Old-fashioned Policy for Pupils of the Intelligence Era: Why Religious Institutes Preserve Traditional Rules in Digital Society

Rahmi Rahmawati[1], *Abdul Rasyid* Ghazali[2*]

[1]State Islamic University of Sunan Kalijaga Yogyakarta, Yogyakarta, Indonesia
[2]Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia

Abstract. This research aims to explore the policy of an Islamic boarding school in preparing students to face the intelligence age, for example, why students are prohibited from carrying gadgets in an era where gadgets are a basic necessity. This research is a type of qualitative research using descriptive analysis method that focuses on in-depth observation. In this case, the researchers interacts directly with the subjects to be researched by means of observation and interviews. The research results show that the reasons why students are prohibited from bringing gadgets include 1) Maintaining the nature of *santri* (student of Islamic school) 2) remembering the noble ideals of Islamic Education, 3) Maintaining motivation to focus on studying and reciting the Quran, 4) Protecting students from negative currents, and 5) Maintaining the stability and conduciveness of the educational environment. The policy implemented is to provide special allocations for ICT lessons, both theory and practice, to be studied by students.

1 Introduction

The digital world has more or less constructed a person's behavior and lifestyle. Despite all the benefits presented, the digital world can also negatively influence. Thus, we are required to be digitally savvy so that we can adapt to this online era and also be able to protect ourselves from the negative currents flowing around us.

One of the technological developments is social media as a form of technology and information services to help people socialize. The phenomenon of using social media is something that is very common in society, either among children, teenagers, or the elderly. According to the latest data, internet users in Indonesia are 171 million people or around 64.8% of the total population, with around 25% vulnerable aged 5-9 years and around 66% vulnerable aged 10-14 years [1]. It was concluded that Indonesia's young generation is active in using gadgets and the internet, but their digital literacy is relatively lacking. As a result, there are widespread negative impacts of internet use, such as hoax information, privacy violations, cyber-bullying, violent and pornographic content, and digital media addiction[2].

---

[*] Corresponding author: abdulrghazali@umy.ac.id

In Islamic boarding school life, students are usually prohibited from bringing gadgets, even though the digital era is synonymous with these objects[3]. Even though it minimizes the entry of hoax information, the problem that arises later is that this certainly affects the student's ability to utilize and operate information technology. Islamic boarding school students are the agents of change in society in the digital age. It is not enough just to be able to read the Al-Qur'an and classical books; they also need to have skills in foreign languages, literature, and mastery of information technology[4]. Therefore, Islamic boarding schools must decide on policies regarding how their students can face the digital era and must also have the courage to reposition themselves so as not to be left behind in this era's competitive competition[5].

The debate about whether children should be given rules or restrictions on their use of technology is a fairly common topic in modern society. Some parents may worry that if they enforce too many technology-related rules, their children may fall behind in important technology skills and digital knowledge[6,7]. However, on the other hand, there are also other concerns that too much access to technology could have a negative impact on children's development, such as the negative influence of inappropriate online content or children's inability to interact socially face-to-face[8,9]. It is important to strike the right balance between giving children access to technology and setting appropriate restrictions.

Agency policies that prohibit the use of cell phones in Islamic boarding schools (*ponpes*) can have various impacts on individual character and development. However, the impact may vary depending on the implementation and objectives of the policy. Here are several ways in which the policy of prohibiting cell phone use in Islamic boarding schools can shape character. First is dependency; banning cell phone use can help reduce dependence on technology and social media[6]. This can help strengthen characteristics such as discipline, independence, and resilience. Second, focus on Learning; without the distraction of cell phones, students at Islamic boarding schools can focus more on religious learning and traditional education[10]. This can help shape characters such as dedication and perseverance in learning. Third, obedience to the rules: banning cell phones can teach students to obey the rules and norms that apply at Islamic boarding schools[11]. This can help shape characteristics such as obedience and respect for authority. Fourth, use of free time; with cell phones banned, students may be more inclined to utilize their free time to read, pray, or participate in activities that support spiritual and character development[12]. Fifth, Social interaction; cell phone bans can encourage stronger social interactions among students. This can develop social skills, such as communication skills, cooperation, and empathy[12,13].

