parents and alums. The research results show that the use of social media and websites as the main communication channels, quick response to negative issues through transparent clarification, and collaboration with stakeholders through digital technology are the main strategies implemented to improve the image of the institution. Public relations management in Islamic educational institutions also focuses on building close relationships with parents, alums and the community to obtain greater support. Overall, this research finds that digital technology-based public relations management strategies can significantly improve the image of Islamic educational institutions as long as they are carried out with effective communication, transparency and ongoing collaboration.

**Keywords:** *Public Relations Management, Institutional Image, Digital Era.*

## INTRODUCTION

Along with the rapid development of information and communication technology, public relations management (public relations) in the world of education faces significant new challenges and opportunities (Hakim & Rozi, 2024). Especially in Islamic educational institutions, such as Madrasah Aliyah Negeri (MAN) 1 Situbondo, the role of public relations becomes increasingly crucial in forming and improving the institution's positive image in the eyes of the public. Public relations not only serves as a guardian of reputation, but also as a liaison between educational institutions, students, parents and the wider community. In this connected digital era, an effective public relations strategy must be able to utilize various digital platforms to strengthen the image of the institution and build more transparent and interactive communication (Taryana, 2023).

MAN 1 Situbondo, as an educational institution that integrates Islamic values with the general education curriculum, needs to face challenges to introduce and maintain its positive image amidst global competition and technological developments (Inayati et al., 2023). An appropriate public relations management strategy will help this

institution maximize the use of social media, official websites, and various other digital platforms to convey relevant information, build good relationships with the community, and demonstrate the institution's commitment to quality education.

Apart from that, in dealing with communication crises or negative issues that can damage the image, public relations must also have a strong mitigation strategy to maintain public trust. Therefore, it is important for MAN 1 Situbondo to develop a public relations strategy that is not only based on conventional communication, but also one that is adaptive to developments in digital media (Nisar & Saleem, 2024). This strategy is expected to create a positive image, increase community involvement, and support the success of education based on moderate and inclusive Islamic values.

This has been revealed through previous research by Sarait (2021) which stated the impact of using social media in building the image of Madrasas (Sirait et al., 2021). The results show that social media, such as Instagram and Facebook, can improve the image of Madrasas by showing authentic and interesting content. The use of social media to interact with parents and prospective students has also proven effective in strengthening the positive image of the Madrasah. Abdullah and Maisyaroh (2024) examine how public relations management in madrasas can manage negative issues that arise in the digital era. The results emphasize the importance of responding quickly to inaccurate news or issues (Abdullah & Maisyaroh, 2024). Success in responding to issues transparently and accountably helps maintain the image of the institution, which can be applied by MAN 1 Situbondo in facing similar challenges. Meanwhile, Hidayah (2023) expressed his thoughts and examined the role of Madrasah websites in strengthening the image of Islamic education (Hidayah et al., 2023). The research results show that a well-managed website, with complete and interactive information, can increase public trust in educational institutions. The website not only functions as a source of information, but also as a means to build community between Madrasas, students and parents.

The three studies above show that effective public relations management strategies in the digital era involve the use of social media and websites. MAN 1 Situbondo can adopt these findings to improve the institution's image through transparent, interactive and technology-based communication (Nisar & Saleem, 2024). In this research, we will discuss how the public relations management strategy at MAN 1 Situbondo can be optimized to improve the image of the institution in the digital era. The main focus of this research is to analyze best practices in implementing public relations in the world of Islamic education and identify key factors that influence the success of these strategies.

The implementation of a public relations management strategy that integrates various digital platforms, such as social media, websites and communication applications to improve the image of MAN 1 Situbondo as a modern Islamic educational institution is a novelty from this research (Zhou & Xu, 2022). This approach emphasizes transparent communication based on moderate Islamic values, as well as quick responses to negative issues through digital-based crisis management. In addition, this research also highlights the importance of collaboration with stakeholders using technology, such as parents and alumni, to build stronger relationships and improve the image of the institution. This novelty offers a practical solution in optimizing public relations in the digital era for Islamic education.

**RESEARCH METHODS**

This research uses a descriptive qualitative approach with a case study type to explore and describe in depth and comprehensively how public relations management strategies are implemented at MAN 1 Situbondo to improve the institution's image in the digital era (Hidayah et al., 2023). The case study approach was chosen because it allows this research to analyze phenomena specifically and in detail in the context of educational institutions that carry Islamic values and are adapting to developments in digital technology in the era of industrial revolution 4.0 (Ratnaningtyas et al., 2023). This research aims to describe the various public relations strategies used by MAN 1 Situbondo, such as the use of social media, official websites and other digital

communication applications. Researchers will collect data through in-depth interviews with the head of the Madrasah, deputy head of public relations, and several related parties, such as parents and alumni, to get a comprehensive view of how the public relations strategy is implemented and how it impacts the image of educational institutions (Kardini et al ., 2023). In addition, documentation and observations of public relations activities, both online and offline, will be used to support the analysis. Accuracy data was obtained from several informants who were able to inform and describe phenomena in the field objectively (Tracy, 2024). Several informants who provided an overview of field conditions can be seen in table 1.1. following belowTabel 1.1 Data Informan Penelitian

| No | Informant | Amount | Initials |
|---|---|---|---|
| 1 | Head of Madrasah | 1 | SH |
| 2 | Public Relations | 1 | RF |
| 3 | Student Parents | 3 | JF, ED, BM |
| 4 | Alumni | 5 | RT, MJB, UB, SM, FFF |

It can be seen in the table above that the source of information was received from ten informants including the madrasa head, then the deputy head of the madrasa for public relations, then the students' parents and finally alumni as supervisors. The data analysis technique refers to the theory of Miles, Huberman and Saldana which is carried out with an initial process of data collection through observation, interviews and documentation (Jailani, 2023). The second step in data condensation is selecting, focusing, simplifying, abstracting and transforming. The third step is presenting the data which means some of the information is arranged which provides the possibility of drawing conclusions. The fourth step is drawing conclusions or verifying the data studied by cross-checking it with evidence that has been found in the field (Ratnaningtyas et al., 2023).

It is hoped that the results of this research will provide a clear picture of best practices in public relations management in Islamic educational institutions, as well as how digital-based public relations strategies can contribute to improving the public's image and trust in MAN 1 Situbondo. This research will also provide insight into the challenges and opportunities faced by educational institutions in utilizing digital technology to strengthen relationships with stakeholders and improve the quality of institutional communication (Pahleviannur et al., 2022).

**RESULTS AND DISCUSSION**

This research involved four groups of primary research subjects that were relevant to analyzing public relations management strategies at MAN 1 Situbondo (Mey, 2022). The research subjects consisted of the head of the madrasa (SH), deputy head of the madrasa for public relations (RF), parents (JF, ED, BM), and alumni (RT, MJB, UB, SM, FFF) as supervisors. The data obtained will be presented based on in-depth interviews conducted with each subject, as well as the results of observations and related documentation (Jailani, 2023). The following is a presentation of the research data that has been carried out in the form of table 1.2.

**Table 1.2 Presentation of qualitative research data on public relations management strategiesin improving the image of institutions in the digital era**

| ResearchSubjects | Statements/Views |
|---|---|
| Head of Madrasah (SH) | Emphasizing the importance of transparency and continuity of communication to build a positive image through social media and websites. Focus on Islamic values. |
| Deputy Head of Madrasah for Public Relations (RF) | Manage social media (Instagram, Facebook, YouTube) to build a positive image. The challenge of managing |

| | content that appeals to diverse audiences. Quick response to negative issues. |
|---|---|
| Student Parents (JF, ED, BM) | Appreciate the use of social media and websites to get the latest information. Valuing transparent and responsive communication increases parental involvement. |
| Alumni (RT, MJB, UB, SM, FFF) | Assessing that social media and digital platforms strengthen alumni relationships with madrasas. Appreciating the development of modern and adaptive madrasahs to technology. |

Through descriptive qualitative research, data collection has been carried out, in this case a case study at MAN 1 Situbondo, the researcher analyzed the data (data analysis) that had been collected and carried out data condensation, it is known that there are several main factors in the implementation of public relations management strategies in educational institution in question. Several points that researchers can describe in the form of table 1.3 are as follows.

**Table 1.3 Main Analysis Results regarding Public Relations Management Strategies in improving the Institution's image in the digital era**

| Theme | Description |
|---|---|
| Communication Transparency and Sustainability | All parties agree that open and honest communication between madrasas and stakeholders is very important to build and maintain a positive image of the institution. |
| Utilization of Social Media and Websites | Social media and madrasa websites are considered effective in disseminating information about school activities, achievements and Islamic values applied in madrasas. |
| Quick Response to Negative Issues | Quick and clear responses to negative issues on social media are considered important to maintain the madrasa's reputation and prevent image damage. |
| Parent and Alumni Involvement | The involvement of students' parents and alumni through digital platforms strengthens their emotional connection with the madrasa, impacting the positive image of the institution. |

The table above provides an overview of how each research subject contributes to the understanding of public relations management strategies at MAN 1 Situbondo, as well as the main findings that are relevant to improving the institution's image through the use of digital technology. Based on research data obtained through interviews with various research subjects at MAN 1 Situbondo, the following is an elaboration of 3 main points regarding Public Relations Management Strategies in Improving the Image of MAN 1 Situbondo in the Digital Era.

The public relations management strategy implemented in educational institutions in order to improve the image or institutional branding can be presented in a beginning form so that it is easy to understand comprehensively. The public relations management strategy chart for improving the image of Islamic educational institutions in the digital era can be seen starting below.

**Figure 1.1 Public Relations Management Strategy Chart for Improving the Image of Educational Institutions**

Based on the above, researchers can describe that the public relations management strategy in improving the image of educational institutions begins with the use of social media and digital platforms as the main information channels. The use of social media such as Instagram, Facebook, YouTube and official websites allows madrasas to reach a wider audience. Through this platform, information about school activities, student achievements, superior programs, and important announcements can be conveyed directly and efficiently to the community. This also strengthens two-way communication between madrasahs and parents, alumni and the general public.

Furthermore, responding to negative issues through quick and transparent clarification is very important to maintain the image of the institution. Public relations management must be able to handle issues that arise on social media or other media by providing clear, fast and objective explanations to prevent the spread of misinformation. This will help maintain public trust in madrasas and ensure that negative perceptions can be quickly corrected.

Collaboration with stakeholders through digital technology is also an important aspect of this strategy. Technology makes it easier for madrasas to collaborate more closely with parents, alumni and the community. Through social media groups, communication applications, or other platforms, madrasas can continue to build more active relationships with stakeholders, inviting them to participate in school activities and providing input or support for existing programs.

Apart from that, building close relationships with parents, alumni and the community is also the main goal in the public relations management strategy. Trust and support from parents and alumni can have a positive impact on the reputation of the madrasa. By establishing good and open communication, madrasas can strengthen their relationships with related parties and obtain the support needed to improve the quality of education.

Overall, this strategy aims to create a positive institutional image by prioritizing transparency, effective communication and intensive collaboration with stakeholders. With these steps, madrasas can maintain and even improve their good image in the eyes of the community, which will lead to improved educational quality and the long-term success of the institution.

**Utilization of Digital Platforms for Effective Communication**

In an effort to improve the institution's positive image, MAN 1 Situbondo consistently utilizes social media and the official website as the main channels communication (Riccomini et al., 2024). An interview with the Deputy Head of the Madrasah for Public Relations (RF) revealed that social media, such as Instagram, Facebook, and YouTube, are used to convey various information related to academic activities, student achievements, and superior madrasah programs (Firman, 2024). RF explained that the use of this digital platform helps madrasas to reach a wider audience, including parents of students who actively follow their children's development through published information. This is also supported by recognition from student parents (JF, ED, BM) who appreciate the easy and open access to information via the madrasa website and social media (Al Farisi & Setiawan, 2023). Thus, effective communication through digital platforms has succeeded in strengthening the image of madrasas in the eyes of the public.

The use of digital platforms at MAN 1 Situbondo as an effective communication channel has proven to play an important role in improving the image of the madrasa. Through social media such as Instagram, Facebook, and YouTube, as well as official madrasah websites, information regarding academic activities, student achievements, and superior programs can be easily accessed by the community, parents of students, and prospective students (Aljumah et al., 2023 ). The Deputy Head of the Madrasah for Public Relations (RF) explained that the use of social media allows madrasahs to reach a wider audience, including parents of students who actively follow their children's progress. Well-organized management of social media accounts also allows madrasas to convey messages consistently, introduce Islamic values applied in madrasas, and show student achievements in various fields, both academic and non-academic (Anisa & Saparudin, 2022) .

In addition, parents (JF, ED, BM) expressed that they felt more involved in their children's academic lives thanks to easy access to information through the digital platform (Saleh, 2024). The existence of a madrasah website which is continuously updated with the latest information also makes it easier for parents to follow school developments and establish better communication with the madrasah (Brockhaus et al., 2023)(Gregory & Willis, 2022). Thus, the use of digital platforms not only increases the visibility of madrasas in the eyes of the public, but also strengthens relationships with parents and strengthens the image of madrasas as modern, transparent, progressive and responsive Islamic educational institutions in the digital era.

**Transparency and Responsiveness to Negative Issues**
One of the key elements in a public relations management strategy in the digital era is the ability to respond to negative issues quickly and transparently (Hakim & Rozi, 2024). According to the Head of Madrasah (SH), transparency in communication is a top priority for building trust with the public, especially in facing challenges or issues that can affect the image of the institution (Rachmad, 2024). The Deputy Head of the Madrasah for Public Relations (RF) also emphasized that a quick response to negative issues on social media is part of the strategy implemented to maintain the reputation of the madrasah. This can be seen in the madrasah's efforts to provide timely clarification and prevent the spread of inaccurate information. For example, when an issue or controversy occurs related to madrasa activities, public relations immediately provides a statement or clarification via social media and the official website, to avoid misunderstandings that could damage the image of the institution (Hidayah et al., 2023). Alumni (RT, MJB, UB, SM, FFF) also admitted that the success of public relations management in maintaining open and responsive communication made them feel more confident in madrasa management, which had an impact on the institution's positive image.

Transparency and responsiveness to negative issues are important elements in the public relations management strategy at MAN 1 Situbondo to maintain the institution's reputation in the digital era. The Head of the Madrasah (SH) emphasized that in facing challenges or issues that arise, the madrasah tries to always provide honest

and open explanations to the public (Inayati et al., 2023)(Kardini et al., 2023). One way to do this is to respond quickly to every issue or negative news circulating on social media and other digital platforms. This is done to prevent misinformation that could damage the image of the madrasa. Through timely and communicative clarification, madrasas can demonstrate their commitment to transparency and maintaining public trust. The Deputy Head of the Madrasah for Public Relations (RF) also added that a quick response to negative issues serves to show that the madrasah has full control over the narrative developing in society.

The quick response to this negative issue also received appreciation from Alumni (RT, MJB, UB, SM, FFF) who assessed that the madrasa demonstrated professionalism in managing communication and maintaining good relationships with stakeholders (Nuseir et al., 2022). They feel that with transparency in dealing with various issues, madrasas can still maintain a positive image in the eyes of society. Apart from that, the students' parents (JF, ED, BM) felt calmer because they saw that the madrasa always tried to explain every problem wisely and openly. This creates a sense of mutual trust between the madrasa and the students' parents, and strengthens the image of the madrasa as a responsible and reliable institution in providing quality education (Taryana, 2023).

## Collaboration with Stakeholders through Technology

Strong collaboration with stakeholders, such as parents and alumni, is an integral part of the public relations management strategy at MAN 1 Situbondo. Parents of students (JF, ED, BM) expressed that they felt more connected to the madrasa thanks to the use of technology, which facilitated closer and more intense communication between parents and the school (Mahoney & Tang, 2024). The madrasah, as stated by the Deputy Head of the Madrasah for Public Relations (RF), has developed digital communication channels that involve parents in various aspects of their children's academic lives. This includes providing information about school activities, important announcements, and extracurricular activities that parents can participate in. Apart from that, Alumni (RT, MJB, UB, SM, FFF) expressed that through digital platforms, they can continue to stay in touch with madrasas, strengthen alumni networks, and contribute to various madrasa activities (Zhanibek et al., 2022). The use of technology in building relationships with stakeholders not only increases the positive image of the madrasah but also creates a closer sense of togetherness between the madrasah, parents and alumni (Muktamar et al., 2023).

Collaboration with stakeholders through technology is a key aspect in the public relations management strategy at MAN 1 Situbondo which supports improving the institution's image. The Deputy Head of Madrasah for Public Relations (RF) explained that the use of digital platforms has enabled madrasahs to build closer communication with parents and alumni. By utilizing social media, WhatsApp groups, and madrasah websites, schools can inform parents of school activities, important announcements, and educational programs directly and quickly (Kavoura et al., 2024)(M. Munir & Su' there, 2024). This makes it easier for parents to follow their children's progress and be more involved in school activities, such as seminars, training and other events. This collaboration not only increases transparency, but also provides space for parents to provide input and constructive criticism, thereby creating a mutually supportive relationship in efforts to improve the quality of education.

Apart from that, Alumni (RT, MJB, UB, SM, FFF) also felt the benefits of this collaboration, especially in strengthening ties between alumni and madrasas. With the existence of a digital platform, alumni can continue to follow madrasa developments even after graduating and provide contributions in the form of suggestions, support, or even donations for programs implemented by the madrasa (Z. Munir et al., 2024). This creates a stronger network between madrasas, alumni and parents, which in turn helps strengthen the image of madrasas as institutions that not only care about academic education, but also maintain close social relations with the community. Through

technology, madrasas can take advantage of this collaboration to build trust and gain wider support from various related parties (Nisar & Saleem, 2024).

**Follow-up Plan**

The follow-up plan for this research aims to optimize the implementation of public relations management strategies in improving the image of Islamic educational institutions in the digital era. One of the main steps that needs to be taken is to strengthen the use of digital platforms as communication channels. Madrasas must more regularly update and enrich the content delivered through social media and websites, by displaying relevant information regarding activities, achievements and superior programs. This improvement requires a team that is skilled in managing social media and creating interesting content, as well as ensuring that the information disseminated can be accessed by the wider community.

Furthermore, Islamic educational institutions must be more responsive in dealing with negative issues that may arise, especially on social media. Clear and structured procedures for handling crises need to be strengthened, so that clarification and information provided to the public can be carried out quickly, precisely and transparently. This is important to maintain the image of the institution and prevent misunderstandings that could harm the madrasa's reputation. Apart from that, collaboration with stakeholders, such as parents, alumni and the community, needs to be strengthened through more structured digital channels. Through more intensive and organized communication, madrasas can invite stakeholders to participate in activities and development of madrasa programs.

