

## THE EXISTENCE OF ISLAMIC BOARDING SCHOOLS IN RESPONDING TO THE CHALLENGES OF ERA 4.0

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### Abstract

This research aims to examine the role of pesantren in facing the challenges of the industrial era 4.0. As a traditional educational institution, pesantren has produced Muslim scholars. In addition, pesantren are also able to develop the potential of students to be able to have religious spiritual strength, personality, intelligence, and noble character. The industrial era 4.0 has positive and negative impacts on all sectors of human life, including the education sector. Therefore, researchers want to see the extent of the role of pesantren in overcoming this uncertain phenomenon. This research uses a library research approach, the data obtained is entirely sourced from literature, namely examining literature sources such as articles and other works related to the existence of pesantren and the challenges of pesantren in the 4.0 era. The results of this study conclude that pesantren have an important role in overcoming various problems and the rapid changes that arise in the industrial era 4.0. Strong spiritual values are a fortress from the negative attacks of sophisticated and massive technological advances. The rapid development of technology will not be a boomerang if it is addressed wisely. Therefore, all Islamic Education Institutions, especially pesantren, must continue to be sensitive to the changing times by continuously developing existing potential through curriculum development programs and literacy habituation patterns without leaving the identity or values of the pesantren.

**Keywords:** Industrial Era 4.0; Pesantren; Santri; Spirituality.

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### INTRODUCTION

The social conditions of society both locally, regionally, and nationally can influence the development of Islamic boarding schools, especially in Indonesia. The current condition of world society is in the development stage 5.0. Society 1.0 is characterized by hunting activities as a livelihood, society 2.0 lives with a livelihood in agriculture, society 3.0 is in the industrial era, and society 4.0 is characterized by the rapid flow of information and the strong influence of science.

Revolution 4.0 certainly has a different character from previous revolutions. Industrial Revolution 1.0 was marked by mechanization, the textile industry, iron production steam machines, and so on. The industrial revolution stage 2.0 is marked by the presence of technology, gas, electricity, mass production, and the use of the telegraph. The 3.0 revolution was marked by the

emergence of the internet/computers, digital machines, IT, and PLCs (Programmable logic controllers), and in the industrial revolution 4.0 stage was marked by sophisticated robots, autonomous machines, the internet of things, machine knowledge and AI (Artificial Intelligence). artificial). (Taufiq, 2019). Changes from one industrial revolution to the next are rapid and short. Under such conditions, education is needed that keep up with the rapidly changing times. Carrying out work that has not existed before, using technology, and overcoming future social challenges. To overcome this, it is necessary to pay attention to the following things, firstly new ways of thinking, such as critical thinking, creative thinking, and problem solving. Two new ways of working, such as being able to collaborate and communicate. The three job tools are to recognize and discover the potential of new technology. Fourth, the ability to live in a pluralistic society that is active and contributing. Other abilities are more fundamental in determining the development of society. Firstly, literacy means the ability to read, write and count. The two 21st-century abilities are the ability to think critically, communicate, be creative, and collaborate. Islamic boarding schools need to develop their existence so that they are prepared to face industrial society, especially in the 4.0 era.

To become a society that has skills in line with the 4.0 era, you must start with educational institutions that are sensitive to changing times in line with developments. One of the educational institutions in Indonesia is Islamic boarding schools. Islamic boarding schools are the oldest educational institutions in Indonesia (Abdillah & Ali, 2020).

Islamic boarding schools are educational institutions whose teaching and education are based on the Islamic religion, which has the characteristic of having a *kiayi* who teaches religious knowledge to the students based on books and the students live in boarding schools. As time goes by, Islamic boarding schools experience significant changes and this is the impact of modernization. with the diversity of new sources and the increasing level of the boarding school system with other systems so that students can learn from many sources. This gave birth to various Islamic boarding school models to the unavoidable demands of the times. (Mumtanganah, 2015)