However, it should be noted that there are also potential negative impacts of banning cell phones, such as feelings of isolation from the outside world and access to useful information[14]. Therefore, it is important for Islamic boarding schools and similar institutions to design balanced policies and ensure that the goals of character formation and religious education are achieved while still paying attention to technological developments and student needs. In addition, supervision and a wise approach to implementing cellphone ban policies are very important. Providing a good understanding of the reasons behind these policies and providing students with beneficial alternatives in terms of entertainment and communication can help reduce potential conflict and dissatisfaction.

The role of Islamic boarding schools today is highly expected, as explained in the rules of PP no. 55/2007 and PMA no. 13/2014 concerning Islamic boarding schools as Islamic religious educational institutions that have human resources whose management is in line with current developments and are required to always be dynamic and progressive in science and technology so that Islamic boarding schools also function as heritage sites for native Indonesian culture and foreign culture in world civilization[15]. It is a challenge for Islamic boarding schools to prepare alums who can compete with alums of other general

education institutions. This competition marks the point that Islamic boarding school graduates must be ready, apart from having an understanding of their religious teachings, also to be broad-minded, have an entrepreneurial spirit, and the competencies or skills to exist in this digital age[16].

One of the Islamic boarding schools that implements the rule of prohibiting bringing gadgets is the Darul Qurro Kawunganten Islamic Boarding School. In this cottage, students are expected to be able to focus on learning without any negative influence from gadgets, but this does not mean they are anti-gadget, in the sense of still recognizing that digital understanding is important so that policies have been decided to prepare students to face the digital era. That is what this research focuses on. The aim of the research is to find out the reasons why students are prohibited from bringing gadgets and also to find out what the policy Islamic boarding school director is implementing in preparing students to face the future intelligent era..

Previous research that is related to the current research will be outlined in this section. First, research by Ila Fakiha [17] titled "Empowering Santri in Facing the Digital Era (Case Study at the Sunan Drajat lamongan islamic boarding school). the research results show that there are several forms and implementations of empowering students in facing the digital era, namely: 1) providing religious teaching through: study of the *yellow book*, *diniyah* (night school), example, *madrosatul qur'an* (quran study), 2) providing science and technology teaching through: formal institutions, training, the collaboration between Islamic boarding schools and the government or private sector, using technological equipment, 3) instilling an entrepreneurial spirit through: formal institutions, training, motivation of kiai and educators, placing Islamic boarding school business units in the Islamic boarding school environment, and 4) instilling life skills through: extracurriculars, foreign languages at lpba, hidden curriculum.

Second, from research[18] titled "Smart Steps to Use Social Media among Millennial Students," it is evident that there are several things that young people must do in relation to becoming media-savvy people, including 1) cultivate media literacy. 2) critical of the media. 3) students must take part in fighting hoax media or sites.

Islamic boarding schools are one of Indonesia's oldest Islamic educational institutions, which were originally traditional for *tafaqquh fii ad-diin* (studying Islamic religious knowledge), so many scholars were born from them. Abdullah Syukri Zarkasyi, one of the leading Islamic scholars in Indonesia, believes that from its founding until its development today, Islamic boarding schools can be categorized into three types, namely traditional, semi-modern, and modern Islamic boarding schools[19].

Residents of Islamic boarding schools are called *santri*. In general, the meaning of *santri* is a person who studies Islamic knowledge in an Islamic boarding school as a place of study[20]. Islamic boarding schools have the aim of preparing students to become scholars who are religious and professional, have broad insight, and have the ability to compete in global competition. Armed with the knowledge and education obtained during their study, the students are the agents of change in society or part of the cadres of the community. It is hoped that when they return to society, they can bring change towards a brilliant civilization based on Islamic religious values.

Students are no exception. Currently, human civilization has entered the digital age, an era where information is easily and quickly disseminated using digital technology. Digital technology is technology that uses a computerized system connected to the internet. Considering the important role of *santri* in society, it is a challenge for *santri* to be able to follow this increasingly modern trend while remaining on the positive side, being able to sort out what is good and what is not good, and also being able to utilize technological sophistication to encourage goodness and prevent evil [21]. Technology development has

become an opportunity for students to broadcast moderate Islamic insights, provided that students must be able to master it.

This research aims to find out the policies of Islamic boarding school directors in preparing students to face the digital age, for example, why students are prohibited from bringing gadgets in an era when gadgets are a basic necessity. This research, which aims to provide empirical contributions to educational science and/or educational management as well as add data to findings regarding the appropriateness of policies in today's era, has the potential to provide significant benefits. By collecting empirical data, this research can provide concrete evidence about the condition of education and the impact of existing policies. This data can be used to support more evidence-based arguments and policies. By identifying aspects of policy that may no longer be relevant or effective in facing today's challenges, this research can help increase the education system's effectiveness and improve the quality of education.