Finally, regular evaluation of the effectiveness of the strategies implemented is very important to ensure that the approaches used remain relevant to technological developments and societal needs. Based on the evaluation results, institutions can identify areas that need improvement and develop new strategies that are more appropriate to existing dynamics. Thus, through these planned follow-up steps, Islamic educational institutions can improve their image in a sustainable manner and strengthen relationships with stakeholders for the progress of madrasas.

**CONCLUSION**

The public relations management strategy implemented at MAN 1 Situbondo involves the use of digital technology to strengthen communication with various stakeholders, quick responses to negative issues, and efforts to build close collaboration with parents and alumni. Through social media and websites, madrasas can inform about activities and achievements that build a positive image, while maintaining public trust with transparency and responsiveness to developing issues. Collaboration with stakeholders further strengthens relationships that support a better institutional image in the digital era.

The public relations management strategy implemented by MAN 1 Situbondo in the digital era has proven effective in improving the image of the institution through the use of technology. The use of social media and official websites as the main communication channels allows madrasas to widely disseminate information related to academic activities, student achievements and superior programs. Transparency and quick response to negative issues are also important factors in maintaining a madrasa's reputation, because any problems or controversies can be resolved with timely clarification, maintaining the trust of the community and stakeholders. Collaboration with parents and alumni through digital platforms also strengthens relationships, creating networks that support the growth and development of madrasas.

Overall, the use of digital platforms not only strengthens the positive image of MAN 1 Situbondo as a modern and responsive educational institution, but also creates space for more intense interaction with stakeholders. Through this strategy, madrasas can build closer relationships with parents, alumni and the community, while creating a positive and trustworthy image in the eyes of the public. With a transparent and collaborative approach, MAN 1 Situbondo has succeeded in responding to the challenges

of the times and remaining relevant in the digital era, making it a model for managing public relations in educational institutions.

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# PUBLIC RELATION MANAGEMENT IN INCREASING PUBLIC CONFIDENCE IN MADRASAH

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**Abstract:**

This study aims to explore the role of public relations management in increasing public trust in madrasahs. Public trust is an important element that influences the success of educational institutions, including madrasahs. In this context, public relations serves as a communication bridge between madrasahs and the community, aiming to build a positive image and increase public participation. This research uses a qualitative approach with a case study method in several madrasahs in Indonesia. The results of this study are expected to show that public trust in madrasah is influenced by the ability of public relations to build effective communication, information transparency, and program implementation that actively involves the community. The main strategies used by public relations include involving parents in school activities, publicizing academic and non-academic achievements, and strengthening the madrasah image through social media. Factors supporting success include support from the madrasah leadership, synergy between teachers and staff, and innovation in delivering information. In contrast, the challenges faced include limited human resources and technology. In addition, this study highlights the importance of training for the public relations team at madrasah Ibtidaiyah Bahrul Ulum Watupanjang Village, Krucil Sub-district, Probolinggo District to improve their communication skills. With proper training, the PR team can be more effective in delivering positive messages to the public. This is in line with the theory of public relations as a liaison that emphasizes the role of public relations in establishing good relations between the organization and the public. This study concludes that the optimal role of public relations contributes significantly to increasing public trust, so it needs to be supported by policies that support strengthening the capacity of public relations in madrasah.

**Keywords:** *Public Relations Management, Public Trust, Madrasah, Communication Strategy*

## INTRODUCTION

Public relations management (public relations) has a very important role in increasing public trust in educational institutions, including madrasas. In the context of Islamic education, madrasas often face challenges in building a positive image in the eyes of the public. Therefore, an effective public relations management strategy is very necessary to bridge communication between madrasas and the community. Through the right approach, madrasas can strengthen relationships with the community and increase their participation and support.

Public trust in madrasas is not only determined by the quality of education provided, but also by how madrasas present themselves to the public. Public relations

functions as a liaison that communicates the madrasah's vision, mission and programs to the community. Thus, good public relations management can help create a positive image that has an impact on public perception of madrasas.

In previous research, it was found that the effectiveness of public relations management in madrasas can be seen from how well they are able to communicate with students' parents and the surrounding community. For example, research at MAS Plus Al-Ulum Medan shows that when public relations is carried out well, support from madrasa heads and community participation increases significantly (Lubis, 2022). This shows that good communication between madrasas and the community is the key to building trust.

Apart from that, social media also plays an important role in public relations management strategies. Research shows that the use of social media platforms can increase the visibility of madrasas and attract the attention of prospective students and parents, Defa, A., & Syarifuddin. (2020). By utilizing social media effectively, madrasas can convey important information and build positive interactions with the community.

One strategy that can be implemented is collaboration with various parties, both internal and external. Research at MI. BAHRUL ULUM Dessa Watupanjang District. Krucil Probolinggo Regency revealed that collaborating with local communities and other organizations can strengthen the image of madrasah Latifah, A. (2020). This collaboration not only improves reputation but also creates opportunities for madrasas to contribute to social activities that benefit society.

The importance of evaluation in public relations management cannot be ignored. Regular evaluation of public relations programs allows madrasas to adapt their strategies according to community needs and expectations, Zulkarnain et al. (2020). By conducting regular evaluations, madrasas can ensure that their efforts to build trust remain relevant and effective.

In this context, developing interesting and informative content is crucial. Madrasahs need to produce promotional materials that are not only informative but also attract public attention. This can be done through making videos, blog articles, or infographics that illustrate the advantages of educational programs in madrasas, Syaroh et al. (2020). Interesting content will be more easily shared by the public on social media, thereby increasing the reach of information about madrasas.

For this reason, the focus of our research is on public relations management (public relations) in increasing public trust in madrasas. In the context of education, especially in the Ibtidaiyah Bahrul Ulum madrasa environment, Watupanjang Village, Krucil District, Kab. Probolinggo, public trust is very important for the sustainability and development of educational institutions. Although much research has been conducted on public relations management, there is still a gap in understanding how public relations strategies can specifically increase public trust in madrasas. This research aims to fill this gap by analyzing best practices in public relations management implemented in madrasas.

One important aspect of this research is the identification of effective communication strategies between madrasas and the community. Through interviews and observations in several madrasas, this research found that transparent and open two-way communication can strengthen relations between madrasas and the community. This is in line with previous findings which show that good communication can increase community support for educational institutions (Supriani, 2022).

Apart from that, this research also explores the role of social media as a strategic tool in public relations management. Social media provides an effective platform for conveying information about madrasa activities, student achievements, and educational programs offered. Research shows that madrasas that are active on social media tend to have a more positive image in the eyes of the public (Ningsih et al., 2022). This shows that the use of information technology must be an integral part of the public relations management strategy in madrasas.

Furthermore, collaboration with various parties is also the main focus of this research. Collaboration between madrasahs and parents, alumni and local communities

can create synergies that are beneficial for the development of educational institutions. Previous research has shown that this kind of collaboration not only increases public trust but also strengthens support for educational programs (Hakim, 2019). Therefore, it is important for madrasas to build a strong partnership network.

Periodic evaluation of public relations programs is also an important element in this research. By conducting evaluations, madrasahs can assess the effectiveness of the public relations strategies implemented and make improvements if necessary. Research shows that systematic evaluation can help madrasas adapt their programs to be more relevant to community needs (Nurul, 2018). This reflects the importance of adaptability in public relations management.

In this context, developing interesting and informative content is also very necessary. Madrasas need to produce promotional materials that are not only informative but also able to attract public attention. This research found that visual content such as videos and infographics had a greater impact in attracting people's attention compared to plain text (Lestari Br Purba et al., 2021). Therefore, investment in content development must be a priority for the public relations team at the madrasah.

## RESEARCH METHODS

This research uses a qualitative approach with a descriptive research design. This approach was chosen because it aims to explore and understand the phenomena that occur in public relations management in madrasas and their impact on public trust (Hakim, 2019). With this method, researchers can explore the perceptions, attitudes and experiences of various related parties, including madrasa heads, teachers, parents and the surrounding community.

This research will be carried out at MI. Bahrul Ulum, Watupanjang Village, District. Krucil Probolinggo Regency, to get a more comprehensive picture of public relations management practices. This location selection aims to understand the social and cultural context, so that research results can be more focused (Efni Wati, 2020).

The data sources in this research consist of two types: primary data and secondary data. Primary data will be obtained through in-depth interviews with key informants such as the head of the madrasah, deputy head of public relations, teachers and parents of students. Secondary data will be obtained from official madrasa documents, public relations activity reports, and relevant literature (Khorotunniswah, 2020).

In-depth Interviews: Interviews will be conducted in a semi-structured manner to provide flexibility in extracting information. Questions will focus on their experiences regarding public relations management and its impact on public trust (Madrasah et al., 2023). Observation: Researchers will conduct direct observations of public relations activities in madrasas. This observation aims to understand how public relations strategies are implemented in daily practice (Syaifuddin, 2023). Documentation: Data collection is also carried out through document analysis, including promotional materials, activity reports and public relations policies in madrasas (Hassan, 2019).

The collected data will be analyzed using thematic analysis techniques. The analysis process includes several stages: Data Collection Collecting all data from interviews, observations and documentation (Noprika et al., 2020). Data Reduction: Filtering and summarizing data that is relevant for the research focus (Puspitasari & Nurhayati, 2019). Data Presentation: Arranging data in narrative or tabular form to facilitate understanding (Sulhan, 2017). Drawing Conclusions: Interpreting data to draw conclusions regarding the effectiveness of public relations management in increasing public trust (Hakiem, 2021).

## RESULTS AND DISCUSSION

### Effective Communication Strategy

The results of our research show that effective communication strategies between madrasas and the community are very important in building trust. Madrasahs actively

communicate with parents and the community tend to have a more positive image. in MI. Bahrul Ulum, Watupanjang Village, District. Krucil, Probolinggo Regency, has implemented the use of social media to disseminate information about student activities and achievements which has proven to increase community interest in participating in madrasa activities (Ika Saputri et al., 2024).

Social media serves as an important tool in public relations management. Research finds that madrasas that utilize platforms such as Instagram and Facebook to promote their activities succeed in attracting the attention of more parents and prospective students. Interesting and interactive content on social media helps create closer relationships between madrasas and the community (Supriani, 2022). Madrasah public relations actively uses social media to disseminate information on madrasah activities, achievements and superior programs. Platforms like Instagram, Facebook, and WhatsApp are used to reach a wider audience.

Collaboration with various parties, such as alumni, parents and local communities, is also an important factor in increasing public trust. Collaboration between all stakeholders can help improve the quality of education and the image of madrasas in the eyes of the community (Noprika et al., 2020). Madrasah Ibtidaiyah Bahrul Ulum in an effort to increase public trust in the madrasah by holding regular events such as regular meetings with student parents once every three months, recitations, and commemoration of Islamic holidays, involving parents of students and the surrounding community.

## Evaluation of Public Relations Programs

Regular evaluation of public relations programs is very necessary to assess the effectiveness of the strategies implemented. Evaluations are carried out every semester to identify strengths and weaknesses in implementing the public relations program (Sulhan, 2017). This allows madrasas to make continuous improvements. Supporting factors in public relations management in madrasas include high quality human resources, support from foundations or educational institutions that oversee madrasas, as well as good academic achievements.

Even though there are many supporting factors, we as researchers found challenges faced in public relations management. Budget limitations and the lack of a specific organizational structure for public relations often hamper the effectiveness of public relations programs in madrasas. The involvement of parents in madrasah activities also contributes to increasing community trust. Regular meetings between the madrasah and parents help build better relationships and provide opportunities for parents to provide input.

Public awareness of the importance of Islamic education also influences their trust in madrasas. People tend to choose madrasas as an alternative education if they see the good quality of education and support from the management. Innovation in educational programs is also an attraction for society. Madrasas that offer superior programs or research-based curricula tend to attract the attention of more prospective students. Socializing superior programs to the public through seminars or workshops can increase public understanding of the quality of education at madrasas.

## Improving the Quality of Education

Improving the quality of education in madrasas must be in line with public relations management efforts to build public trust. Madrasas need to ensure that they provide high-quality education in order to meet community expectations. Recommendations for Madrasah Managers Based on the results of this research, it is recommended that madrasah managers strengthen their public relations team by providing regular training and developing more effective communication strategies to reach the community.

Overall, effective public relations management contributes significantly to increasing public trust in madrasas. By implementing good communication strategies, making optimal use of social media, and collaborating with various parties, madrasas can

build a positive image in the eyes of the public. This research provides important implications for madrasah managers in designing public relations programs that are more innovative and responsive to community needs.

**CONCLUSION**

From the results of the research we conducted, conclusions can be drawn from research regarding public relations management in increasing public trust in madrasas, showing that public relations management has a crucial role in building a positive image of educational institutions. Through effective communication and planned strategies, madrasas can establish good relationships with the community, which in turn increases public confidence in the quality of the education provided. This research confirms that a harmonious relationship between madrasas and society does not only depend on academic quality, but also on how madrasas present themselves and interact with the public.

The research results show that the communication strategy used by madrasas must be proactive and transparent. Madrasas need to utilize various communication channels, including social media, to convey information about superior programs and student achievements. The use of social media has proven effective in reaching a wider audience and building closer interactions with the community. In this way, madrasas can create a positive image that attracts parents and prospective students to participate in educational activities.

Apart from that, collaboration with various parties, such as parents, alumni and local communities, is also an important factor in public relations management. This collaboration not only helps in expanding the support network for madrasas but also creates a sense of belonging among the community. Through active participation from the community, madrasas can better understand their needs and expectations, so that the programs they run can be more relevant and useful.

Regular evaluation of public relations programs is also an important step to ensure the effectiveness of the strategies implemented. By conducting regular evaluations, madrasahs can identify strengths and weaknesses in implementing public relations programs and make necessary improvements. This will help madrasas to remain responsive to changing community needs and ensure that their efforts in building trust remain relevant (Madrasah et al., 2023).

Overall, this research concludes that effective public relations management can significantly increase public trust in madrasas. By implementing good communication strategies, collaborating with various parties, and carrying out regular evaluations, madrasas can build a positive image that will support their success in education. This research provides recommendations for madrasah managers to continue to develop public relations management practices so that they can adapt to the dynamics of society and current educational needs (Kasus et al., 2016).

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# SOLUTIONS TO OVERCOME THE CHALLENGES OF CHARACTER EDUCATION AND STUDENTS' MENTAL RESILIENCE IN THE RECONSTRUCTION OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM POST-GLOBAL CRISIS

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**Abstract:**

Character education that integrates Islamic religious values, a holistic approach to learning, and technology use are essential factors in shaping students' mental resilience and ability to overcome life's challenges. The research method used is a qualitative approach with a case study design involving in-depth interviews with Islamic Religious Education teachers, students, and educational psychologists, as well as classroom observations to explore the application of the curriculum in the field. Thematic analysis techniques were used to identify patterns relevant to the research objectives. The study results indicate that integrating character values in the Islamic Religious Education curriculum, such as patience, trust, and honesty, can improve students' mental resilience, helping them deal with anxiety and post-crisis stress. A holistic approach to teaching that includes cognitive, emotional, and social aspects has proven effective in improving students' understanding of religious teachings and shaping resilient characters. In addition, using technology in Islamic Religious Education learning also increases student engagement, provides more flexible access to teaching materials, and strengthens students' abilities to manage their emotional challenges. This study contributes to developing an Islamic Religious Education curriculum that is more adaptive and relevant to students' needs in the post-crisis era and provides recommendations for developing more comprehensive learning and supporting students' mental resilience.

**Keywords:** *Islamic Religious Education, Character Education, Mental Resilience, Curriculum, Technology, Holistic Approach.*

## INTRODUCTION

Islamic Religious Education (PAI) plays a central role in shaping students' character and personality, as well as providing a strong moral and spiritual foundation. However, in the post-global crisis context caused by various factors, such as the COVID-19 pandemic, economic uncertainty, and rapid social change, the challenges faced by students in maintaining emotional and mental balance are increasingly complex. This condition raises the need to redesign the PAI curriculum so that it not only teaches the cognitive aspects of religion, but also functions as a means to strengthen students' character and mental resilience. Agus, M. (2022)

The global crisis that has hit various sectors of life, including education, has affected students' psychological conditions. Many of them experience anxiety, stress, and even depression, due to the uncertainty caused by various social and economic events.