The current condition is that many Islamic boarding schools have become educational institutions that have a quality that can compete with general education, several developments from Salaf Islamic boarding schools to Kholaf (modern) Islamic boarding schools which have formal educational institutions such as SD/MI, SMP/MTS, SMA/MA/SMK and even College. From year to year, the number of Islamic boarding schools in Indonesia continues to increase, according to data from the Ministry of Religion in 1977 the number of Islamic boarding schools was 4,195, in 1997 there were 9,388, in 2012 there were 27,218. Until 2021, there were 31,385 Islamic boarding schools, this number has experienced a significant increase. (Ryandono, 2018). The results of the 2009 Ministry of Religion census explained that Islamic boarding schools are divided into three models, namely traditional Islamic boarding schools (Salafiyah), modern Islamic boarding schools, and combination Islamic boarding schools. The percentage in 2010 was 37.2% Salafi Islamic boarding schools, 18% modern Islamic boarding schools, and 44.8% combination Islamic boarding schools. (Ahmad Saifuddin, 2017).

As time goes by, the challenges and obstacles to Islamic education continue to change and develop. In the learning process several decades ago the teacher was the main source of learning in the classroom, but in the modern educational process, the role of the teacher becomes a facilitator. Learning is no longer centered on the teacher (teacher center) but becomes centered on the students (student center). (Susilo & Sarkowi, 2018). Islamic boarding schools, as Islamic educational institutions, have an increasingly difficult task, which is expected to be the transferor of Islamic values as well as the transfer of science and technology according to the needs of today's society. The current condition of some Islamic boarding schools is experiencing unresolved problems such as not touching modern sciences, lack of renewal, and too much focus on the concept of the servant of Allah (Abdullah) rather than balancing the concepts of Abdullah and Kholifatullah. Currently, an Islamic boarding school model is needed that is responsive to the demands of the times. However, Islamic boarding schools do not have to change their orientation and ideals. The noble values of Islamic boarding schools remain the strength of Islamic boarding school existence. It is an important issue for the existence of Islamic boarding schools in

responding to the challenges of the 4.0 era, whether they have been prepared to face current conditions. This will affect the output of students. Apart from having good morals, they must also be skilled by current developments. Based on these problems, this research aims to examine the role of Islamic boarding schools in facing the challenges of the industrial era 4.0. Researchers want to see the extent of the role of Islamic boarding schools in overcoming the phenomenon of the increasingly rapid development of information technology.

## METHODOLOGY

This research uses a library research approach, the data obtained is completely sourced from the literature, namely examining literary sources related to the existence of Islamic boarding schools, and the challenges of Islamic boarding schools in the 4.0 era. This research method is descriptive analysis, namely, the research model seeks to describe, record, analyze, and interpret the conditions of Islamic boarding schools so that they can provide an overview of Islamic boarding school educational institutions in responding to community behavior with the presence of the digitalization era as a manifestation of the era of the industrial revolution 4.0.

In the next stage, the data that has been collected is then analyzed using the content analysis method (Walliman, 2011). Researchers will use analysis through three streams of activities that occur simultaneously: a. data reduction; b. data presentation; c. concluding/verification. The data analysis component of this interactive model is an ongoing, iterative, and ongoing effort. Data reduction, data presentation, and verification are a series of analysis activities that follow each other (Miles & Huberman, 1994).

## RESULTS AND DISCUSSION

### **Islamic Boarding School Portrait; Community-Based Education**

Islamic boarding schools have taken a real role in the world of education, especially teaching about Islam. Islamic boarding schools are a stronghold of Islam and an institution of struggle and da'wah as well as an institution of empowerment and community service. Such work is a characteristic of Islamic boarding schools and must be maintained. However, the problem is now faced with increasingly complex challenges in facing the flow of change in the modern era or known as the Society Era 4.0 era. The general definition is that Islamic boarding schools are Islamic educational institutions that have a dormitory system led by a *kiayi* who is a central figure for the students and the education pattern is carried out 24 hours a day (Tai et al., 2017).