For the education community, this research can be a valuable source of information to direct change and improvement in the education system. Therefore, it is important to support this research adequately, including resources and collaboration with relevant educational stakeholders.

2 Research Method

This research is a type of qualitative research. Qualitative research is a research method that focuses on in-depth observation. Qualitative research is a type of research that is data in nature so that the findings to produce cannot be achieved by measuring or using statistical procedures. The research subject is the director of the Islamic boarding school as the main figure who decides policy, who at the Darul Qurro Islamic boarding school is called the director of KMI (*Kulliyaul Mu'allimin wal Mu'allimat al-Islamiyyah*). Apart from that, the researchers also interviewed one of the curriculum staff and the head of the madrasah, who also played a role in deciding the policy at the Darul Qurro Islamic boarding school. In this way, researcherss can get stronger and more accurate information.

In this study, the researchers interacts directly with the subjects to be researched by means of observation and interviews to obtain field information, which is then processed and analyzed to become research results. This research uses a descriptive analysis method, namely to describe a problem in the author's research. According to[22], qualitative data analysis method through several stages, namely: (1) data reduction: the author selects, focuses and simplifies the data from the interviews conducted, (2) data presentation: displays information that has been obtained systematically based on concrete data from the field, and (3) drawing conclusions: with this the results of the evaluation will be known which can be used to take action.

3 Result

Darul Qurro Islamic Boarding School is an educational institution with a boarding school system prioritizing a balanced education pattern between religious sciences and general sciences. The teaching method applied is a modern teaching method with the intention that the Darul Qurro Islamic Boarding School preserves good old things and develops new things that are better and more useful. His vision is to create a modern and intellectual generation. Its mission is to foster knowledge, charity, and piety as well as morals in students' souls, in the context of serving religion and society. In their studies, students study religious sciences as a whole in the context of "*tafaqquh fii ad-diin*" and also study general sciences in the context of "*tafakkur fii kholqillah*" [23].

A little information about the profile of the Darul Qurro Islamic Boarding School is related to research conducted by researcherss, that the boarding school does not only focus on old traditions, but is also aware of the developments of the times which are always growing. In this case, it is related to the Pondok Director's policy in preparing students to face the digital age. The following is a review regarding the problem formulation based on interviews that have been conducted:

3.1 Reason why students are prohibited from bringing gadgets

The sources put forward several evidence or reasons. The review that will be presented also provides an explanation regarding the history of why the prohibition on bringing gadgets is one of the characteristics of an Islamic boarding school. Among the reasons are:

3.1. Maintaining the nature of students

We believe God created a person in a fitrah (pure) condition, meaning clean, holy, and clear. As the current flow of information has become contaminated with hoaxes emerging, of course, this cannot be left alone. Never mind students whose souls are still unstable or still searching for their identity. Adults who are more educated are still prone to falling for hoax information. Hoaxes touch many dimensions of society. The heavy flow of information ultimately spreads hoaxes in various fields, including politics, economics, social, culture, and even religion, which is used as an object to spread understandings that are not in accordance with religious teachings. If this is left unchecked, it can damage nature. That's why students are not free to bring gadgets into Islamic boarding school life in order to maintain their nature while undergoing education.

3.1.1 Maintaining the nature of students

We believe God created a person in a fitrah (pure) condition, meaning clean, holy, and clear. As the current flow of information has become contaminated with hoaxes emerging, of course, this cannot be left alone. Never mind students whose souls are still unstable or still searching for their identity. Adults who are more educated are still prone to falling for hoax information. Hoaxes touch many dimensions of society. The heavy flow of information ultimately spreads hoaxes in various fields, including politics, economics, social, culture, and even religion, which is used as an object to spread understandings that are not in accordance with religious teachings. If this is left unchecked, it can damage nature. That's why students are not free to bring gadgets into Islamic

3.1.2 Remembering the noble ideals of Islamic Education

The content of Islamic education is revelation from Allah SWT, which was conveyed to Rasulullah SAW in the form of Al-Qu'ran and *Hadith*, which then generally became Islamic law. It is a "homework" for educators to continue prophetic work, passing on Islamic education from generation to generation. If information is absorbed haphazardly by students, it will be dangerous. The noble ideals of Islamic education can be damaged if it is not controlled properly by teachers and parents[24],[25].