In a situation like this, it is important for education to provide support that is not only academic, but also supports students' mental and emotional well-being. Islamic religious education, which basically teaches profound life values such as patience, fortitude, and tawakal, can serve as a means to build students' mental resilience in facing these challenges. Smith, P., & Brown, J. (2022)

Islamic religious education has great potential to influence the character and mental resilience of students, its implementation in the religious education curriculum in schools in Indonesia still needs to be reviewed and adjusted to the conditions and needs of the times. Therefore, the reconstruction of the Islamic Religious Education curriculum that involves the integration of character education and strengthening mental resilience is an urgent matter to do. In addition, along with the development of technology, the use of digital media in religious learning also needs to be considered to support a more flexible, interactive, and relevant education process to the needs of today's young generation. Nuraini, M., & Rahman, S. (2021)

This study aims to explore more deeply how the reconstruction of the Islamic Religious Education curriculum that integrates character education and mental resilience can help students deal with the pressures of life after the global crisis. This study also focuses on the role of a holistic approach and technology in improving the quality of Islamic Religious Education learning and students' mental resilience. By understanding the relationship between the Islamic Religious Education curriculum, student character, and mental resilience, this study is expected to make a significant contribution to the development of a more relevant and effective religious education curriculum, as well as helping to create a young generation that is not only academically intelligent, but also resilient in facing various life challenges. Lee, J., & Park, H. (2023)

**RESEARCH METHODS**
This research method uses a qualitative approach with a case study design that aims to explore in depth how the reconstruction of the Islamic Religious Education (PAI) curriculum can strengthen character education and mental resilience of students after the global crisis. This research will be conducted through two main stages, namely data collection and data analysis. Prabowo, H. (2023)

At the data collection stage, in-depth interview methods will be used to obtain information from various sources, including Islamic Religious Education teachers, students, and educational psychologists who are competent in the field of character education and mental resilience. This interview aims to explore their understanding of the impact of integrating character values in the PAI curriculum and the application of a holistic and technological approach in PAI learning. In addition, classroom observations will also be conducted to see directly how the implementation of the PAI curriculum integrated with character and technology takes place in the field, as well as how students respond to and apply religious values in everyday life. Johnson, L., & Wang, Y. (2021)

At the data analysis stage, thematic analysis techniques will be used to identify patterns that emerge from interviews and observations. The collected data will be analyzed by categorizing information relevant to the research objectives, such as the influence of character education on students' mental resilience, the application of a holistic approach in learning, and the role of technology in supporting Islamic Religious Education learning. These findings will then be explained and linked to theories of character education and mental resilience in the context of religious education. Wahyuni, F. (2022)

In terms of solutions, both teachers and students agree that the Islamic Religious Education curriculum needs to combine religious values with practical life skills that can be directly applied in everyday life. Focusing on character development such as patience, sincerity, and resignation, as well as the preparation of experience-based activities such as community service, are considered steps that can help strengthen students' mental resilience. Ahmed, R. (2021)

Overall, an experience-based approach and strengthening religious values are relevant solutions to help students face post-global crisis challenges and form a strong character and mentality. Suryana, T. (2022)

By using this qualitative approach, the study is expected to provide in-depth

insights into the influence of the reconstruction of the PAI curriculum on strengthening students' character and mental resilience, as well as providing recommendations for the development of a more adaptive and effective curriculum in facing post-global crisis challenges. Ali, Z., & Hossain, A. (2022)

**RESULTS AND DISCUSSION**

This study aims to explore how Islamic religious education, with a focus on character development and students' mental resilience, can be influenced by a curriculum integrated with moral values, a holistic approach, and the use of technology in the post-global crisis. In order to obtain accurate and relevant findings, interviews with a number of sources, including Islamic Religious Education (PAI) teachers, educational psychologists, and several students involved in PAI learning, were conducted. The results of these interviews provide a clear picture of the relationship between the PAI curriculum and students' mental resilience, as well as how curriculum changes can affect students' behavior, attitudes, and abilities in facing life's challenges. Fadhilah, N., & Azizah, L. (2021)

**Integration of Character Education in the Islamic Religious Education Curriculum**

The first finding of this study shows that the integration of character education in the Islamic Religious Education curriculum can strengthen students' mental resilience. This was revealed in an interview with one of the Islamic Religious Education teachers who said: "Character education in Islamic Religious Education material not only teaches students about etiquette or correct behavior, but also teaches them how to deal with life's pressures wisely." This sentence indicates that character education in Islamic Religious Education plays a role beyond just teaching religious norms, but also providing practical guidance in dealing with life's difficulties. Furthermore, a student said: "When I feel anxious or stressed, I always remember the values of patience and tawakal taught in Islamic Religious Education, it helps me to stay calm." This statement strengthens the argument that characters such as patience, tawakal, and ikhlas taught in Islamic Religious Education can be an important foundation in building students' mental resilience. Nguyen, L., & Dinh, H. (2022)

the results of an interview with an educational psychologist emphasized the importance of character learning as one way to improve mental resilience. He said, "Many students have lost their self-confidence and are trapped in anxiety after the global crisis. Strengthening religious values in their education provides a stronger foundation for recovery." This illustrates how religious values, integrated into character education, can provide a sense of security and reduce students' anxiety, especially in conditions of uncertainty. Curriculums that integrate key characters in Islamic teachings, such as patience, honesty, and respect, have been shown to have a positive impact on building students' mental resilience.

**Holistic Approach in Islamic Religious Education**

The second finding resulting from this study is the importance of a holistic approach in teaching Islamic Religious Education. The results of an interview with an Islamic Religious Education teacher revealed: "A holistic approach in teaching religion involves students in the decision-making process, where they not only learn the material, but also feel the meaning of the teachings in their daily lives." This confirms that this approach involves all aspects of student development, both cognitive, emotional, and social, so that they can understand and apply religious teachings in a more contextual way. A student added, Religious material that is taught in a way that connects to real life really helps me to more easily accept and practice the teachings. Kusuma, R., & Setiawati, A. (2023)

interview with an educational psychologist also showed that this approach has a significant impact on students' mental resilience. "By involving students in discussions and reflections on religious values, they not only understand religious theory, but are also able to develop the emotional intelligence needed in everyday life," said the psychologist. This emphasizes the importance of creating space for students to not only

listen to religious teachings, but also discuss and reflect on how these values are relevant to their lives. Thus, a holistic approach plays an important role in building mental resilience, as students learn to manage their emotions as well as build healthy social relationships.

**Utilization of Technology in Islamic Religious Education Learning.**

The third finding found in this study is the use of technology in Islamic Religious Education learning which can accelerate student understanding and engagement. In an interview with one of the Islamic Religious Education teachers, he stated: "With technology, we can more easily access a variety of learning materials. Motivational videos and religious learning in digital form are very interesting for students and make them more enthusiastic." This shows that technology has become an effective tool in delivering religious material in a way that is more interesting and easy for students to understand. In addition, students also realize the benefits of using technology in religious learning. One student said, "I find it easier to understand Islamic teachings through the videos and learning applications that we use in class. This makes me more connected to the material." Technology not only enriches the teaching and learning process, but also provides opportunities for students to learn in a more interactive and contextual way. Williams, S., & Clark, T. (2021)

An interview with an educational psychologist revealed something similar. "In the digital era, the use of technology in religious learning helps students more easily access the information they need to strengthen their mental resilience," he said. This shows that technology can provide an alternative for students to learn religion in a more modern way and in accordance with the needs of the times. In addition, technology also allows students to access materials anytime and anywhere, so they can be more free to study religious teachings that are relevant to their challenges.

The use of technology in Islamic Religious Education requires stricter supervision and the formation of a curriculum that accommodates these digital challenges. Technology can be an effective tool in conveying Islamic values if used appropriately. For example, learning applications or online platforms that teach character values and mental resilience can be effective tools, but if not controlled, they can actually spread negative influences that shape students' unhealthy mindsets and attitudes. Therefore, the integration of technology in the Islamic Religious Education curriculum must pay attention to aspects of character building that are in accordance with Islamic values. Widodo, B., & Hidayati, L. (2023)

Based on the results of the interviews conducted, there is a clear correlation between the integration of character values in the Islamic Religious Education curriculum and students' mental resilience. Values such as patience, tawakal, and ikhlas have a positive impact on strengthening students' mental resilience amidst post-crisis social and psychological challenges. A holistic approach involving students' emotional and social aspects has also proven effective in improving understanding and practice of religious teachings. Meanwhile, the use of technology in learning has a significant impact on increasing student engagement and accelerating their understanding of religious teaching materials. Khan, M., & Khan, S. (2023).

**Charts or Tables Related to the Research:**

| Factor | Influence on students' mental resilience | Interview findings |
|---|---|---|
| character building | Strengthening mental resilience through learning moral values such as patience, trust and sincerity | "When I feel anxious or stressed, I always remember the values of patience and tawakal taught in Islamic Religious Education, it helps me to stay calm." (Student) |

| | | |
|---|---|---|
| Holistic Approach | Improve students' understanding of religious teachings in real life contexts | "Religious material taught in a way that connects to real life really helps me to more easily accept and practice the teachings." (Student) |
| Utilization of Technology | Accelerating student understanding and involvement in religious learning | "I find it easier to understand Islamic teachings through the videos and learning applications we use in class." (Student) |

Tabel 1.1

**CONCLUSION**

Character education and mental resilience of students are two important pillars in forming a generation that is not only academically intelligent, but also resilient in facing life's challenges, especially amidst increasingly complex global uncertainty, examining solutions that can be applied to overcome the challenges of character education and mental resilience of students in the context of reconstructing the Islamic Religious Education (PAI) curriculum after the global crisis. Prasetyo, A. (2021)

Based on the existing discussion, it can be concluded that the global crisis covering economic, social, and cultural aspects has had a significant impact on students' lives, both in their psychological and social aspects. The economic and social uncertainty due to this global crisis has caused many students to feel anxious, depressed, and even lost their way in their education. Carson, R., & Hill, D. (2023)

The importance of character formation in post-global crisis Islamic Religious Education (PAI) education cannot be underestimated. Religious education, with its moral and spiritual values, can function as a balance amidst the shocks faced by students. Character development through a curriculum based on religious values can provide a solid foundation for students to face various challenges. Reconstructing the Islamic Religious Education curriculum is a very necessary step, so that learning does not only focus on mastering the material, but also on developing students' character and mental resilience. Alamsyah, A., & Rahayu, D. (2022)

The solution offered is to strengthen learning materials that are oriented towards mental resilience values, such as stress management, mental strengthening in the face of failure, and building self-confidence. In addition, it is also important to increase the involvement of parents and the community in this character education process, because the values instilled in schools need to be strengthened in students' daily lives at home and in their social environment. Reconstruction of the Islamic Religious Education curriculum must emphasize holistic learning, which not only teaches religion as theological knowledge, but also leads to the formation of strong morals and mental resilience. Jafari, M., & Raza, S. (2021)

From the results of interviews with teachers and students, it was revealed that many students find it difficult to balance academic demands with the emotional burdens they face. Teachers acknowledge the importance of a more personal and contextual approach to teaching religious education so that students not only gain religious knowledge, but are also able to apply it in their daily lives as a way to overcome mental and emotional stress. Shows that a more integrated Islamic Religious Education curriculum based on student experience will be more effective in improving their character and mental resilience. Elahi, S., & Khan, A. (2022)

Overall, the reconstruction of the Islamic Religious Education curriculum after the global crisis must involve a comprehensive approach, including improving the quality of teaching, utilizing technology in learning, and strengthening the relationship between schools, families, and communities. Thus, character education and mental resilience of students can be realized, producing a young generation that is not only intelligent, but also resilient and ready to face the challenges of life in a world full of uncertainty. Robinson, S., & O'Connor, P. (2021)

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# EXPLORING EMOTION MANAGEMENT TO IMPROVE SANTRI DISCIPLINE IN PESANTREN: AN ANGER MANAGEMENT PERSPECTIVE

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**Abstract:**

This study explores the emotional management of pesantren administrators as the first step in fostering santri by utilizing anger management as a synergy between emotional management and discipline. The approach used in this research is qualitative with a case study type to understand how to shape discipline values. The research findings show that in shaping the Santri discipline, administrators need to manage emotions positively, understand emotion recognition to help better manage reactions to situations and use relaxation techniques to reduce stress and improve concentration. In addition, it is essential to identify problems, look for alternatives, choose the best solution, speak clearly, honestly, and politely, change mindsets from negative to more positive or realistic, create a comfortable workspace and maintain healthy relationships with others. The results of this study provide a deep understanding of the spirit of discipline; these findings become a specific place in helping and developing a new face of an administrator and become a reference for other institutions, especially pesantren, by expressing emotion management.

**Keywords:** *Exproring emotion management, Discipline, Anger Management*

## INTRODUCTION

Pesantren is an Islamic educational institution that has a strategic role in forming a generation with superior character and integrity (Hosaini et al., 2024). As an institution that integrates religious knowledge learning with moral development, pesantren serves as a center for developing the character of students based on Islamic values. One of the fundamental elements in this development is discipline, which is the main foundation in creating individuals with strong moral integrity (Agustian, 2024). That discipline not only supports academic achievement, but also strengthens the appreciation of religious values, so that it is in line with the main goal of Islamic education, which is to produce a generation that is able to contribute positively to society based on the principles of morals and civilization.Pelaksanaan nilai-nilai kedisiplinan di pesantren sering kali menghadapi berbagai tantangan, salah satunya adalah pengelolaan emosi, khususnya kemarahan, baik di kalangan santri maupun pengurus (Mustofa, 2024).

In this context, emotional management has a very important role, especially in dealing with rule violations by santri. Based on a case study at Pesantren Nurul Jadid, it was found that some administrators still impose sanctions that are excessive or not in accordance with pesantren regulations and codes of conduct (Najiburrahman et al., 2024). This discrepancy is often caused by the inability of administrators, especially those in charge of Abu Hasan As-Syadzili Dormitory, to control their emotions. For example, in sanctioning santri who do not go to school or do not attend congregational

prayers in the mosque, they tend to still apply the local wisdom approach of previous pesantren, which involves physical actions such as beatings. Such actions show a lack of proportionality and wisdom in decision-making, which can have a negative impact on the relationship between administrators and santri, and reduce the effectiveness of implementing discipline in pesantren (Najiburrahman et al., 2024).

Inappropriate sanctions not only have a negative impact on individual santri, but also on the education system in pesantren as a whole (Wahyuna, 2024). Injustice in the application of sanctions can create a sense of dissatisfaction, reduce the effectiveness of discipline, and even damage the relationship between administrators and students. In addition, a non-conducive pesantren environment due to poor emotional management can hinder efforts to optimally build the character of students, as well as reduce the quality of education that pesantren are committed to (Khuzaini, 2024).

To overcome these problems, the application of effective emotion management is an urgent need. Emotion management, especially in anger management, needs to be an integral part of the training system for administrators and educators in pesantren (Alfathiri, 2024). This training aims to improve the ability of administrators to recognize and manage their emotions, so that sanctions given to santri are always based on applicable regulations, not emotional reactions.

The synergistic application of emotion management and discipline in pesantren can create an atmosphere that is more conducive to learning and character building (Al Qodli & Haryanto, 2024). With this approach, pesantren are not only able to improve the quality of education, but also maintain their function as institutions that give birth to superior generations with Islamic identity. Good emotional management also strengthens pesantren in facing the challenges of the times, so that they remain relevant as holistic Islamic educational institutions (Suyatno, 2024).

Discussions about discipline have been widely discussed, such as research by Zaini and Maula (2022), explaining that to overcome discipline problems, one way is by having an order that must be obeyed for students. In addition, the research of Muttaqin, Zulhannan, and Hijriyah. (2023), said that the attitude of discipline at Al-Ishlah Islamic Boarding School is applied through structured, planned, and directed activities. In addition, pesantren rules function to control santri behavior and activities. Takzir is also applied so that students realize the impact of violating regulations, while awards are given to students who show high discipline and achievement. Anger management research has also been discussed, such as research by Rozi et al. (2022) anger management in improving teacher performance in schools shows that first, analyzing the causes of the problem. Second, personal Third, Reflection so that each teacher knows the extent of his ability to manage anger.

Based on the previous literature review, it was found that discussions related to emotion management, especially anger management, and santri discipline tend to be carried out separately and have not been integrated with each other. In fact, in the context of pesantren education, both have a significant relationship in shaping the character of superior students (Amin, 2021). Therefore, this study is designed to present a new perspective in building santri discipline through a structured anger management approach. This approach is expected to create a fair environment, without discrimination, in the application of pesantren rules, thus supporting the creation of more harmonious and effective pesantren governance.

From the explanation mentioned, it can be concluded that the purpose of this study is to introduce anger management as an innovative approach in shaping santri discipline. The model offers a powerful and flexible framework for managing emotions effectively, especially in situations that trigger conflict or tension, thus helping to create a more harmonious educational environment (Sugitanata & Ridwan, 2024). By integrating anger management into the coaching system, this research seeks to produce a pattern of emotion management that is not only fair and consistent, but also able to improve santri discipline in a sustainable manner without neglecting pesantren values.

**RESEARCH METHODS**

This study describes the implementation of several procedures for solving the problem under study by presenting data about overcoming santri discipline at the nurul jadid pesantren, through an angry management approach so that the object of the problem can be clearly exposed. This research uses a qualitative method of case study type. The case study in this research is an in-depth study of an individual, a group, an organization, an activity program, and so on at a certain time. Case studies are conducted because they are specific to an in-depth case of the development of santri discipline in the perspective of anger management.

Data collection techniques in this study were carried out circularly using three main approaches, namely: 1) participant observation, 2) in-depth interviews with the head of the central area of jumadil kubro, the head of the abu hasan as-syadzili area of Pesantren Nurul Jadid and the BK (Guidance Counseling) coordinator and foster guardians, and 3) documentation studies. The data analysis was carried out through the stages of data reduction, data presentation, and conclusion drawing or verification (Avivah, 2022).

Data analysis in this study was carried out by reviewing all field notes obtained from observations, interviews, and document reviews. The collected data will then be analyzed to become the basis for formulating the focus of improving discipline at Nurul Jadid Islamic Boarding School. The data obtained through observation, interviews, and document review were collected, selected, grouped, and summarized without reducing the substance or original meaning of the data (Mewengkang et al., 2021).

Data presentation is done by arranging information systematically to facilitate drawing conclusions that support taking more appropriate actions. This data presentation process aims to comprehensively reveal all the data obtained, so that it can be read and understood clearly. The presentation of this data also provides an overview of the discipline formation system and methods adopted by Pesantren Nurul Jadid, as well as how the approach can be applied to improve the quality of santri discipline.

## RESULTS AND DISCUSSION

Anger management is a systematic and planned process to recognize, control, and express anger adaptively and constructively (Maulida, 2020). As an important aspect of emotion management, anger management aims to prevent negative impacts that have the potential to harm individuals and the social environment (Fatahillah & Hariyadi, 2024). This process involves an in-depth ability to identify emotional triggers, apply effective self-control strategies, and channel emotional expression through assertive communication that is not destructive.

STAGES OF ANGER MANAGEMENT
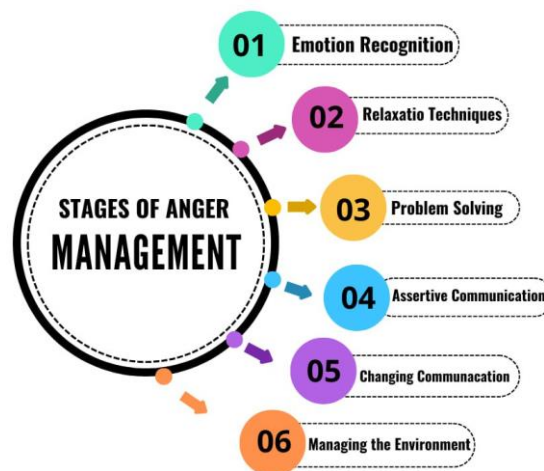


### Emotion Recognition

Emotion recognition is a complex process that involves an individual's ability to

identify and interpret various emotional cues shown through nonverbal and verbal communication channels, such as facial expressions, body language, voice intonation, and the surrounding situational context (Putri, 2022). This skill is a fundamental element of emotional intelligence, which plays an important role in shaping adaptive responses to the feelings of others and facilitating effective interactions in various situations (Sukmawati, 2024).

The ability to accurately recognize emotions not only enriches interpersonal communication but also contributes to the prevention of potential conflicts or unwanted actions, such as inappropriate physical contact (Harefa, 2024). Thus, mastery of emotion recognition supports individuals in managing their emotional reactions in a more controlled manner, allowing them to remain calm and think rationally in the face of social challenges and dynamics (Sugiarto, 2024).