Islamic boarding school education is total because it refers to all students' skills, both spiritual, intellectual, and social-emotional. Therefore, Islamic boarding school activities must be designed as a whole for educational purposes. So that everything experienced by all students is intended to achieve educational goals. The Islamic boarding school environment is known as a learning society. Islamic boarding schools have strong capital in shaping the character of all their students through habituation patterns carried out by Islamic boarding schools, activities that start from waking up until going back to sleep. From this habituation pattern, a character will be formed. (Nuryana, 2019). Character education is the process of changing a person's nature, morals, manners, and soul so that they become a complete human being. With character education, it will form people who have noble, tough, moral, cooperative, dynamic, and competitive development. (Sari, 2017).

Community participation in Islamic boarding schools is an absolute demand. One manifestation of this participation is by absorbing the aspirations that arise from the community. Community participation and contribution are successful in improving the quality of education and can also encourage good relationships in strengthening the existence of Islamic boarding schools in society. This form of community participation is not only material but also a contribution of thought is very necessary. The indication that the implementation of community-based education and decisions made by the community is decentralization in the world of education. This community-based education is designed, regulated, implemented, assessed, and developed both by the Islamic boarding school internally and by the community to respond to the challenges and

opportunities of facing a future-oriented technological era (Rahman, 2016). As a social institution, Islamic boarding schools emerge from, by, and for society. This requires the role and function of Islamic boarding schools to be in line with the conditions of society that continue to develop, besides that Islamic boarding schools can act as a driving force to improve community welfare (Alfi, 2019).

Several things need to be considered in a community-based education model, first, prioritizing community members, meaning what programs you want that are tailored to your abilities and strengths that encourage motivation as a policy reference. Second, a program that begins with a critical attitude. This is used to see and criticize the abilities and potential of society. Third, is management. This is regulated based on the interests of society. The community-based education curriculum has an integrated curriculum system. There is relevance between material and social reality, its actualization with the needs and challenges in everyday life. Islamic boarding schools seem to be an embodiment of the community-based education model because Islamic boarding schools are born amid society (grassroots) so they have strong roots in society (Saifullah & Ainissyifa, 2017).

The Islamic boarding school education curriculum is also a hidden curriculum that is based on the needs and demands of society so that Islamic boarding schools do not lose their role. Islamic boarding schools as a place for tafaqquh fiddin are also expected to become change agent centers that produce prospective Muslim scholars who are professional, moral, capable, and creative. This is to the national education objectives of Law No. 20 of 2003, the existence and position of Islamic boarding schools have a very special place, aimed at developing the capacity of students to become human beings who are devout and believe in God Almighty, ethical, healthy, knowledgeable, capable, creative, independent, and being an absolute and responsible citizen (Fitriyah et al., 2018)

With current conditions, society is required to follow and implement a life order by current developments which are marked by the rise of digitalization and sophisticated technology. This means that students are prepared to be able to filter this era without abandoning their identity as students. The existence of Islamic boarding schools will continue to survive if they can maintain their traditional roots, remain steadfast, and consistently carry out their role by opening up new things that are adapted to the needs of today's society.

### **Islamic Boarding School Education in the Era of Industrial Revolution 4.0**

The phenomenon of disruptive innovation is the result of the Industrial Revolution 4.0. The impact of this phenomenon affects all aspects of life, such as industry, politics, economics, and even education. This phenomenon has shifted the lifestyle and thinking patterns of people around the world. In simple terms, disruptive innovation means the disruption of old industry players by new industry players caused by the ease of information technology. Some professions will start to erode and even disappear because they are replaced by machines (Manan, 2019). The presence of the phenomenon of disruptive innovation in the world of education will change the way teaching and learning activities are carried out as evidenced by the digitalization of the education system. Learning patterns become new experiences that are more diverse, more creative, and innovative. The emergence of information technology erases geographic boundaries which can give rise to new ways to produce innovations. Now you can see that many teachers in teaching have given online assignments, and online learning activities with various applications that they use such as Zoom meetings, Google Meet, class rooms, and so on. (Misesani, 2021). Also, books are now in e-book form, including various books which are now available in application form.