3.1.3 Maintaining motivation to focus on studying and reciting the Quran

A student intends to go to an Islamic boarding school with the lofty ideals of continuing Islamic education and they will later return to their community to become *murobbi* and *mundzirul qoum*. This well-embedded mission, as well as the ideals and motivation of

parents and children and teachers, must be maintained as best as possible. This motivation can be shaken if students are addicted to the world of gadgets, which is always fun and captivates anyone who tries to enter it. When we chat on social media, sometimes people forget that they are social creatures[26].

3.1.4 Protecting the students from negative currents

When a child (hereinafter referred to as a student or *santri*) has been immersed in the world of his gadgets for a long time, then in essence, it is not he who controls the gadget, but the gadget that controls him with all the lures that make him addicted, such as games with so many types and levels. , to pornographic content. All of this has the risk of draining students' potential. Their energy, time, and even their physical abilities will be exhausted. If students are swept away in the negative current, it will be difficult for them to swim to shore[12].

3.1.5 Maintaining the stability and conduciveness of the educational environment

The stability and conduciveness of the educational environment (Islamic boarding school) is something that is very urgent and must be well maintained so that the noble mission of Islamic education can be conveyed well. If cyberspace enters and damages one child and then spreads to others, then there will be chaos in its stability and conduciveness.

3.2 Policy in preparing students to face the Intelligence 5.0 era

This research found the prohibition on bringing gadgets to students at the Darul Qurro Islamic Boarding School does not affect the students' ability to master and operate information technology. This can be proven by the widespread Islamic works and creations of Islamic students. Then, during the National Examination and ANBK, the students were also proven to be able to operate computers. All of this is because there is an allocation to get to know the virtual world and technology by learning and practicing ICT. (cf [4] [14] [18]).

As previously mentioned, students are limited in their use of information technology. However, the boarding school provides a particular allocation, namely ICT (Information and Computer Technology) lessons from grades 1 to 6. The learning is related to the initial introduction to computers to operate and access the digital world. The material and practices taught include Ms. Word, Ms. Excel, PowerPoint, video editing, and sound engineering. They are also taught how to access the internet, Google, and and create email and YouTube accounts. Of course, there is a separate time and place allocation for all of this, just like other subject schedules. It is not every day that students are free to operate a computer according to their personal wishes without any time limits, especially without supervision from their ustadzah teacher. Students are also provided with books or modules related to these lessons. Everything is well-directed and conditioned. So, restrictions do not mean that students are completely blind to the digital and information world[9] but more directed per Islamic education's vision, mission, and noble ideals.

Supporting factors for the director's policy include the student's understanding of the policies that have been taken. Parents were also supportive. Many even advised their children not to be too careless about gadgets and the digital world. The Islamic boarding school environment is also conditioned so as not to let students surf freely in the digital world. Suppose one finds teacher easily lending gadgets to students or administrators. In

that case, the Islamic boarding school leader will immediately reprimand him quickly and firmly and will not even hesitate to confiscate the gadget. This proves that there is an outstanding commitment from Islamic boarding schools to create conduciveness in the Islamic boarding school environment[4] [3] [19]. Teachers are not allowed to bring gadgets either. This is intended so that the teaching and learning process takes place effectively and also so that there is no social jealousy between the teachers and their students.

Almost no inhibiting factors exist because all aspects and lines within the Islamic boarding school environment agree and support the director's policy. In the beginning, when there were still *santri kalong* (students who did not live in cottages), gadgets were not controlled because they brought gadgets from home, and the residential students easily borrowed them. However, after the implementation of *santri kalong* or all *santri* being required to stay in the boarding school, the director's policy proceeded as expected.

Then, to anticipate the entry of hoax information to students, especially at home during the holiday period, several strategies implemented are strengthening religious education and character education. Their religion and strong character make them able to distinguish between black and white, so they are not easily taken in by misleading hoax information. Religion and character are important because both students have a barometer or standard of thinking. The modern boarding school's motto, "*Standing above and for all groups,*" also strengthens students so they do not fall prey to hoaxes. This motto is at least a provision because every hoax must be produced for certain purposes. When the motto is ingrained in the students' souls, their minds will be neutral. Finally, students can be more selective not easily dragged to the left or right.