At Nurul Jadid Islamic Boarding School, the phenomenon of negative emotions often arises among some administrators in the coaching process for students who often violate regulations. This condition has the potential to have a negative impact, where santri who feel they are treated unfairly or not in accordance with the sanctions given can show defiance or disobedience to the authority of the management. The tension that arises due to suboptimal emotional management can interfere with the coaching process, which should run constructively, and hinder the creation of a harmonious and productive relationship between administrators and students (Mira, 2023).

According to Hafidzul Ahkam, the regional head of Abu Hasan As-syadzili, the importance of identifying emotional triggers in the context of stewardship is crucial. He emphasized that understanding what can trigger anger, such as certain situations or the behavior of others, allows administrators to respond in a more controlled manner and not involve excessive emotions. Therefore, administrators are expected to develop effective emotion management skills to create an atmosphere that supports the learning process and character development of santri. With this approach, it is expected that administrators can provide proportional sanctions and maintain empathic communication, which ultimately helps build a conducive environment.

Head of the Central Region Muhammad Sahlan, emphasized that effective emotion management should involve two main aspects, namely self-recognition of emotions and recognition of the emotions of others. Self-emotion recognition refers to an individual's ability to identify and understand the feelings they are experiencing, recognize the physical and psychological signs that accompany these emotions, and respond to them in a constructive way. This ability is important for maintaining emotional balance and avoiding impulsive responses that can damage relationships. On the other hand, recognition of others' emotions includes the ability to interpret facial expressions, body language, and voice intonation in order to understand the emotional state and needs of others more accurately (Rofiqotul, 2024). This ability allows individuals to respond with empathy, create more harmonious relationships, and support the creation of an environment conducive to learning (Kurnia, 2024).

According to Sahlan, mastering these two aspects is an important foundation in building positive and productive interactions, especially in the Nurul Jadid Islamic Boarding School environment. With good emotional management, pesantren administrators can provide more effective, empathy-based coaching, and support the process of holistic character building of santri. This approach not only strengthens the relationship between administrators and students but also improves the overall quality of the pesantren education environment. The routine training program implemented in pesantren is a strategic step to integrate emotional management as part of the coaching process. This approach is in line with the concept of emotional intelligence expressed by Goleman (1998), that the ability to recognize and manage emotions is the core of healthy and productive interpersonal relationships (Zulfikar, 2022).

 Based on interviews with administrators of Pondok Pesantren Nurul Jadid, mastery of emotional control skills was identified as a very urgent competency to be possessed by every administrator. Effective emotional management not only has an impact on the quality of interactions between administrators and students, but also

determines the success of overall character development of students (Alfathiri, 2024). This is in line with the view of Musyarofah, (2021), which states that the ability to control emotions is one of the important foundations in building harmonious relationships in an educational environment.

With adequate emotional control skills, administrators are able to respond to various situations with wisdom, impose sanctions proportionally, and maintain empathic communication. This empathy-based relationship is the main foundation in creating trust between administrators and students, which in turn strengthens the educational process and character building (Febrianty et al., 2024).

As a strategic step to support the mastery of these skills, Nurul Jadid Islamic Boarding School established the Counseling Guidance and Guardians Division (BK/WA). This division aims to control the character of the board and provide continuous guidance, especially in the Abu Hasan As-Syadzili dormitory. Roman Darsono, one of the BK/WA Division representatives, said that routine training is held every month. This training focuses on developing santri service competencies and optimizing individual santri potential through an empathic and professional approach. This training program includes simulation of critical situations, evaluation of emotional responses, and provision of constructive feedback to improve the ability of administrators to serve students. This coaching model is in line with the results of research by Warsah et al. (2024), which emphasizes that systematic emotional management can create a conducive educational environment, both from academic and social aspects.

With the existence of a coaching forum such as the BK/WA Division, Nurul Jadid Islamic Boarding School not only develops the individual competence of administrators, but also ensures the realization of a service system that is oriented towards the values of character education and strengthening the spirituality of students.

**Relaxation Techniques**

Relaxation techniques are methods to reduce stress, promote calmness, and support physical and mental well-being. According to Dr. Herbert Benson, this technique triggers the relaxation response, which activates the parasympathetic nervous system to lower stress hormones such as cortisol, stabilize blood pressure, slow heart rate, and reduce muscle tension (Haryani et al., 2021).

In addition to helping manage stress, relaxation techniques also contribute to improving overall health (Kadir et al., 2024). Research shows that these techniques can improve sleep quality, increase concentration, and manage mental disorders such as anxiety and depression.

Muhammad Sahlan revealed that pesantren administrators and foster guardians need to undergo special training in relaxation techniques. This training is important to help them manage stress and emotions effectively, so as to better support their role in guiding santri. Techniques such as deep breathing, dhikr meditation, and spiritual-based stress management are appropriate choices to be included in this training program. This is in line with research conducted by Setyorini et al. (2024), which showed that relaxation techniques can stimulate a physiological relaxation response that activates the parasympathetic nervous system, helps reduce stress levels, and improves mental well-being. The statement is also reinforced by Regional BK Abu Hasan As-Syadzili, who emphasized, If we can maintain emotional balance and inner calm, we will be better able to assist students with a loving and wise heart.

With these skills, administrators and guardians are not only positive examples in managing emotions, but are also able to strengthen empathetic and trusting relationships with students. It is hoped that this kind of structured coaching can create a positive environment, which supports the overall character development of students and improves the quality of the coaching process.

Through interviews conducted, it was revealed that the application of relaxation techniques is very necessary to control emotions, especially when working in the field. Nurul Jadid Islamic Boarding School understands the importance of this, so it has created a training forum for administrators. One of the programs developed is

remembrance meditation organized by the Islamic boarding school bureau. Abdul Gafur, Head of Regional Planning, emphasized that this relaxation training was held in the form of religious tourism, which involved visits to several makbaroh places for the masyaih and was accompanied by group prayer activities and monthly istigosah activities at the Jami' mosque which were the main focus. This approach aims to help administrators achieve inner peace, so that they can be better role models in accompanying students.

**Problem Solving**

Problem solving is a systematic process that involves identifying challenges or problems, analyzing potential solutions, as well as selecting and implementing the most effective strategy to solve the problem (Muktamar et al., 2024). This process includes a series of structured stages, starting from comprehensive problem formulation, collecting relevant data and information, exploring solutions, evaluating various alternatives, to executing the actions that have been formulated. This skill gives individuals the capacity to make more rational decisions, adapt effectively to situation dynamics, overcome obstacles with a strategic approach, and achieve goals (Basuki, 2023).

According to the Head of the Central Region of the Islamic Boarding School, Nurul Jadid, the problem solving approach applied at this Islamic boarding school is based on a systematic and structured mechanism. This approach focuses on in-depth identification of the root of the problem to ensure that the resulting solution not only addresses surface symptoms, but also resolves the root cause. The first step in dealing with a problem is to carry out a thorough identification. After identification, a comprehensive analysis of the causal factors that contribute to the problem is carried out. The goal is to produce solutions that are holistic and not partial. Therefore, the Nurul Jadid Islamic Boarding School stated that it emphasizes collaboration as the importance of working together in solving problems. For this reason, Islamic boarding schools form deliberation forums that involve the community as the highest panel in making policies and decisions, known as the Supervisory Body. This forum aims to familiarize administrators with making decisions collectively, so that they can avoid authoritarian leadership patterns. The data above was also confirmed by Fathol Latif as a senior administrator of the Nurul Jadid Islamic Boarding School, he said that in all matters there must be deliberation, if there is no deliberation forum then it is difficult to commit to each other in organizing, whereas according to the caretaker of the Nurul Jadid Islamic Boarding School, discipline at the Nurul Jadid Islamic Boarding School becomes shared or collective responsibility or complement each other in an organization.

From an Islamic perspective, deliberation is a noble value that is applied in the lives of individuals, families, communities and even countries, as taught in many verses of the Koran (Husain & Wahyuni, 2021). From this approach, it can be concluded that the success of solving problems at the Nurul Jadid Islamic Boarding School lies in the integration of religious values, systematic mechanisms, and active collaboration from various parties. In this way, this Islamic boarding school not only produces short-term solutions, but also builds an environment that is conducive to sustainable character and leadership development.

**Assertive Communication**

Assertive communication is a communication style in which someone expresses their feelings, thoughts and needs clearly, honestly and directly, while still respecting other people (Utomo et al., 2024). This is a balanced form of communication, where individuals are able to express their opinions and desires without feeling afraid or aggressive, and without ignoring the rights and feelings of others.

Ahmad Sahidah, a lecturer at Nurul Jadid University, explained that assertive communication is not only important in personal interactions, but also has a significant role in the professional world. This was also emphasized by Rias, (2023) who explained that assertive communication allows individuals to face challenging situations with confidence and still maintain harmonious relationships. According to him, this skill can help reduce misunderstandings and increase team productivity.

In order to increase the effectiveness of character and discipline education at the Nurul Jadid Islamic Boarding School, updating the communication skills training system for administrators is seen as an urgent need. Administrators, who play a central role as uswatun hasanah (good role models) for students, are not only required to carry out teaching functions, but also play an active role in building solidarity and a family atmosphere within the Islamic boarding school environment. Therefore, a structured and value-based system is needed to retrain management's communication skills to make them more professional and inspiring.

The main aim of this reform is to create administrators who are able to carry out their roles effectively, both in the teaching aspect and in social activities. Apart from that, Islamic boarding school administrators who have excellent communication skills are expected to be able to actively contribute to various collective activities, such as discussions, deliberations and other collaborative programs. These activities aim to create strong solidarity among students, which ultimately strengthens the values of togetherness and social responsibility. For example, in the student deliberation program, administrators not only act as facilitators, but also as motivators who direct students to think critically and find solutions in facing various challenges.

The head of the central region of Islamic Boarding School, Nurul Jadid, revealed that assertive communication is taught through deliberation and training-based programs. According to the admin of the development division, Fahri Suryanata, said that as a result of our observations regarding the low level of mental and communication skills within the santri, we formed an organization called FKS (santri communication forum) according to the area of origin, considering the culture of the santri who always gather with other santri. which is appropriate to their hometown, where administrators and students are trained to express their aspirations, opinions and needs openly in a conducive atmosphere. Islamic boarding school leaders stated that this program aims to instill the values of honest communication and maintain Islamic etiquette. In this forum, students are invited to solve problems together with a collective approach and mutual respect.

Apart from that, Fahri Suryanata also explained that the special forum for Santri (FKO) also plays a strategic role as a vehicle for developing organizational capacity, one of which is through communication skills training. In this forum, an integrative approach between theory and practice places assertive communication as the main competency that supports individual self-development while building healthy interpersonal relationships. This relationship covers various dimensions, both in personal, educational and professional contexts. Furthermore, this effort reflects the synergy between religious values and modern communication principles, which are scientifically considered capable of offering sustainable and adaptive solutions to the dynamic needs of the contemporary era.

**Changing Mindset**

Changing mindset refers to the process of transformation in the way one thinks, feels, and responds to situations or challenges faced by a person (Kurniyati & Basyit, n.d.). Mindset, which is a pattern of thought or mental attitude, functions as the basis for how individuals view themselves, make decisions, and overcome difficulties in life (Suriyanti, 2020). A change in mindset aims to adopt a more positive, flexible, and constructive perspective, which in turn supports personal growth and professional development.

The regional head of the Islamic Boarding School, Nurul Jadid, revealed that one of the main challenges faced by this institution is the continuation of traditions that are deeply rooted in the Islamic boarding school ecosystem. This tradition not only forms the framework for the Islamic boarding school community's mindset, but also functions as an integral element of institutional identity. However, efforts to innovate or transform often face significant resistance, given concerns that such changes have the potential to erode noble values that have been respected and passed down from generation to generation.

This statement is in line with the views of Mulianah, (2024) who emphasizes that the traditional values upheld by Islamic boarding schools are a moral and social foundation that has been internalized in the practice of daily life. However, a paradigm that places too much emphasis on tradition often becomes a challenge for Islamic boarding schools in adapting to the demands of current developments, especially amidst the dynamics of global modernization.

To answer this challenge, the Nurul Jadid Islamic Boarding School has taken strategic steps in reforming the mindset of administrators and students. One concrete effort is to encourage professionalism in carrying out management duties without ignoring local wisdom, but still based on institutional ethical principles that are in accordance with regulations.

In this context, Mujibul Rohman as admin of HUMPRO (community and protocol relations) said that Islamic boarding schools provide controlled freedom for administrators to utilize modern technology, such as providing digital communication devices, internet network access and other information technology tools. It is hoped that this facility can become a medium for broadening horizons and enriching information references from outside the Islamic boarding school, so as to be able to form a more adaptive and progressive mindset without abandoning the basic Islamic values that are characteristic of Islamic boarding schools.

This step reflects a synergistic effort between preserving tradition and innovation, which aims to make Islamic boarding schools not only as institutions that maintain Islamic values, but also as centers of learning that are relevant in facing the challenges of the modern era.

## Managing the Environment

Managing the environment refers to the process of managing and controlling elements around individuals to create conditions that support productivity, comfort and well-being (Aulia, 2023). The environment in question can include the physical environment, such as the work space, home, or surrounding area, as well as the social and emotional environment which includes interpersonal relationships and mood (Utami, 2023). The goal of environmental management is to minimize distractions, increase focus, and create optimal conditions for daily activities.

Muhammad Sahlan explained that environmental management at the Nurul Jadid Islamic Boarding School is focused on two points of view, namely physical and social environmental management. In terms of managing the physical environment, attention is paid to the cleanliness of dormitories, study rooms and mosques. Each student has an organized cleaning picket schedule, thereby creating a comfortable atmosphere for studying and worshiping.

Apart from that, the social environment at the Nurul Jadid Islamic Boarding School is also well managed. The students are taught the importance of establishing harmonious relationships with fellow students and administrators. To strengthen these relationships, regular activities are held such as guided discussions and recitations. This creates a conducive atmosphere and supports the emotional well-being of students. This creates a conducive atmosphere and supports the emotional well-being of students.

Mujibul Khoir, as head of the regional planning and santri welfare division, explained that in an effort to improve the management of a healthy and productive social environment, the Nurul Jadid Islamic Boarding School has initiated an innovative foster carer program. This program stipulates that each administrator is responsible for thirteen students in one room, which allows them to act as substitute parental figures for the students. The main aim of this program is to create a positive and supportive social environment, where students feel safe and comfortable in communicating, discussing or consulting with administrators. By creating caring and understanding relationships, this program is expected to strengthen bonds between fellow students and build a harmonious atmosphere in the Islamic boarding school environment.

This was also confirmed by Islami et al., (2024) who stated that mentoring programs like this can improve the mental and social well-being of students, as well as

enrich the learning experience in a community-based educational environment. Hafidzul Ahkam as regional head also stated that an environment that supports positive communication and interaction can strengthen a sense of togetherness and support the development of essential social skills for young individuals. In this way, it is hoped that the Nurul Jadid Islamic Boarding School will become a place where students not only gain religious knowledge, but also develop into individuals who have good social skills and a high sense of togetherness.

## CONCLUSION

In forming the disciplinary character of Nurul Jadid Islamic boarding school students, exploring the emotional management of Islamic boarding school administrators as the first step in developing students, and establishing regulations that are in the nature of updating the management mindset. Through a deep understanding of the context of emotions and discipline in the anger management model, it becomes a solution to the erosion of discipline in the boarding school. Nurul Jadid Islamic Boarding School.

The anger management approach makes it possible to explain emotional management so that it does not have fatal consequences in carrying out tasks in the field. The model offers a powerful framework for managing emotions effectively, especially in situations that trigger conflict or tension, thereby helping to create a more harmonious educational environment with several stages in it. Emotion Recognition is the ability to understand the feelings we are experiencing, such as happy, sad, angry or afraid. Recognizing emotions helps us manage reactions to situations more effectively.

Relaxation Techniques are ways to calm the mind and body, such as deep breathing, meditation, dhikr. This technique can reduce stress and increase concentration. Problem Solving is the process of finding solutions to challenges or conflicts. It involves identifying the problem, searching for alternatives, and selecting the best solution. Assertive Communication is a way of speaking that is clear, honest and polite. With assertive communication, we can express our desires or opinions without harming ourselves or others. Changing Mindset is the process of changing your way of thinking from negative to more positive or realistic. This helps us see situations with a better perspective and make more informed decisions. Managing the Environment is arranging the conditions around us to be more supportive, such as creating a comfortable work space or maintaining healthy relationships with other people.

This process serves as a concrete bridge in fostering student discipline, enabling students to continue the discipline relay at the Nurul Jadid Islamic Boarding School effectively and sustainably. In this way, this Islamic boarding school is able to create the character of students who not only understand the values of Islamic boarding schools based on local wisdom, but are also ready to face future challenges.

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# IMPLEMENTATION OF THE JIBRIL METHOD IN IMPROVING THE QUALITY OF AL-QUR'AN READING

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**Abstract:**

This study aims to explore the implementation of the Jibril Method in improving the quality of Qur'an reading at the Center for Qur'anic Science Education at the Nurul Jadid Islamic Boarding School. The research method is descriptive and qualitative, collecting data through interviews, observations, and documentation. This study focuses on three main aspects, namely learning planning, learning implementation, and learning evaluation based on the Jibril Method. The study results indicate that learning planning at the Center for Qur'anic Science Education aims to produce students who can read the Qur'an well and fluently and understand tajwid theoretically and practically. In its implementation, the Jibril Method is applied through the talking-taqlid technique with tahqiq and tartar, which is carried out in four stages of learning, starting from Al-Fatihah and Juz Amma to Juz 16-30. Learning evaluation is carried out through routine exams, level promotion exams, and final exams to obtain a certificate of Qur'an sanad. This study concludes that the Jibril Method significantly improves the quality of Qur'an reading with a structured and sustainable approach.

**Keywords:** *Implementation, Jibril Method, Quality of Quran Reading*

## INTRODUCTION

The increasing need for Muslims to read the Qur'an properly and correctly, This shows that the ability to read the Qur'an is still a major challenge in various circles (Hastani 2023). A national survey revealed that most people, especially in remote areas, have not been able to read the Qur'an according to the correct tajwid rules. This is exacerbated by limited access to competent Koran teachers and adequate religious education institutions (Mufidah 2021). On the other hand, modernization and technological advances often distract the younger generation from learning the Qur'an, so they are less motivated to improve the quality of their reading (Rasyad 2024).

Therefore, the need for effective learning methods, such as the Jibril Method, is very relevant. This method offers a systematic approach that focuses on repetition and mastery of tajwid, so that it can help improve the quality of reading the Qur'an significantly. In addition, the ability to read the Qur'an well also has a high social value, especially in communities that are active in religious activities such as pengajian or tahlilan. However, to implement the Jibril Method widely, support from religious institutions and adaptation through teacher training are needed. By utilizing technology as a supporting tool, the Jibril Method has the potential to be a solution to improve the quality of reading the Qur'an in modern society.

Al-Qu'an Mu'allim Cadre is a program implemented by the Al-Qur'an Science Education Center (PPIQ) and the Nurul Jadid Islamic Boarding School Bureau to produce students who can read the Al-Qur'an well, fluently and also become provision of

reading basic (Simple) books to create a superior Qur'anic generation, ready to put their knowledge into practice and able to teach the Qur'an using Jibril's method.

Method is a crucial strategy in the educational process. Teachers always apply certain methods every time they teach. The selection of this method is carried out carefully to ensure its suitability to the learning objectives (Rudanem and Enoh Nuroni 2022). Basically, the term "Gabriel method" which is used as the name of the Al-Qur'an learning method at the Singosari Malang Al-Qur'an Science Boarding School (PIQ), comes from the command of Allah SWT to the Prophet Muhammad SAW to follow the reading of the Al-Qur'an that has been conveyed by the angel Gabriel as a way of conveying revelation. Thus, the main essence of the Gabriel method is talqin-taqlid, which means imitating the reading taught by the teacher (Qur et al. 2022). Therefore, the Gabriel method is a method that focuses on the teacher, where the teacher acts as a source of information or learning center (Faiza 2023). In addition, the practice of the angel Gabriel reciting verses to the Prophet Muhammad SAW was carried out in tartil, namely with pronunciation according to the correct tajwid. Thus, Jibril's method is also inspired by the obligation to read the Qur'an with tartil (Fathorrahman and Hasanah 2023).

According to KHM Basori Alwi, who is the initiator of the Jibril method, he explained that the basic technique of this method begins with the reading of one verse in Waqaf, which is then imitated by all participants in the study. The teacher will then read the same verse once or twice more, with each reading imitated by the participants. After that, the teacher will continue by reading the next verse or the continuation of the verse, and this will also be imitated by all those present. This process is repeated until the participants are able to imitate the teacher's reading correctly and precisely (Hakim 2022).

Alfian Erwinsyah in his research explains that Learning management is an effort to organize learning activities with learning concepts and principles, to achieve learning goals effectively and efficiently (Erwinsyah 2022). Meanwhile, Hasma Nur Jaya explains that Learning management involves three stages: planning, implementation, and evaluation (Hasma Nur Jaya, Nurul Idhayani 2020). Planning includes preparing scenarios, media, and evaluation tools. Implementation is the implementation of activities according to the scenario that has been created, while evaluation is carried out by teachers offline and online. Fatimah Az-zahro explains in her research that Learning management is a method of optimizing existing resources in learning activities in order to achieve the set goals (Salama 2024)

In this study, the author would like to discuss the Implementation of the Jibril Method in Improving the Quality of Al-Qur'an Reading which combines learning the Al-Qur'an with direct practice in imitating reading correctly. In this method, participants are actively involved in the learning process with teacher guidance, creating an intensive and interactive learning environment for the development of effective Al-Qur'an reading skills.

**RESEARCH METHODS**

This study uses a qualitative method, which aims to reveal facts descriptively using words and descriptions (Haryono 2023). This study objectively describes the Implementation of learning for Al-Qur'an Muallim Cadres based on the Jibril method at the Al-Qur'an Science Education Center of the Nurul Jadid Islamic Boarding School. The purpose of qualitative research generally involves exploration of the main phenomena being investigated, research participants, and research locations.

Within this conceptual framework, qualitative research is described as a natural research approach, with the data obtained being descriptive in nature. Data collection methods applied in this study include interviews, observations, and documentation. The location of the research was conducted at the Center for Al-Qur'an Education of Nurul Jadid Islamic Boarding School. The selection of the Center for Al-Qur'an Education of Nurul Jadid Islamic Boarding School as the location of the research was made for two reasons: first, the Center for Al-Qur'an Education is the only Al-Qur'an institution at

Nurul Jadid Islamic Boarding School; second, the Jibril Method applied at the Center for Al-Qur'an Education provides significant changes to the reading quality of the students of the Center for Al-Qur'an Education.

**RESULTS AND DISCUSSION**

Learning management is a thought to carry out teaching tasks or learning activities by applying learning principles, as well as through learning steps, which include planning, implementation, and evaluation in order to achieve the predetermined educational goals (Kartika 2019). This is in accordance with the steps taken by K. Ahmad Madarik as Director of the Center for Al-Qur'an Education, namely by carrying out Learning Planning, Implementation of Learning based on the Jibril Method and Evaluation of Learning based on the Jibril Method.

**Jibril Method Based Learning Planning**

The Jibril Method-based Qur'an Learning Planning is a systematic approach to teaching the Qur'an that takes inspiration from the way the Angel Jibril conveyed revelations to the Prophet Muhammad SAW (Tanoto 2022). This method emphasizes structured learning stages, starting from introduction, understanding, to practicing the verses of the Qur'an. In its planning, the curriculum is structured in such a way that students can follow a continuous and gradual learning process, ensuring deep and applicable understanding (Izzah and Hidayatulloh 2022). The Jibril Method also emphasizes the importance of active interaction between teachers and students, as well as the use of various innovative learning media to support effective teaching. Thus, learning planning based on the Jibril Method not only focuses on the ability to read the Qur'an correctly, but also on understanding the meaning, and applying the values of the Qur'an in everyday life (Ilmi Nur and Rokhman 2022).

The initial planning made by the Center for Al-Qur'an Science Education for the Al-Qur'an Muallim Cadres includes several important steps. First, determine the target reading of the students. The main target is to ensure that the students are able to read the Al-Qur'an well and fluently, understand tajwid theoretically and practically, and can teach the Al-Qur'an using the Jibril Method. Second, determine the learning strategy and method. Learning activities at the Al-Qur'an Muallim Cadre are led directly by K. Ahmad Madarik, who increases the enthusiasm of the students. The learning method used emphasizes the Jibril Method, which is imitating the reading taught by the teacher. Third, design a learning activity program. The Al-Qur'an Muallim Cadre Program is a superior program that requires strict selection. The study process lasts for four years, consisting of two years of learning and two years of service. Learning activities are carried out twice a day, namely after Subuh and after Isya. Fourth, determine the schedule and time of learning. The schedule of learning activities for the Al-Qur'an Muallim Cadres at the Al-Qur'an Science Education Center is different from the schedule of Nurul Jadid students in general, ensuring that the program runs effectively and efficiently.

The Director of the Center for Quranic Education said that "The Jibril Method emphasizes comprehensive and continuous learning. Unlike some other methods that may focus more on reading skills, the Jibril Method also pays great attention to understanding the meaning and implementation of the values of the Quran. This approach is also very interactive, encouraging dialogue and discussion between teachers and students". The Jibril Method emphasizes comprehensive and continuous learning. Unlike some other methods that may only focus on reading skills, the Jibril Method also pays great attention to understanding the meaning and application of the values of the Quran. This approach is very interactive, facilitating dialogue and discussion between teachers and students.

This is in accordance with what was conveyed by the Head of KMQ that "Curriculum planning is carried out carefully and systematically. First, we set the learning objectives to be achieved at each stage. Then, the learning materials are arranged according to the level and abilities of the students. Curriculum planning is carried out carefully and systematically. First, learning objectives are set for each stage.

Then, the learning materials are arranged according to the level and abilities of the students. This approach ensures effective, relevant, and applicable learning in the daily lives of students.

The conclusion of the two opinions is that the Jibril Method in learning the Qur'an at the Center for Education of the Science of the Qur'an offers a comprehensive and sustainable approach. This method does not only focus on the technical aspects of reading the Qur'an, but also on understanding the meaning of the verses and the application of the values of the Qur'an in everyday life. The Director emphasizes active interaction between teachers and students through dialogue and discussion, creating a dynamic and meaningful learning environment. Meanwhile, the Head of the Muallim Al-Qur'an Cadre emphasized that curriculum planning is carried out carefully and systematically, by setting clear learning objectives and compiling learning materials according to the needs and abilities of students. The combination of the Jibril Method approach and good curriculum planning ensures structured, relevant learning, and can produce optimal abilities and applications of the Qur'an in students.

**Implementation of Learning Based on the Jibril Method**

The core of the Jibril method technique is to direct and imitate, where students are asked to strictly follow what has been read by the teacher. This approach makes the Jibril method teacher-oriented, where the role of the teacher becomes the main learning center that greatly influences the learning process (mi 2022). K. Ahmad Madarik said that the Jibril method learning process at the Al-Qur'an Mu'allim Cadre Dormitory was carried out using two techniques, namely, first reading is done in tahqiq and second reading is done in tartil. The application of the Jibril method in the learning process of Al-Qur'an Mu'allim Cadres is:

**1. Level 1 (Al-Fatihah and Juz Amma)**

Learning is carried out using the talqin-taqlid method in a tahqiq manner, where the core of this teaching is that students follow what is instructed by their teacher. Masbahuddin, who is responsible for the Kader muallim al-Qur'an, stated that this first stage takes three months. Therefore, it is important for all participants to follow this stage, considering that the focus of learning is on pronouncing letters in accordance with the makharijul huruf.

In stage 1, Mu'allim will read one verse in full, then the student will imitate the reading three times. Next, Mu'allim will read a piece of verse, and the student will imitate the piece three times. In the next method, Mu'allim will show how to pronounce each letter in the piece of verse, which the student will then imitate three times. Finally, Mu'allim will instruct the student to read the verse with Tahqiq.

**2. Level 2 (Juz 2 and Juz 7)**

The 2nd stage class is the Al-Qur'an class which contains students with reading ability that is not yet fluent but can already pronounce makhorijul huruf better. In this class, students begin to be introduced to the science of tajwid. Learning is still done with talqin-taqlid by tahqiq. The teaching material in this class is the Al-Qur'an juz 1-7.

The teacher gives an example of reading by reading 2-3 verses of the Qur'an (depending on the length of the verse) with Tartil reading, then the students follow the reading together and so on, repeated. For teaching the science of tajwid, there is a special schedule, namely on Friday. However, for this class, in addition to Friday, the teacher also teaches the science of tajwid 15 minutes before the learning of the Qur'an is finished.

K. Ahmad Madarik explained that the supporting book for understanding the science of tajwid is the book Mabadi' Fii Ilm At-Tajwid by the late KHM Bashori Alwi. Tajwid material for this class is limited to the chapters of nun mati and tanwin, mim mati, and mad readings. Students in this class are required to be able to master the theory, know its characteristics, be able to explain and identify examples of readings. All of these are requirements to be able to move up to the next class.

**3. Level 3 (Juz 8-15)**

Stage 3 is the Al-Qur'an class with students who have completed class stage 2,

students have started to read the Al-Qur'an fluently. Students in this class learn to understand the theory of tajwid science as a whole, the nature of letters as well as waqf and ibtida'. Learning is still done with talqin-taqlid by tahqiq. The main teaching material in this class is the Al-Qur'an juz 8-15.

The teacher gives an example of reading by reading 1 page of the Al-Qur'an with Tartil reading then the students follow the reading together. After reading together, the students take turns reading to be authenticated by the teacher and so on and so forth. For learning tajwid there is a special class, namely the tajwid class on Friday.

### 3. Level 4 (Juz 16-30)

The students in this class are the highest level students in the Al-Qur'an class where the students already have good pronunciation skills of makharijul huruf, master the science of tajwid (theory and practice), are fluent in reading the Al-Qur'an, are targeted to be able to take the Al-Qur'an reading sanad test. This class focuses more on the tashih of reading. The main teaching material in this class is the Al-Qur'an juz 15-30. Learning in this class is done with talqin-taqlid in tartil. Unlike the previous classes, this class gets additional material about ghoroibul qiroah.

Learning in this class is different from previous classes. The teacher gives an example of reading by reading 1 page of the Qur'an in tartil (medium or fast speed with 4 typical PIQ songs) because the students in this class can already read fluently. Then the students follow the teacher's reading together. After that, the teacher asks the students to read the next verse in turns to be followed by other students while the teacher listens to the students' reading and so on, repeated until the learning is finished.

The four group divisions can be illustrated in the image below:
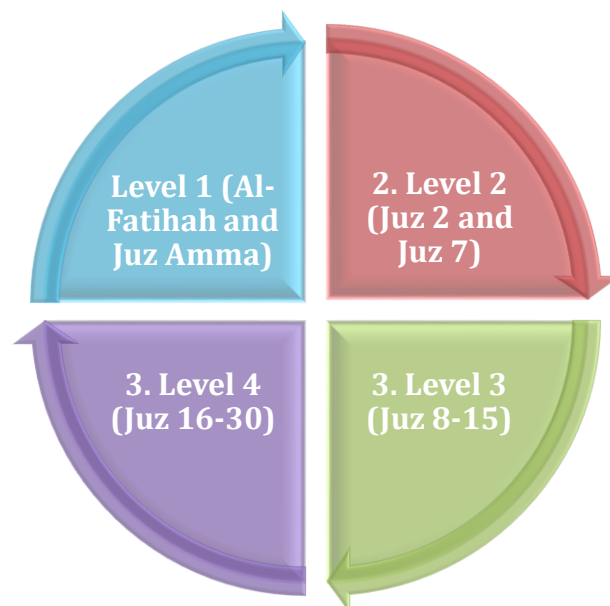


**Jibril Method Based Learning Evaluation**

In general, in the context of learning, evaluation is an effort made by teachers to obtain information about students' abilities during or after the teaching and learning process. Exams, as part of the evaluation, are a series of procedures used to assess and measure students' abilities (Yurika, Warlizasusi, and Sumarto 2022). The function of assessing learning outcomes by educators consists of two functions, namely: 1) Formative, namely improving the shortcomings of students' learning outcomes in attitudes, knowledge, and skills in each assessment activity during the learning process in one semester; 2) Summative, namely determining the success of students' learning at the end of a semester, one year of learning, or the period of education in an educational unit.

The Director of the Center for Education of the Qur'an Science said that the form

of evaluation of the learning of the Cadre Mua'llim Al-Qur'an through the Jibril method is 3 exams, the first exam is an evaluation exam which is carried out every 2 months or bi-monthly. Then there is an exam for level up which is carried out every 6 months, and the last is the final exam to obtain a certificate of Al-Qur'an sanad which is carried out once every 2 years. Evaluation of the learning of the Cadre Mu'allim Al-Qur'an through the Jibril method is carried out through three types of exams. First, there is a routine evaluation which is held every two months or bi-monthly. Second, a level up exam which is held every six months. Finally, there is a final exam which is held every two years to obtain a certificate of Al-Qur'an sanad. In addition, Masbahuddin as the administrator of the Kader Mu'allim Al-Qur'an explained that the Learning Evaluation was carried out in the form of an exam, in addition to maintaining the quality of the students' reading, a weekly evaluation was also carried out which would be directly tested by the administrators of the Al-Qur'an Science Education Center. To maintain the quality of the students' reading, a weekly evaluation was also carried out which was directly tested by the administrators of the Al-Qur'an Science Education Center. This evaluation ensures that each student continues to develop and meets the standards set.

From the two opinions above, it can be concluded that the evaluation of the learning of the Kader Mu'allim Al-Qur'an through the Jibril method involves three types of tests: a routine bi-monthly evaluation, a six-monthly level-up exam, and a bi-annual final exam to obtain an Al-Qur'an sanad certificate. In addition, weekly evaluations are also carried out to ensure that the quality of the students' reading is maintained and in accordance with the established standards.

**CONCLUSION**

The Center for Al-Quran Science Education is by carrying out Learning Planning, Implementation of Learning based on the Jibril Method and Evaluation of Learning based on the Jibril Method. The initial planning that was made was (1) Determining the target reading of students, (2) Determining the strategy and Learning Method and (3) Determining the Learning activity program. Learning the Jibril method at the Al-Quran Mu'allim Cadre Dormitory is carried out with two techniques, namely, first reading is done by tahqiq and second reading is done by tartil. In its implementation it is divided into 4 stages, namely: Stage 1 (Al-Fatihah and Juz Amma), Stage 2 (Juz 1-7), Stage 3 (Juz 8-15) and Stage 4 (Juz 16-30).

The evaluation form of learning of the Kader Mua'llim Al-Qur'an through the Jibril method is 3 exams, the first exam is an evaluation exam which is conducted every 2 months or bi-monthly. Then there is an exam for level increase which is conducted every 6 months, and the last is the final exam to obtain an Al-Qur'an sanad certificate which is conducted every 2 years. In addition, Learning Evaluation is conducted in the form of an exam, in addition to maintaining the quality of the students' reading, weekly evaluations are also conducted which will be directly tested by the management of the Al-Qur'an Science Education Center.

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# STRATEGY OF SALAF EDUCATION TO MAINTAIN TRADITION IN THE ERA OF MODERNIZATION
# (Case Study of Nurul Qadim Islamic Boarding School)

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**Abstract:**

This paper is based on Nurul Qadim Islamic Boarding School Paiton Probolinggo which has integrated salaf education and modern education. This Islamic boarding school combines yellow book-based education with the national curriculum and optimizes technology to improve the learning process. This study aims to analyze the efforts of Islamic boarding schools in maintaining the tradition of salaf education and adapting to the development of the times. The focus of this study is how this Islamic boarding school maintains traditional methods such as bandongan, sorogan, and memorizing yellow books, while integrating the national curriculum and technology. The research method used is a qualitative approach with case studies, through observation and analysis of Islamic boarding school curriculum documents. The results of this study indicate that Nurul Qadim Islamic Boarding School has succeeded in balancing religious traditions and the demands of modernity, making it an adaptive education model. This Islamic boarding school not only produces students who master religious knowledge, but are also ready to face global challenges with skills that are relevant in the modern era.

**Keywords:** *Salaf Islamic Boarding School, Modernization, Islamic Education*

## INTRODUCTION

Islamic boarding schools are traditional Islamic educational institutions that play an important role in deepening religious teachings, character formation and moral development. (Nur Lutfiyatul Khaqimah 2024) Islamic boarding schools are traditional educational institutions that play a big role in realizing independence and educating the lives of the Indonesian people. From Islamic boarding schools, figures were born who also became declarators and drivers of the nation's progress. Islamic boarding schools are one of the wombs that hatch warriors, who are also fully responsible for their duties and environment. (Wawan 2022) Islamic boarding schools are also known for their unique cultural traditions, starting from a simple way of life and full of self-control to educational traditions that instill values. character value. The educational tradition in Islamic boarding schools has always been carefully maintained, since it was first established until now. (Wawan 2022).