4 Discussion: Policy Analysis

After we reviewed together the policies of the Director of the Darul Qurro Islamic Boarding School in Kawunganten in preparing students to face the digital age, it can be concluded that we, as creatures who are destined to live life in the modern era, are required to be able to adapt to this era. In essence, we are the ones who want everything to be instant and easy, so when we are presented with an era where all activities use sophisticated technology, we have to be good at mastering it, not technology that can control us.

If we compare it to time, as the saying goes, "Ti*me is like a sword, if you do not use it well, it will cut you*". It is the same with technology. We shall not let technology play tricks on us, make us neglect everything that is real because we are too engrossed in the virtual world. On the other hand, if we are able to master technology well and correctly, we will get so many benefits. This means that we must keep up with the times as long as we can control the brakes so that we do not easily fall into a negative cycle[12] [19]. In short, blend but do not melt.

In Islam, Allah has given an overview of the technology listed in the holy book Al-Qur'an. This aims to use it as a learning medium to master various knowledge. God's Word explaining the naturalness of technology means: "And We taught David to make armor for you, to protect you in your wars; So you should be grateful (to Allah)." (*QS Al-Anbiya: 80).* In this verse, Allah SWT tells the Prophet David about protective clothing for fighting. We can see the development of making special armor for fighting soldiers as technology develops. That is the lesson that can be learned from this verse[27].

All aspects of human life today have undergone many changes. The main factor for this change is none other than advances in science and technology. If there were already technological developments in the time of the Prophet David, how much more so in today's era, where centuries have passed since the time of the Prophet David? Big changes in a country are not determined by how large its territory is or how many natural resources it has but rather by how skilled its people are in mastering and utilizing science and

technology. That is how important it is to understand and master the digital world, so students as cadres of the community are highly expected to have abilities in this field to continue to exist in their mission to spread Islamic education amid this increasingly rapid flow of times.

The policy of the Director of the Darul Qurro Islamic Boarding School so far has been very good and appropriate to implement. The lodge can maintain permanent rules in the form of a prohibition on bringing gadgets. Even though they have entered the digital world phase, the boarding school does not immediately change the rules for allowing its students to bring gadgets. As written in the Islamic boarding school profile, the teaching method applied is a modern teaching method, namely preserving good old things and developing new things that are better and more useful. The prohibition on carrying gadgets includes good old things that need to be preserved for various reasons or purposes discussed previously. Then, the allocation of ICT learning, both theory and practice, becomes an effort that is implemented to be able to face the digital age. Learning occurs in stages from the beginning of the class to the end of the study period. In this way, students are expected to be able to keep up with the progress of the times. This is a form of effort to develop new things that are better and more useful.

4 Conclusion

Technology development has become an opportunity for students to broadcast moderate Islamic insights, provided that students are able to master it. The prohibition on bringing gadgets to Darul Qurro Islamic Boarding School students does not affect the student's ability to master and operate information technology. Pondok provides special allocation to ICT lessons, both theory and practice. Strengthening religious education, character education, and the boarding school's motto, "Standing above and for all groups," anticipates the influx of hoax information to students. Restricting gadgets is indeed a very good application in Islamic boarding schools. However, it would be even better if the boarding school library provided computer equipment that is freely accessible to the students to explore the vast knowledge spread on the internet so that the students' insight does not just come from the books or materials in schools.

References

1. F. Setiadi, Y. G. Sucahyo, dan Z. A. Hasibuan, "An overview of the development indonesia national cyber security," International Journal of Information & Computer Science, vol. 6, hlm. 108, 2012.
2. I. N. Febriani, S. Hidayat, dan I. Resmadi, "Perancangan Media Informasi Mengenai Pentingnya Literasi Digital Pada Anak," eProceedings of Art & Design, vol. 7, no. 2, 2020.
3. M. H. Purnomo, "Manajemen pendidikan pondok pesantren," 2017.
4. A. Damanhuri, E. Mujahidin, dan D. Hafidhuddin, "Inovasi pengelolaan pesantren dalam menghadapi persaingan di era globalisasi," Ta'dibuna: Jurnal Pendidikan Islam, vol. 2, no. 1, hlm. 17–37, 2013.
5. I. Fakiha, "PEMBERDAYAAN SANTRI DALAM MENGHADAPI ERA DIGITAL (Studi Kasus di Pondok Pesantren Sunan Drajat Lamongan)." Universitas Muhammadiyah Malang, 2021.
6. N. M. D. Wulansari, Didiklah Anak Sesuai Zamannya: Mengoptimalkan Potensi Anak di Era Digital. Visimedia, 2017.