Teaching that still emphasizes the use of classical books as the main part of the education system in Islamic boarding schools is known as Salaf Islamic boarding schools. (Afifah and Fahirah 2023) The learning strategies implemented in Salaf Islamic boarding schools involve the sorogan, bandongan, and watonan systems. These strategies are

designed to provide in-depth understanding, both from the textual and literal sides. The main advantage of Salaf Islamic boarding schools lies in the implementation of a learning system that allows direct discussions between students and kiai. Apart from that, the kiai play an active role in monitoring the progress of learning, so that they can immediately make necessary improvements or adjustments according to the needs and shortcomings of the students. (Marfuda 2023) Salaf Islamic boarding schools have a very important position in Islamic education in Indonesia, not only in the religious aspect but also in forming the character of the students. As the dynamics of society become increasingly complex, the challenge for Salaf Islamic boarding schools to integrate religious values of tolerance and moderation in their curriculum is increasingly relevant and urgent. (Nur Lutfiyatul Khaqimah 2024) However, in the last few decades, Islamic boarding schools on the island of Java have faced new challenges, namely modernization. This modernization includes the integration of the national curriculum with the Islamic boarding school curriculum, the use of technology in teaching, and strengthening the role of Islamic boarding schools in empowering the community's economy. (Jamroji 2024)

A number of previous studies have looked at the development of Islamic boarding schools in Indonesia, especially in relation to embracing modernization without sacrificing tradition. Research such as that conducted by Haris Prabowo (2021) in "Salaf Islamic Boarding Schools and Modernization: Analysis of Curriculum Adaptation in Response to Changing Times" shows how Salaf Islamic boarding schools continue to maintain teaching based on the yellow book even though they face the challenges of the modern curriculum. Taufik Syarif (2021) in "Islamic Boarding Schools in the Digital Era: Challenges and Opportunities for Integrating Technology in Salaf Education", shows how Islamic boarding schools use technology to improve teaching while still upholding traditional principles.. In addition, Siti Hajar (2021) in research "Modernization in Salaf Islamic Boarding Schools: Study of Teaching Methods and Character Formation of Santri in Islamic Boarding Schools" analyzes how Salaf Islamic boarding schools maintain elements the importance of their current religious teachings while adapting to the needs of society. All of these studies show how Salaf Islamic boarding schools in Indonesia strive to achieve a balance between tradition and modernity in religious teaching.

In this context, the Nurul Qadim Islamic Boarding School emerged as an educational institution that not only maintains old traditions, but also tries to adapt to current developments. This Islamic boarding school plays an important role in the world of Indonesian education and culture. The Salaf education strategy implemented at the Nurul Qadim Islamic Boarding School is the key to maintaining old traditions, while also facing the challenges of modernization. This approach not only maintains the existing heritage of religious education, but also integrates various innovations that are relevant to current developments. Thus, this Islamic boarding school plays an important role in maintaining a balance between tradition and modernity, ensuring that the noble values in Islamic education are maintained amidst the changing times.

This research aims to dig deeper into how the Nurul Qadim Islamic Boarding School maintains Salafist educational traditions while facing the challenges of modernization. Thus, the position of this research is to provide new insight into Islamic boarding schools' efforts to balance tradition and the demands of current developments in the context of Islamic education.

**RESEARCH METHODS**

This research uses a qualitative approach with a case study approach to analyze the Nurul Qadim Islamic Boarding School in maintaining a balance between tradition and modernity. (Nurul Qomariyah and Mohammad Darwis 2023) The main sources of information include key informants such as Islamic boarding school caregivers, teachers, students and alumni, as well as documentation such as Islamic boarding school curriculum, textbooks, and Islamic boarding school history notes. Data collection was carried out through in-depth interviews with Islamic boarding school administrators, teachers and students to gain understanding of the educational methods applied,

participatory observation of teaching and learning activities to see the application of traditional methods and technology, as well as documentation studies to analyze the curriculum and historical records of Islamic boarding schools.

The collected data was analyzed using thematic analysis to identify main themes related to the integration of tradition and modernity in education. This method allows for an in-depth understanding of the efforts of the Nurul Qadim Islamic Boarding School in maintaining Islamic educational traditions while adapting to the demands of the times.

**RESULTS AND DISCUSSION**

**Nurul Qadim Islamic Boarding School as a Model for the Integration of Tradition and Modernity**

Islamic boarding schools are usually built on the initiative of religious organizations or institutions that oversee the establishment of the Islamic boarding school or by kiai. The construction of Islamic boarding schools is carried out with great care and attention to detail so that it can provide comfort for the students. Apart from that, all Islamic boarding school development facilities must be organized and comprehensively covered by education outside the religious curriculum, so that public trust in Islamic boarding schools increases. (Diansah, Syarifuddin, and Alian 2022)

The Nurul Qadim Islamic Boarding School is located in Kalikajar Kulon Village, Paiton District, Probolinggo Regency, East Java, about 25 km from the city center of Probolinggo. One important legacy for the local community is this Islamic boarding school, which was created as a result of the efforts of Kyai H. Hasyim, also known as Kyai Mino. This Islamic boarding school began in 1947 with a basic dormitory managed by Kyai H. Nuruddin Musyiri and a langgar, a simple house of worship. Kyai Mino then built a madrasa building for students to study because more and more parents wanted their children to attend this Islamic boarding school. However, the lack of facilities and teaching staff caused teaching and learning activities to stop after several years. Kyai Mino's son-in-law is still trying to revive the madrasah which was abandoned in 1964.

Kyai Nuruddin reopened the dormitory for students who had never been treated before. This Islamic boarding school is now starting to develop rapidly, attracting a large number of students from various regions of Indonesia. Pondok Pesantren Nurul Qadim founded Madrasah Tsanawiyah (MTs) in 1970 to meet the demands of formal education, and continues to use the yellow book and Salafist teaching methodology. However, MTs graduates find it difficult to pursue further studies after a few years.

This Islamic boarding school continues to grow, with the construction of a special dormitory for female students, known as the NQ Banat 1 Female Islamic Boarding School in 1979, and then Banat 2 in 1988. With the continuing increase in the number of female students and increasingly developed facilities, the Nurul Qadim Islamic Boarding School is now one of the leading Islamic boarding schools in East Java.

The vision of Pondok Pesantren Nurul Qadim is to become an educational institution that produces a generation that is morally honest, informed, and equipped to deal with contemporary issues with Islamic principles. The goals include developing strong santri character, improving the quality of education that combines general and religious knowledge. Apart from that, this Islamic boarding school emphasizes upholding traditional values and empowering the community while adapting to modern times. This Islamic boarding school is dedicated to providing students with skills that can be applied in the contemporary world while maintaining a strong Islamic foundation.

Salaf Education Strategy at the Nurul Qadim Islamic Boarding School. Learning strategies based on research conducted provide information that Pesantren Nurul Qadim uses various teaching techniques in terms of conveying knowledge or reading yellow books. These techniques are bandongan, sorogan, deliberation (bahtsul masa'il), memorization (muhafadzhah), market recitation of the Koran, and worship practices.
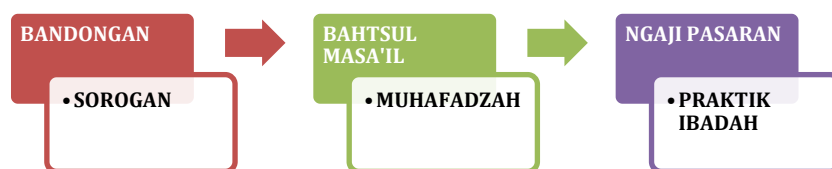
*Table 1.  Pondok Salaf Learning Strategy*

The learning strategy carried out at the Nurul Qodim Islamic Boarding School: first bandongan learning usually takes place in one line (monologue), where the kyai reads, translates, and occasionally makes comments, while the santri or students listen attentively while noting the literal meaning (sah-sahan) and provides I'rob symbols (position of words in the sentence structure)(Adib 2021). Second, Sorogan comes from the word sorog in (Javanese) which means "To thrust". The sorogan method is carried out by going to a teacher who reads several lines of the Koran or Arabic text and translates them word for word into a certain language, which is then repeated and translated word for word by the student as exactly as possible as said by the teacher (Adib 2021).

Meanwhile, the implementation of the serogan system at the Nurul Qadim Islamic Boarding School requires more attention and focus. The sorogan system in recitation is the most difficult part of the entire traditional Islamic education system, because this system demands patience, perseverance, obedience and personal discipline from the students. Most of the santri in rural areas fail this basic education. Apart from that, many of them do not realize that they have to mature at this sorogan level before they can continue their education at the Islamic boarding school (Marfuda 2023).

Third, Deliberation (Bahtsul Masa'il) In the Bahtsul Masail Forum, students are required to try to get into the real problems around them and feel and solve all the problems that surround them. After attending Bahtsul Masail, students must be able to think critically about their studies and evaluate every study or information they encounter. They must also be able to understand the issues surrounding the discussion material, be able to debate and express opinions based on their previous knowledge and the references they have studied. (Alizza, Widiastuti, and Nuryanti 2022) In its implementation, the students are given the freedom to ask questions or express their opinions."

Fourth, memorization (muhafadzah), a strategy used by an educator by inviting students to memorize a number of words (mufrodad), nadzom verses or rules. The aim of this technique is so that students are able to recall the teachings they know and train their cognitive abilities, memory and fantasy. (Adib 2021).

Fifth, the Koran market is a learning activity for students through the study of certain material (books) from a kyai/ustadz which is carried out by a group of students continuously (marathon) over a certain period of time. Usually this market recitation is carried out in the month of Ramadan for half a month, twenty days or even a whole month depending on the size of the book being studied. The main target is to "complete" the book being studied. Therefore, unlike the Bandangan technique, this approach places more emphasis on reading than comprehension.

Sixth, is the practice of worship which is a learning method carried out by demonstrating a skill in carrying out certain religious duties carried out by individuals or groups under the guidance and direction of a kyai/teacher. Despite using technology to improve learning, the bandongan and sorogan methods remain a priority in this Islamic boarding school's curriculum. By connecting classical knowledge with contemporary issues, students are also inspired to think critically and independently. Furthermore, improving practical skills such as technology and entrepreneurship ensures that students are ready to face the real world. As a result, this Islamic boarding school continues to progress and be relevant in educating the next generation who are able to uphold and revive the legacy of Islamic education in the era of modernization.

Adaptation to the Development of the Times

To adapt Islamic boarding schools to current developments, especially at the Nurul Qadim Islamic Boarding School, several relevant approaches can be seen through three important aspects: integration of the national curriculum with the Islamic boarding school curriculum, use of technology in the learning process, and strengthening the role of Islamic boarding schools in empowering the economy of the surrounding community.

Integration of the national curriculum with the Islamic boarding school curriculum. In the midst of globalization which is increasingly encouraging global integration of the world of education, continuous innovative breakthroughs are needed. However, in carrying out this innovation, it is important to ensure that there is adequate flexibility in its implementation. (Harmathilda et al. 2024) This integration aims to align the goals of salaf education with the formal education system that applies in Indonesia. Nurul Qadim can combine the Islamic boarding school curriculum with subjects in the national curriculum such as mathematics, natural sciences, social sciences, and so on. This allows students to gain a deep understanding of religion while having skills and knowledge that are relevant to the times.

Salaf education at the Nurul Qadim Islamic Boarding School refers to the teaching of religious knowledge based on classical books (kitab kuning) which have long been used in the Indonesian Islamic boarding school tradition. Understanding and teaching Islamic religious knowledge originating from the Torah (old) texts is the main focus of this education. The aim of salaf education at the Nurul Qadim Islamic Boarding School is to develop strong morals and character based on Islamic teachings through textual and traditional learning which is deeply rooted in religious studies.

| No | Mata Pelajaran | Nama Kitab |
|----|----------------|------------|
| 1 | Shorrof | Al-Amsilat Al-Tashrif |
| 2 | Akhlaq | Al-Akhlaqu Lil Banat |
| 3 | Tauhid | Kifayat Al-Awam |
| 4 | Balaghah | Qowaid Al-Lughoh |
| 5 | Hadist | Mukhtar Al-Ahadist |
| 6 | Ilmu Hadist | Mandhumat Al-Baiquniah |
| 8 | Kaidah I'rab | Qowa'idul I'rab |
| 9 | Ushul Fiqh | Waroqot |
| 10 | Tafsir | Tafsir Al-Jalalain |

*Table 2.  Salaf Education Subjects*

Students at the Nurul Qadim Islamic Boarding School are expected to have a strong understanding of religious teachings which form the basis of their morals and ethics in addition to mastering general knowledge that can be applied in everyday life and the workplace. Formal education is carried out in schools using the national curriculum, but the religious values taught in Salaf education are still prioritized.

Subjects in formal education at the Nurul Qodim Islamic Boarding School include Mathematics (for developing analytical and logistical skills), Indonesian (for studying the national language), Natural Sciences or Natural Sciences (to understand science and technology), Social Sciences (Science Social) (to understand society and the world), English (for international communication purposes), Citizenship education (to understand the obligations and responsibilities of the nation).

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Through the integration of salaf education and formal education at the Nurul Qadim Islamic Boarding School, students benefit from comprehensive education between religious education which aims to develop Islamic character and values and general education which is in line with current needs, so that students are able to adapt and perform. both in academic and practical environments.

The use of learning technology is one means of preparing the future workforce, because in this aspect technology is seen as an area that has importance regarding education. (Oktariani, Nadya 2023) This gives the learning process more flexibility and allows students to use technology to improve their knowledge of the world and religion. Technology can be used at the Nurul Qadim Islamic Boarding School in several ways, including social media, educational films, and applications for sharing knowledge.

Steps in Implementation include the following, (1) Setting up internet or Wi-Fi to facilitate access to educational resources. (2) Presenting information in a more dynamic and captivating way by utilizing multimedia devices.

Within the framework of Islamic education, the Nurul Qadim Islamic Boarding School plays an important role in establishing a balance between tradition and modernity. Through an inclusive and flexible attitude, this Islamic boarding school has succeeded in uniting two worlds despite the difficulties of industrialization and globalization which often destroy traditional values. The two main issues in this context are upholding Islamic educational traditions and overcoming the difficulties posed by modernization. It is possible to use the abundance of traditions contained in Islamic boarding school culture as capital to reach new peaks of tradition and glory. In this case, tradition is greatly influenced by the education system. The basics of their teaching approach must be strengthened amidst the demands of Islamic boarding schools to be able to pass through the transition phase towards strengthening traditions in the modern era. The structure, traditions and processes of Islamic boarding school education that can ensure the continuity of the spirit of education itself are crucial elements that must be reorganized when talking about the world of Islamic boarding schools. (Ainul et al. 2022).

At the Nurul Qadim Islamic Boarding School, traditions that have been maintained for a long time have become the basis for creating new traditions and successes in Islamic education. Apart from focusing on religious teaching, this Islamic boarding school also emphasizes the formation of students' character and morals. To face modernization, the education system at Nurul Qadim combines traditional methods with technology, such as teaching the yellow book which remains the core and classical books which symbolize the right tradition. (Ainul et al. 2022) However, this Islamic boarding school also involves additional material such as foreign languages and modern science.

The Nurul Qadim Islamic Boarding School continues to maintain the basic values that have long been the foundation of Islamic boarding schools, namely religious learning which prioritizes classical books (Kitab Kuning) as well as teaching the sciences of fiqh, tafsir, hadith and Sufism. The noble values taught through the traditional curriculum not only include theoretical aspects, but also daily life practices that shape the character of students. Islamic education does not only aim to make students have intellectual intelligence alone, but also aims to instill good discipline in their lives. (Magister et al. 2023) The students are not only taught intellectual knowledge, but they are also equipped with a deep understanding of Islamic cultural heritage which includes social ethics, congregational life, and respect for Islamic boarding school scientific traditions.

Modernization in the world of education as explained by Haidar Putra Daulay was triggered by several basic reasons, namely: 1) Education requires effective methods that can restore the spirit of thinking of students or Muslims, in order to revive the glory of Islam again, because if it continues to be monotonous with traditional methods, then it will be difficult to catch up with Muslims from the West. 2) Material in Islamic Education must balance religious and non-religious learning, it can no longer be divided into educational dichotomies, because Islam never differentiates between the two branches of knowledge, because all knowledge comes from those in power, 3) Better Education Management systematic. (Daulay and Dalimunthe 2021) Modernization has had a major impact on various aspects of life, including in the field of education.

Nurul Qadim Islamic Boarding School cannot be separated from this challenge. However, this Islamic boarding school tries to maintain the essence of Islamic traditions while adapting to current developments. One of the efforts is to combine general knowledge that is relevant to the times, such as technology, economics and society, with religious education. This Islamic boarding school encourages students to understand and apply technical advances for the sake of da'wah and communal empowerment, although it does not deviate from the traditional curriculum. Islamic boarding schools also welcome new perspectives that can improve people's living standards without sacrificing the Islamic principles that are embedded in Islamic boarding school traditions.

Modernization has indeed had a big influence on the development of the character of students and Islamic boarding school culture. The world of Islamic boarding schools responds to modernization in different ways. Some reject government intervention for fear that it will threaten the existence of Islamic boarding school education, while others adopt the formal education system, creating modern Islamic boarding schools with educational variations. (Jannah and Wantini 2022) With a wise strategy, Pondok Pesantren Nurul Qadim aims to control this impact by enabling students to use contemporary technology and knowledge while adhering to a strict code of ethics. In this sense, Islamic boarding schools develop students with strong moral and religious principles in addition to having academic and technological skills.

## CONCLUSION

The Nurul Qadim Islamic Boarding School is an important example of efforts to maintain Islamic educational traditions while adapting to the demands of the times. This Islamic boarding school combines in-depth religious education with general education based on the national curriculum, and utilizes technology to improve the quality of learning. Through strengthening character, providing practical skills, and integrating an adaptive curriculum, the Nurul Qadim Islamic Boarding School has succeeded in producing students who not only have deep religious knowledge but are also ready to face global challenges. This Islamic boarding school shows that tradition and modernity can go hand in hand in creating a generation that is better prepared and relevant to current developments.

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# DYNAMICS OF ISLAMIC BOARDING SCHOOLS IN FACING GLOBALIZATION: INTEGRATION BETWEEN TRADITION AND MODERNITY

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**Abstract:**

This study examines the integration model of tradition and modernity in education at the Miftahul Ulum Besuki Islamic Boarding School, Situbondo. This Islamic boarding school demonstrates the ability to maintain traditional principles in teaching Islam while adopting modern elements relevant to the times' needs, such as technology, foreign languages, and entrepreneurial skills. This study uses a qualitative approach with interview methods and field observations, as well as an analysis of the curriculum and management of the Islamic boarding school. The research findings show that this Islamic boarding school has successfully created a balance between teaching religious knowledge through yellow books and introducing practical skills that are important for students, such as computer skills and entrepreneurship. Although limited by infrastructure, technology enriches the learning process, provides students with access to learn more widely, and prepares them to face the challenges of an increasingly digital global world. In addition, this Islamic boarding school also integrates modern subjects while maintaining the moral and spiritual values that are the basis of Islamic boarding school education. The challenges faced, especially regarding limited technology and resources, can be overcome through cooperation between the Islamic boarding school and external parties who care about education. In conclusion, Miftahul Ulum Besuki Islamic Boarding School is a successful example of combining tradition and modernity, producing students who have a good command of religious knowledge and the practical skills needed to adapt to the development of an increasingly competitive and digital world.

**Keywords:** *Islamic boarding schools, tradition, modernity, technology, religious education.*

## INTRODUCTION

Pesantren as a traditional educational institution in Indonesia has played an important role in shaping the character of the nation, especially in religious and social aspects (Kurniawati & Anshory, 2024). Since its inception, pesantren has become a center for the dissemination of knowledge, both in the fields of religion and general knowledge, which is taught with a unique approach and based on strong Islamic traditions. Despite having a vital role in society, pesantren are now faced with major challenges in the form of the increasingly widespread influence of globalization. Globalization, with all its impacts, brings rapid and profound changes in various sectors of life, including education, technology, and culture.

The process of integration between tradition and modernity is one of the main issues that Islamic boarding schools need to face in the midst of this wave of globalization (Rohman et al., 2023). On the one hand, the tradition of Islamic boarding schools that focuses on teaching religion and morals is still very relevant to shaping the morality of individuals and society. On the other hand, the demands of an increasingly advanced era, especially in terms of information technology, science, and global skills, force Islamic boarding schools to adapt and modernize their education systems (Khotimah & Laisa, 2024).

This study aims to examine the dynamics of Islamic boarding schools in facing globalization with a focus on the integration of tradition and modernity (Kurniawati & Anshory, 2024). The location of this research was carried out at the Miftahul Ulum Besuki Islamic Boarding School, Situbondo, which is known as one of the Islamic boarding schools that actively adapts to changing times. This Islamic boarding school not only maintains the tradition of Islamic knowledge that has long been taught, but also strives to integrate technology and modern educational approaches into its curriculum (Astika et al., 2024). By examining the role of Islamic boarding schools, it is hoped that an integration model can be found that can be a reference for other Islamic boarding schools in facing the challenges of globalization, without ignoring the noble values that are the foundation of Islamic boarding school education (Narayanti et al., 2024), (Arshed et al., 2024).

There are several previous researchers who have discussed the above research, including; First, Zuhdi (2016) in his research on Islamic boarding schools and education in the era of globalization stated that although there is a tendency for Islamic boarding schools to open themselves up to global developments, they still focus on character and moral formation in accordance with Islamic values. Teaching in Islamic boarding schools is not only limited to religious knowledge, but begins to include practical skills such as foreign languages, technological skills, and entrepreneurship, which aim to prepare students to face challenges in the global world without losing their identity as pious Muslim individuals. Another thing in the Second study, Nashir (2018) in his study on the transformation of Islamic boarding schools in the era of globalization argues that modern Islamic boarding schools have made major innovations in terms of curriculum and teaching methods. Nashir noted that these Islamic boarding schools not only teach religious knowledge, but also begin to include social sciences, technology, and other subjects that are relevant to the needs of the global job market. However, Nashir also suggested that Islamic boarding schools must still prioritize moral and spiritual values in every aspect of their education. He emphasized that Islamic boarding schools that are successful in facing globalization are those that can combine tradition with modernity, without sacrificing the values that have long been their hallmark. Third, Prasetyo (2014) conducted a study on Islamic boarding schools in East Java and found that Islamic boarding schools in this region have tried to adapt their education to the influence of globalization. In his study, Prasetyo showed that Islamic boarding schools in urban areas tend to be quicker to adopt technology and science-based education, while Islamic boarding schools in rural areas still maintain a traditional education model that prioritizes teaching yellow books and memorization. This study provides an illustration that although there are differences in the level of adoption of modernity, Islamic boarding schools in general try to balance tradition and modernity.

This study offers several new contributions that distinguish it from previous studies. Specifically, this study raises the dynamics of integration between tradition and modernity at the Miftahul Ulum Besuki Islamic Boarding School, Situbondo, which not only focuses on the efforts of the Islamic boarding school to adapt to globalization, but also examines how the Islamic boarding school manages the tension between two important aspects: maintaining traditional Islamic values and responding to the demands of increasingly advanced developments (Rohman et al., 2023). Some of the novelties found in this study include: (1) The Role of Technology and Innovation in Islamic Boarding School Education (2) A Deeper Model of Integration of Tradition and Modernity (3) Differences in the Implementation of Education Based on Geographical

Location.

## RESEARCH METHODS

This study uses a qualitative approach with a case study method to examine the dynamics of the Miftahul Ulum Besuki Islamic Boarding School, Situbondo, in facing globalization and integrating tradition with modernity in education (Waruwu, 2024). The qualitative approach was chosen because the purpose of the study was to gain a deep understanding of the phenomena occurring in the Islamic boarding school, both in terms of curriculum adaptation, changes in the teaching and learning process, and the application of traditional and modern values (Umam et al., 2024). This approach also allows researchers to explore more holistically how Islamic boarding schools strive to remain relevant to the times without losing their identity as Islamic-based educational institutions.

This study is a type of qualitative descriptive research, which aims to describe in detail how the Miftahul Ulum Besuki Islamic Boarding School integrates tradition and modernity in their education (Kurniawati & Anshory, 2024). The location of this study was chosen based on the characteristics of Islamic boarding schools which are known to have an integrative approach to education, by combining traditional religious knowledge and practical skills needed in the global world, such as technology, entrepreneurship, and foreign languages. Therefore, this study focuses on the Miftahul Ulum Besuki Islamic Boarding School to explore how the Islamic boarding school adapts to the flow of globalization while maintaining Islamic values that are the basis of Islamic boarding school education (Ruhiyat et al., 2024).

The data in this study were obtained from various sources, both primary and secondary data (Astika et al., 2024). Primary data were obtained through in-depth interviews with Islamic boarding school leaders, teachers, and students, which aimed to explore their views and experiences on the implementation of education that combines tradition and modernity. In addition, researchers will also conduct participatory observations of teaching and learning activities in Islamic boarding schools, to directly understand the process of integrating tradition and modernity in educational practices (Mailani et al., 2024). Secondary data is obtained from existing documentation, such as the applied educational curriculum, programs related to teaching practical skills, and literature relevant to the research theme.

To analyze the data obtained, researchers used thematic analysis techniques (Mailani et al., 2024). This process involves several stages, starting from data reduction to filter relevant information, then coding to identify the main themes that emerge in the data (Susanto et al., 2024). Furthermore, researchers will interpret and organize the data into categories that describe how Miftahul Ulum Besuki Islamic Boarding School integrates tradition and modernity in their education. Finally, researchers will draw conclusions based on these findings, with the aim of providing a deeper understanding of the efforts of Islamic boarding schools in adapting to globalization, without ignoring the values that are the basis of their education. In addition, to ensure the validity of the data, this study uses triangulation, by comparing the results of interviews, observations, and documentation to ensure the consistency of the information obtained (Susanto et al., 2024). The following is a table of interview respondents below;

| NO | JABATAN | INISIAL |
|----|---------|---------|
| 1 | Pengasuh | MF |
| 2 | 2 guru pondok | MB, MI |
| 3 | 2 guru sekolah formal | MK, ZH |
| 4 | 5 santri | SM, AM, CP, SL, RM |

Tabel 1.1 Responden Wawancara

## RESULTS AND DISCUSSION

Pesantren as a traditional educational institution rooted in the tradition of Islamic knowledge has played an important role in the formation of the character and morals of the Indonesian nation for hundreds of years (Harmathilda et al., 2024). However, in the midst of the rapid flow of globalization that brings major changes in

various aspects of life including in the fields of technology, communication, economy, and culture, pesantren are faced with major challenges to maintain their traditional values, while adapting to the development of the times. Globalization, with all the advances it offers, forces pesantren to rethink the relevance of the curriculum and teaching methods they apply, without losing their identity as educational institutions based on deep Islamic values (Mailani et al., 2024).

The process of integration between tradition and modernity is crucial for Islamic boarding schools in facing the challenges of globalization (Rohman et al., 2023). The tradition of Islamic boarding schools, which has so far focused more on teaching religious knowledge, both through yellow books and teaching religious practices, needs to be combined with practical skills that are relevant to the demands of the times. These skills, such as foreign language skills, use of technology, and entrepreneurial knowledge, are important so that students can compete and contribute in the global world without losing their Islamic roots and the moral values that have been taught so far. Therefore, the dynamics of Islamic boarding schools in facing globalization are not only about adapting to change, but also how to find a balance between maintaining tradition and welcoming modernity (Sirait, 2024).

Miftahul Ulum Besuki Islamic Boarding School, Situbondo, as the object of study in this research, provides a concrete example of how Islamic boarding schools in non-urban areas strive to respond to the challenges of globalization (Astika et al., 2024). This Islamic boarding school not only teaches traditional religious knowledge, but also begins to integrate modern skills learning such as foreign languages, technology, and entrepreneurship into its curriculum. This integration aims to prepare students to face global competition without sacrificing their identity as devout Muslim individuals. Through this study, we will discuss in more depth how Miftahul Ulum Besuki Islamic Boarding School manages this process, as well as how other Islamic boarding schools can learn from this approach in adapting to changing times.

Thus, this discussion will explore the various dynamics that occur in Islamic boarding schools in facing globalization, with a focus on the process of integration between tradition and modernity. How Islamic boarding schools maintain Islamic values that are the foundation of their education, while preparing the younger generation to face the challenging global world (Ardianto & Ansori, 2024). This study aims to provide a comprehensive picture of how Islamic boarding schools can play an important role in creating a balance between maintaining identity and opening up to developments in the era.

**The Role of Technology and Innovation in Islamic Boarding School Education**

In the era of increasingly advanced globalization, technology and innovation have become important factors that influence various sectors of life, including education (Herlina et al., 2024). Islamic boarding schools are no exception, which have so far been known for their traditional education model that focuses more on teaching religious knowledge through yellow books and memorization (Jamil, 2024). However, over time, many Islamic boarding schools have begun to adopt technology and various innovations in their education systems (Putri et al., 2023). Miftahul Ulum Besuki Islamic Boarding School, Situbondo, as one example, shows how technology and innovation are applied to keep up with the demands of the times without ignoring religious values that have long been firmly held.

Technology in Islamic boarding schools not only functions as a tool in the learning process, but also as a means to broaden horizons and enrich the learning experience of students. The use of technology, such as computers, the internet, and other digital devices, allows students to access various learning resources that are not limited to classical texts. For example, technology enables the teaching of foreign languages, computer skills, and entrepreneurship, all of which are important to prepare students for the global workforce (Neliwati et al., 2023). In addition, Islamic boarding schools can also utilize online platforms to access learning materials that are more up-to-date and in

accordance with scientific developments. These innovations also allow Islamic boarding schools to be more flexible in organizing the learning process, providing space for more diverse learning methods, and providing opportunities for students to develop practical skills that are relevant to the needs of the times.

However, the application of technology in Islamic boarding schools is not without challenges. Some Islamic boarding schools, especially those in rural areas such as Miftahul Ulum Besuki Islamic Boarding School, face obstacles in terms of access to adequate technological infrastructure, such as a stable internet network and adequate devices. However, these Islamic boarding schools try to overcome these obstacles in creative ways, for example by making maximum use of existing technology, and collaborating with institutions or third parties to provide facilities and training. The use of technology in Islamic boarding schools also requires a change in the mindset of Islamic boarding school managers and teachers, who must be ready to adapt to technology and update their teaching methods. In addition, there are still concerns that the adoption of this technology can reduce the emphasis on more conventional religious learning, such as teaching yellow books and interpretations. Therefore, there needs to be a balanced approach between the use of technology for general education and maintaining the religious values that are the core of Islamic boarding school education.

In the context of innovation, Islamic boarding schools have also begun to develop various programs aimed at introducing students to practical skills, such as entrepreneurship, foreign languages, and technology (Gustriani & Kholis, 2024). Programs such as entrepreneurship training or the use of technology applications for business purposes help students to be better prepared to face global economic challenges (Hana & Iswantir, 2023). This is in line with the development of Islamic boarding school education which no longer only teaches limited religious knowledge, but also provides broader knowledge and skills so that students can play an active role in global society. This innovation is also a means for Islamic boarding schools to show their relevance amidst changing times, while making Islamic boarding schools a place that not only prepares students in spiritual matters, but also in aspects of practical skills that support their lives in the future.

Overall, technology and innovation play an important role in the transformation of Islamic boarding school education (Sirait, 2024). Through the use of technology, Islamic boarding schools can expand the scope of the material taught, create a more flexible learning environment, and prepare students with the skills needed in the global world. Although challenges remain, such as limited access to technology in some Islamic boarding schools, efforts to integrate technology and innovation in Islamic boarding school education show great potential in preparing a young generation who are not only knowledgeable in religion, but also ready to face global challenges with relevant skills (Hana & Iswantir, 2023).

As conveyed by the caretaker of the Islamic boarding school (MF), he emphasized that "we, the caretakers of the Miftahul Ulum Besuki Islamic Boarding School, realize that globalization brings major changes to the world of education. Technology has a very important role in helping Islamic boarding schools transform without having to sacrifice the basic principles that we hold. Although Islamic boarding school education is very thick with religious teachings, we see technology as a tool that can enrich and expand the scope of learning materials. With technology, we can open access for students to learn various things, both in the context of religious knowledge and practical skills that are relevant to the needs of today's world, such as foreign languages, computers, and entrepreneurship.

Reinforced by the boarding school teachers (MI, MB) that "Technology is very important in enriching learning in Islamic boarding schools. We use technology to support religious teaching, such as introducing foreign language applications and computers. However, we still maintain the basic principles of Islamic boarding schools by prioritizing the teaching of yellow books and religious knowledge. Technology is only a tool to prepare students to face an increasingly digital world without reducing the religious values that we teach.

According to formal school teachers, they argue that "In formal schools, technology has been used optimally to support learning, both in general subjects and to

improve practical skills. In Islamic boarding schools, although religious teaching remains the main focus, technology can open access for students to learn more. Technology helps them access a wider range of materials, including language and entrepreneurship. However, the main challenge is how to ensure that this technology does not shift the focus of religious education.

**A Deeper Integration Model of Tradition and Modernity in the Miftahul Ulum Besuki Islamic Boarding School, Situbondo**
Miftahul Ulum Besuki Islamic Boarding School, Situbondo, shows a model of integration of tradition and modernity that is quite deep in its education system. This Islamic boarding school not only maintains traditional values that have long been the hallmark of Islamic boarding schools, but also actively adapts modern elements to enrich the learning process. This integration is not only seen in the curriculum aspect, but also in the application of technology and the development of practical skills that are relevant to global needs (Mau, 2024).

In the traditional aspect, Miftahul Ulum Besuki Islamic Boarding School still emphasizes the teaching of Islamic religious knowledge through studying yellow books and memorization, which are the main foundations of Islamic boarding school education. This strengthens the identity of Islamic boarding schools as educational institutions that focus on the formation of character and morals of students in accordance with Islamic values (Afif et al., 2024). Classical books such as Fiqh, Hadith, and Tafsir remain the main materials taught, which function to deepen religious understanding and form a strong spiritual foundation in students.

However, on the other hand, this Islamic boarding school also shows openness to change by integrating more modern subjects, such as foreign languages, technology skills, and entrepreneurship (Shafa, 2024). The use of technology in learning is a key aspect in this integration process. By accessing online resources, students have the opportunity to learn broader and more practical topics, such as computer use, graphic design applications, and digital-based business skills. Entrepreneurship and foreign language training programs have also been introduced to prepare students to be better prepared to face the increasingly competitive world of work.

The balance between tradition and modernity at Miftahul Ulum Besuki Islamic Boarding School is not only limited to teaching, but is also reflected in the inclusive and adaptive approach to managing the boarding school. Although this boarding school adopts modern technology and learning methods, the basic principles of education based on Islamic morals and spirituality remain the main focus. This can be seen from how the boarding school maintains Islamic values in every program they offer, ensuring that the technology and practical skills taught are always in line with Islamic sharia principles and ethics (Khofi & Furqon, 2024).

However, the biggest challenge in integrating tradition and modernity is maintaining a balance between the two aspects. Although modern technology and curriculum add value, there is concern that the emphasis on practical skills and the outside world could reduce attention to deeper religious education. Therefore, Miftahul Ulum Besuki Islamic Boarding School strives to ensure that even though they are open to the modern world, the core of religious teachings is maintained and becomes the foundation of the students' lives (Khofi & Furqon, 2024).

Overall, the integration model implemented by Miftahul Ulum Besuki Islamic Boarding School can be considered a successful example of balancing tradition and modernity in Islamic boarding school education. By combining in-depth religious learning and the development of practical skills that are relevant to the needs of the times, this Islamic boarding school is able to provide comprehensive education, forming students who not only have a strong understanding of religion, but are also ready to adapt to the challenges of an increasingly global and digital world (Daud et al., 2024).

**Differences in Education Implementation Based on Geographical Location.**
The implementation of education in Indonesia is often influenced by geographic location, which can have a significant impact on the quality and methods of education applied, including in the context of Islamic boarding schools. The findings of this study

indicate clear differences in the implementation of education, both in Islamic boarding schools in urban and rural areas, which are influenced by geographic factors and accessibility to educational resources (Krisnawati et al., 2024).