7. M. Ulfah, DIGITAL PARENTING: Bagaimana Orang Tua Melindungi Anak-anak dari Bahaya Digital? Edu Publisher, 2020.

8. F. Faliyandra, Tri Pusat Kecerdasan Sosial" Membangun Hubungan Baik Antar Manusia Pada Lingkungan Pendidikan di Era Teknologi". Literasi Nusantara, 2019.

9. A. Islamiah, "Dampak teknologi informasi terhadap perilaku keagamaan bagi remaja di menganti gresik," Skrispi, Universita, 2018.

10. M. Hidayat, "Model komunikasi kyai dengan santri di pesantren," Jurnal Aspikom, vol. 2, no. 6, hlm. 385–395, 2017.

11. F. R. F. Faiz, N. Nurhadi, dan A. Rahman, "Pembentukan Sikap Disiplin Siswa Pada Sekolah Berbasis Asrama," QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama, vol. 13, no. 2, hlm. 309–326, 2021.

12. A. Suprayitno dan W. Wahyudi, Pendidikan karakter di era milenial. Deepublish, 2020.

13. A. Nurhadi dan F. Niswah, "Penerapan komunikasi interpersonal tenaga pendidik dalam pencapaian prestasi belajar siswa di MTs Nahdliyatul Islamiyah Blumbungan Larangan Pamekasan," AL-FIKRAH: Jurnal Studi Ilmu Pendidikan Dan Keislaman, vol. 2, no. 1, hlm. 1–20, 2019.

14. S. Henry, Cerdas Dengan Games. Gramedia Pustaka Utama, 2013.

15. S. A. Budimana dan F. Isnaenib, "Penyuluhan Peran Santri Dalam Menjawab Tantangan Dakwah Di Era Digital," Jurnal Loyalitas Sosial, vol. 1, no. 2, 2019.

16. H. Indra, "Revitalisasi Pendidikan Keagamaan Islam Era Digital 4.0," Tawazun: Jurnal Pendidikan Islam, vol. 12, no. 2, hlm. 278–288, 2019.

17. I. Fakiha, "Pemberdayaan Santri Dalam Menghadapi Era Digital (Studi Kasus di Pondok Pesantren Sunan Drajat Lamongan)," Universitas Muhammadiyah Malang, 2021.

18. N. D. Afwiyana dan Y. Amrozi, "Langkah Cerdas Bermedia Sosial di Kalangan Santri Milenial," SAINTEKBU: Jurnal Sains Dan Teknologi, vol. 11, no. 2, hlm. 39–44, 2019.

19. I. Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," Al-Tadzkiyyah: Jurnal Pendidikan Islam, vol. 8, no. 1, hlm. 61–82, 2017.

20. L. Atsniyah dan R. Supradewi, "Makna Hidup Santri Pengabdian Pondok Pesantren Nurul Amal," Prosiding Konferensi Ilmiah Mahasiswa Unissula (KIMU) Klaster Humanoira, 2020.

21. D. Wahyudi dan N. Kurniasih, "Literasi Moderasi Beragama Sebagai Reaktualisasi 'Jihad Milenial' ERA 4.0," Moderatio: Jurnal Moderasi Beragama, vol. 1, no. 1, hlm. 1–20, 2021.

22. M. B. Miles dan A. M. Huberman, Qualitative data analysis: An expanded sourcebook. sage, 1994.

23. "https://www.darulqurro.com/2019/12/profil-pondok-pesantren-darul-qurro.html."

24. B. Y. Candra, "Problematika Pendidikan Agama Islam," ISTIGHNA: Jurnal Pendidikan dan Pemikiran Islam, vol. 1, no. 1, hlm. 134–153, 2019.

25. M. A. Yaqin, "Pendidikan agama Islam dan penanggulangan kenakalan siswa (studi kasus MTs Hasanah Surabaya)," Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies), vol. 4, no. 2, hlm. 293–314, 2016.

26. F. Hamdani, A. Fauzia, W. D. Putro, dan M. SH, A Value of Awareness (Petuah untuk Anak Muda di Abad ke-21). Samudra Biru, 2022.

27. R. Putri, A. Ramadhan, dan M. Afif, "Perspektif Islam Terhadap Integrasi Perkembangan Ilmu Teknologi," ADI Bisnis Digital Interdisiplin Jurnal, vol. 2, no. 1, hlm. 48–54, 2021.