In urban areas, Islamic boarding schools tend to be quicker to adopt modern technology and teaching methods. More stable internet access, the availability of technological devices, and stronger support from the government and community allow Islamic boarding schools in urban areas to introduce a broader and more diverse curriculum. Islamic boarding schools in big cities find it easier to integrate technology-based lessons, such as computer programming, graphic design, or foreign languages through digital platforms and learning applications. In addition, Islamic boarding schools in urban areas also have greater opportunities to collaborate with formal educational institutions or professional institutions to improve the quality of education and the skills of their students.

In contrast, Islamic boarding schools located in rural areas, such as Miftahul Ulum Besuki Islamic Boarding School which is the object of this study, face various challenges related to limited infrastructure. Access to technology, such as the internet and computer devices, is still limited. This causes Islamic boarding schools in rural areas to tend to rely more on traditional learning methods that focus on teaching yellow books and memorization, which are the characteristics of Islamic boarding school education in Indonesia. Although there are efforts to introduce technology in the learning process, its implementation is not as fast and effective as in urban areas, due to infrastructure constraints and limited human resources.

However, despite these differences, Islamic boarding schools in rural areas still try to balance tradition and modernity. In the context of Miftahul Ulum Besuki Islamic Boarding School, despite limited access to technology, the school still tries to utilize what is available to introduce practical skills such as entrepreneurship, foreign languages, and computer technology. Although the adoption of technology is slower, there is an effort to integrate modern elements into education without sacrificing the core of religious teachings.

These differences in the implementation of education based on geographical location show that despite the gap in the implementation of modern education between urban and rural areas, both types of Islamic boarding schools continue to strive to provide education that is in accordance with the needs of the times. In urban areas, Islamic boarding schools are better able to adopt technology quickly, while in rural areas, infrastructure challenges require a more gradual and creative approach to integrating technology and innovation into education (Rasyid et al., 2024).

This difference reflects the existing gap in the distribution of educational resources in Indonesia, which is highly dependent on geographical location. Islamic boarding schools in urban areas have the advantage of access to technology and opportunities for collaboration with other educational institutions, which accelerates the process of integrating modernity into their education. Meanwhile, Islamic boarding schools in rural areas must face greater challenges related to infrastructure and accessibility of technology. However, it is important to note that Islamic boarding schools in rural areas often place more emphasis on in-depth religious education and character development, which are the main foundations of Islamic boarding school education.

The implementation of technology-based education in rural Islamic boarding schools such as the Miftahul Ulum Besuki Islamic Boarding School shows how Islamic boarding schools are trying to stay relevant in the era of globalization (Kurniawati & Anshory, 2024). They use a more creative approach in adopting technology and skills that are useful for the future of their students, despite the existing limitations. Therefore, it is important for education policies in Indonesia to further support Islamic boarding schools in rural areas, not only by providing access to technology, but also by providing training for caregivers and students in utilizing technology to improve the quality of existing education.
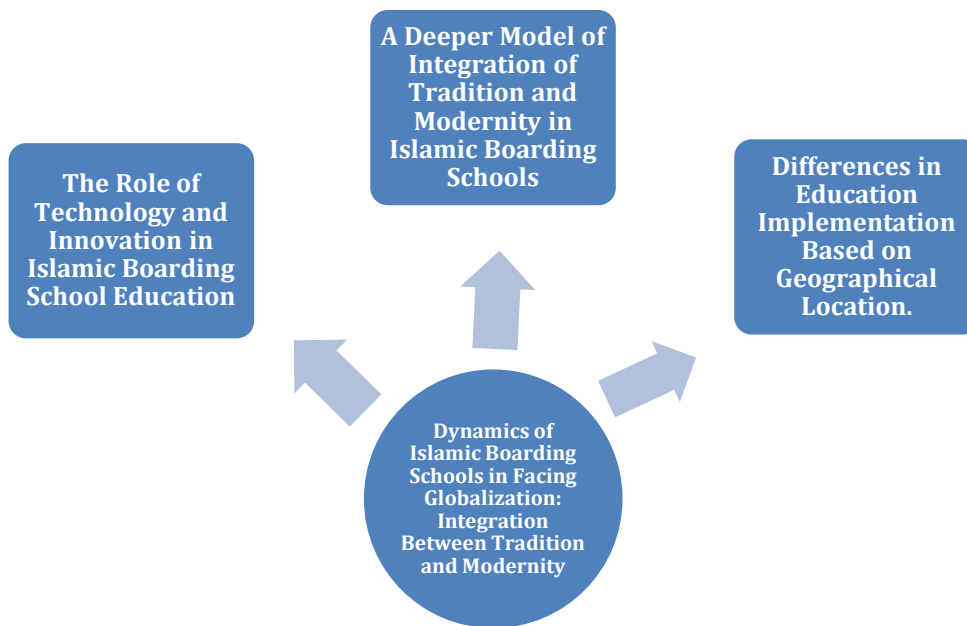
Diagram 1.1 Dynamics of Islamic Boarding Schools in Facing Globalization: Integration Between Tradition and Modernity

## CONCLUSION

This study shows that Miftahul Ulum Besuki Islamic Boarding School, Situbondo, has successfully integrated tradition and modernity in their education system in an adaptive and balanced way. Although maintaining the teaching of religious knowledge through yellow books as the main basis of education, this Islamic boarding school also adopts modern elements, such as technology, foreign languages, and entrepreneurship, to enrich the learning of students. The use of technology in the learning process allows students to access a wider range of knowledge sources that are relevant to the needs of today's global world.

This integration model is not only manifested in the curriculum, but also in the approach to managing the Islamic boarding school which maintains a balance between religious values and practical skills. Although challenges in implementing technology and modernity still exist, this Islamic boarding school strives to ensure that every aspect of education remains in line with the profound principles of Islam. Thus, Miftahul Ulum Besuki Islamic Boarding School is an example of an Islamic boarding school that has succeeded in combining tradition and modernity, producing students who not only have a strong understanding of religion, but also practical skills that are ready to be applied in an increasingly developing world.

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# EXPLORATION OF ISLAMIC RELIGIOUS EDUCATION (PAI) TEACHERS' PERCEPTION OF STUDENTS' MORALS IN THE DIGITAL ERA

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***Abstract:***

The digital era has significantly impacted various aspects of life, including education and the moral formation of students. Information and communication technologies, especially the internet and social media, are potential sources of religious learning but also present complex ethical challenges. This study explores the perception of Islamic Religious Education (PAI) teachers towards students' morality in the digital era. The study results show that PAI teachers are aware of the positive impact of technology, such as easy access to religious content that enriches the understanding of spiritual values. However, they also highlight negative consequences, including exposure to content not aligned with religious values, changes in social interaction patterns, and dependence on technology that can reduce students' discipline and critical thinking skills. PAI teachers view the importance of technology integration in creative religious learning and the need for supervision in selecting and utilizing digital content. This research emphasizes the importance of collaboration between teachers, parents, and the community in guiding students to use technology wisely by instilling relevant moral values. These findings provide insights for the development of innovative, adaptive, and value-based learning strategies to support the formation of the younger generation's character amid the challenges of the digital era.

***Keywords:*** *Religious Education, Student Morality, Teacher Perspective.*

## INTRODUCTION

The digital era has brought major changes in various aspects of life, including education and moral formation of students (Salisah et al., 2024). The rapid development of information and communication technology makes it easier to access information, but on the other hand, it also presents complex moral challenges (Fauzi & Suaidi, 2024). In the midst of this dynamic, Islamic Religious Education (PAI) teachers have a strategic role in guiding students to be able to navigate the influence of the digital era without losing the foothold of noble moral values.

The influence of digitalization on students' morale cannot be ignored. The internet and social media, for example, are often open spaces for the dissemination of information that is not always positive (Ahmad et al., 2024). In addition, instant culture, individualism, and exposure to content that is not in accordance with religious values are often the main challenges in shaping the character of the younger generation. This situation requires special attention, especially from PAI teachers, who have the

responsibility to instill religious values as a moral foundation.

PAI teachers are at the forefront of forming a generation that is not only technologically literate, but also has strong moral intelligence. However, the complexity of the digital world is often an obstacle for them to perform their roles optimally (Arifuddin & Yusuf, 2024). Teachers' perception of students' morality in the digital era is very important to understand, because it will affect their approach in guiding students (Meti, 2023).

This research focuses on exploring the perception of PAI teachers towards student morale in the digital era. By exploring the views of teachers, this research is expected to provide an in-depth overview of the challenges and opportunities faced, as well as a foothold to formulate learning strategies that are relevant to the needs of the times. This not only aims to form a moral generation, but also a generation that is able to use technology wisely and responsibly.

## RESEARCH METHODS

This study uses a qualitative approach with an exploratory method. This approach was chosen because it aims to deeply understand the perception of Islamic Religious Education (PAI) teachers towards the morals of students in the digital era. This research is descriptive, focusing on qualitative data mining through direct interaction with the research subject. To understand teachers' perception of students' morality in the digital era, the method that can be used is a comprehensive approach by integrating various data collection techniques (Rohani, 2024).

Qualitative approaches such as in-depth interviews allow researchers to explore teachers' personal views in more detail, especially related to their experiences in facing students' moral changes in the midst of technological developments. In addition, secondary data analysis can also provide useful insights. Data from previous research, educational reports, or related studies can be used to identify trends and patterns relevant to the research topic. Case studies on some schools with unique characteristics, such as faith-based schools, public schools, or technology-intensive schools, can provide depth of analysis in specific contexts (Violeta & Achadi, 2024).

## RESULTS AND DISCUSSION

This research involves PAI teachers who have integrated technology in their learning methods. Based on the interviews, several main findings were found related to teachers' perceptions of students' morality in the digital era (Mahmud et al., 2021).

For the most part, PAI teachers revealed that they see the potential of technology, especially the internet and social media, as a means that can enrich students' understanding of religion. They mention that platforms such as YouTube, Instagram, and TikTok have become useful sources of learning references. Some PAI teachers said that they used da'wah videos and online lectures to illustrate Islamic religious teachings in a more interesting way. While there are recognized benefits, most PAI teachers also note the negative impact of using technology, especially social media(Najiburrahman et al., 2024).

Some teachers stated that students are often exposed to content that is not in accordance with religious values, such as violence, pornography, and other negative behaviors. This is especially the case when students access social media outside of school hours.

Based on the results of the research, it can be concluded that technology, especially social media, has a positive and negative impact on students' morale. PAI teachers are aware of the need for appropriate supervision and selection of content so that technology can be used wisely to enrich religious knowledge and strengthen students' morals. Teachers also play an important role in guiding students to use technology in a positive way(Amir et al., 2022)
. PAI teachers have a very important role in directing students to use technology wisely, by providing digital ethical knowledge and integrating religious values in learning. The

use of technology in religious education also needs to be accompanied by increased creativity and innovation from teachers in delivering moral material that is relevant to students' daily lives (Mardianti, n.d.).

The digital era has brought significant changes in various aspects of life, including in the field of Education (Purba & Saragih, 2023). Islamic Religious Education (PAI) teachers have a unique perspective on how technological developments, especially social media and the internet, affect the moral behavior of students. Based on the results of interviews with several teachers of PAI subjects, the influence of the digital era on students' moral behavior can be categorized in several main aspects.

1. Access to Positive and Negative Content

PAI teachers observed that the digital era provides unlimited access for students to various kinds of information, both positive and negative. Most PAI teachers are of the opinion that the internet and social media can be useful sources of religious learning if used wisely. Resources such as da'wah videos, religious lectures, and articles on moral values can be easily accessed by students. This provides an opportunity for them to deepen their understanding of religion and strengthen their morality.

Islamic Religious Education (PAI) teachers play a central role in shaping the character and morals of students, especially in the context of rapid technological developments. Their perception of positive content is greatly influenced by moral responsibility to ensure that students get the correct understanding of religion while being able to adapt to the challenges of the times. PAI teachers generally view positive content as anything that can strengthen religious values, morals, and Islamic character. For example, creative da'wah content on social media, educational videos about Islamic values, or articles that motivate good behavior are often considered useful because they can be an additional reference for learning.

However, on the other hand, PAI teachers also see that social media and the internet can be fertile ground for negative content that can damage students' morale. Violent content, pornography, behavior that is not in accordance with religious values, and hedonistic behavior are often found on popular platforms such as YouTube, Instagram, and TikTok. Students who are exposed to this content can be affected in the way they think and act, which has the potential to change their behavior patterns, and can even create a gap between religious values taught in school and the behavior they show online. They view these contents as threats that can damage students' morals and morals. Teachers often feel the need to conduct additional education to help students understand how to filter information and fortify themselves from bad influences.

However, the perception of this content is not always black and white. Some PAI teachers realize that digital media has great potential if used wisely. Therefore, they seek to integrate technology in their learning methods, such as using social media platforms to convey Islamic messages or holding online discussions to discuss actual issues from a religious perspective. They also encourage students to be more critical in accessing and utilizing technology in order to be able to choose content that is in accordance with Islamic values.

This perception, however, is also influenced by the level of digital literacy of PAI teachers themselves. Teachers who are more tech-savvy tend to be more optimistic and innovative in utilizing positive content, while those who are less tech-savvy may focus more on their negative potential. Therefore, it is important to improve the competence of PAI teachers in utilizing information and communication technology (ICT) so that they can be more effective in guiding students.

Overall, the perception of PAI teachers towards positive and negative content shows an awareness of the potential and challenges of the digital world. With the support of good training and understanding, PAI teachers can be reliable guides in directing students towards the use of technology in accordance with Islamic teachings.

2. Changes in Social Interaction Patterns

Changes in students' social interaction patterns reflect their sensitivity to the social dynamics that continue to develop in the educational environment. In the modern context, students' social interaction patterns have undergone significant changes influenced by technological developments, social media, and lifestyles. PAI teachers often observe that students' use of social media has become the primary means of communication, replacing face-to-face or face-to-face interactions. This has an impact on shorter and often less in-depth communication patterns, which can affect students' ability to build more meaningful relationships.

PAI teachers observed that although the digital world offers ease of communication, social interactions conducted through social media often do not fully reflect the moral values taught in schools. For example, many students engage in unethical conversations, such as online bullying (*cyberbullying*), or the behavior of spreading hoaxes and slander that is contrary to religious teachings (Gulo et al., 2024).

This kind of behavior can be a serious threat to the formation of students' character, as they tend to feel that the norms and ethics that apply in the real world do not always apply in the virtual world (Anandari, 2024).

However, not all teachers view this change negatively. Some see it as an opportunity to integrate technology into religious learning. By understanding the dynamics of student social interaction, PAI teachers can utilize digital media to convey religious messages in a way that is relevant and attractive to the younger generation. They can direct students to use social media as a means of spreading kindness, sharing knowledge, and preaching.

Overall, PAI teachers' perception of changes in students' social interaction patterns depends on their ability to manage the impact of these changes. Adaptive and creative teachers tend to see this change as a challenge as well as an opportunity to guide students to become individuals who are not only academically intelligent but also have noble character in each pattern of interaction.

3. Dependence on Technology and Its Influence on Discipline

The digital era has also brought major changes in the way students access information and learn. Many students rely more on technology to find answers to various questions, which often leads to laziness in critical thinking. In a moral context, overreliance on technology can reduce students' ability to think independently and form their own moral values (KHAMDIYAH, n.d.).

Many PAI teachers reveal that students are often more focused on their gadgets than listening to the subject matter, and this has an impact on their level of discipline and attention in moral learning. Dependence on digital devices, such as smartphones or tablets, makes it easier for students to be distracted by digital entertainment that is not related to the lesson.

PAI teachers see that the influence of the digital era on student discipline and attention is a challenge that must be overcome with a more innovative approach to learning.

4. Character Education in the Digital Context

Although there are negative impacts that need to be watched out, PAI teachers also argue that the digital era provides an opportunity to integrate character education more broadly. Some teachers have started using technology to teach moral and religious values in a more engaging and interactive way. They use videos, articles, and apps that can help students understand religious teachings in a more contextual and relevant way to their daily lives in the digital world.

PAI teachers realize that while social media is often seen as a challenge, it can also be used as a tool to teach morality. With the right approach, religious education in the digital world can direct students to develop better moral behavior.

5. The Role of Parents and Teachers in Accompanying Students

PAI teachers also underlined the importance of the role of parents in accompanying students using technology. Many teachers feel that even though they have

tried to teach moral values in the classroom, outside influences, especially from the family, still play a very important role. Parents who provide briefings on the wise use of technology will be very helpful in shaping students' morals.

Based on the discussion above, it can be concluded that the digital era has a complex influence on students' moral behavior. Technology, especially social media, can have a positive impact on expanding students' horizons and understanding of religion, but it can also have a negative influence if not managed wisely (Syahraini et al., 2024). PAI teachers play an important role in guiding students to be able to use technology positively, by emphasizing the importance of digital ethics, discipline in learning, and parental supervision. Moral learning in the digital era requires a more innovative and collaborative approach between schools, parents, and the community.

**CONCLUSION**

Conclusion This title reflects the importance of understanding how teachers view the moral condition of students in the midst of technological developments. The digital era brings new challenges to character building, such as global cultural influence, unlimited access to information, and the impact of social media on moral values. This exploration aims to explore teachers' views on these dynamics, as well as understand their role in guiding students to be wise in using technology.

This research highlights the importance of the role of teachers as character formation agents who are able to bridge traditional moral education with a modern technology-based approach. In addition, this exploration can be the basis for innovation of teaching methods that are more relevant to the needs of the digital-native generation, such as the integration of technology in moral education and the development of strategies that support the formation of positive characters. The results of this exploration also have the potential to be valuable inputs for the formulation of education policies that are more adaptive to moral challenges in the digital era (Hariyono et al., 2024). In conclusion, this research is expected to answer the problem of students' morality comprehensively, relevantly, and contextually.

This research also emphasizes the need for collaboration between teachers, parents, and the school environment in shaping students' morals in the digital era (Zalukhu et al., 2024). Teachers cannot work alone; The influence of family and community is an important element that also determines the success of character formation. The digital era presents challenges that require a holistic value-based education approach, involving an understanding of technology as well as instilling ethics in its use (Azwar et al., 2023).

Exploring teachers' perceptions of students' morals can also provide insight into the gap between moral values taught in schools and values that may be eroded by the influence of the digital world. By exploring these perceptions, research can identify teachers' need for adequate training and resources to support them in carrying out their role as moral educators in the midst of changing times.

In the end, this exploration not only aims to understand the problem, but also offers solution recommendations for the world of education. This research can be a foothold for the formation of moral learning strategies that are innovative, relevant, and able to equip students with critical thinking skills, empathy, and responsibility in facing the complexities of the digital world. Thus, this research contributes to the development of an education system that is not only oriented towards academic achievement, but also the formation of a solid and moral character.

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