With the changing times, Islamic boarding schools should adopt new values that are more relevant to current conditions by the fiqhiah rule "Stand firm and preserve old values that are still relevant and adopt new values that are much more relevant". There are two reasons behind the importance of modernizing Islamic education. First, the narrowness of concepts and practices in Islamic education is too oriented toward the interests of the afterlife, which creates a scientific dichotomy, making it difficult to develop in facing modern life. Second, currently, Islamic educational institutions are not able to meet the needs of Muslims. Therefore, to create a civil society, an Islamic education concept is needed that can empower Muslims. In this case, Islamic

education must be able to develop the potential of students that has been given by Allah because in human nature Allah only gives intelligence. Humans have not been able to explore the potential they have. Nowadays Islamic boarding schools are not too adamant about using old (conservative) methods such as direct lecture methods. Islamic boarding school educational materials should use approaches that examine relevance to community needs and changing trends.

### **Challenges of Islamic Boarding Schools in Education in the Industrial Era 4.0**

Islamic boarding schools as producers of the younger generation who prepare their students as the nation's successors, however, must keep up with the times to maintain their existence and future challenges. In the current era, the Industrial Revolution 4.0 has created disruptive innovation as a new trend with new industrial networks. This hurts the market and value that previously existed. Changes in the industrial world and job competition are very fast and quite disrupt the previous order patterns to create a new order. Disruption initiates the birth of new business models with innovative strategies. The coverage is broad in various aspects such as transportation, and social and educational issues.

(Suwardana, 2018). We can feel the impact of this disruption in our lifestyle and society in the digital era, this shows the continued development of technological knowledge. The pattern of human life has been changed by sophisticated technology, such as the emergence of online transportation, online buying and selling, and the transition from cash transactions to e-cash, slowly continuing to change in line with increasing technological capabilities. So in this case Islamic boarding schools must be sensitive to these disruptive conditions by creating business models that can influence the development of Islamic boarding schools, starting from educational systems or models, having types of businesses that use digitalization so that they become part of this change. Furthermore, in Era 4.0 there is very strong competition, both individually and in groups. This competition is a challenge for Islamic boarding schools. Islamic boarding schools which have the function of producing future leaders must be able to produce a generation that has established resources that can compete with the global world. Therefore, Islamic boarding schools must be able to face the era of Industrial Revolution 4.0 by taking advantage of golden opportunities for Indonesian society in general. In this case, of course, Islamic boarding schools must carry out a process to change according to the needs of society without abandoning the good value traditions of Islamic boarding schools. One of the problems in Islamic boarding schools is improving the quality of education to be able to answer the challenges of the times and this is related to the quality of the *asatidz* and *asatidzah*. The current situation is that many educational institutions have emerged so Islamic boarding schools in front of the community are starting to decline. Islamic boarding schools are considered insensitive to technological advances. Another challenge experienced by Islamic boarding schools is economic challenges. Economic conditions in Indonesia are very low, poverty rates are increasing and incomes are not in line with needs. Therefore, creating prosperous conditions is felt to be very urgent if we don't want to be left behind by other countries. Building a community is not always about giving them what they need but providing something that can achieve what they need.

In this case, Islamic boarding schools can play a role by providing adequate knowledge and skills to the needs and developments of the times. According to Saifuddin Amir in his book, he explained that there were several challenges and problems he faced boarding school; First, inadequate facilities and infrastructure. Second, human resources. There is no doubt that Islamic boarding schools have human resources in the religious field. However, to increase the existence and role of Islamic boarding schools in the social life of society, in-depth attention is needed. Islamic boarding schools must prioritize the provision of human resources in the field of institutional management as well as in the social sector. Third, institutional management. The management of most Islamic boarding schools in Indonesia is still traditional, but their mastery of information and technology is still not optimal. One piece of evidence that we can see is that there is no structured Islamic boarding school alumni database. (Murshid, 2011)

Fourth, institutional economic independence. Financial conditions are always an obstacle in carrying out Islamic boarding school activities, whether related to the daily activities of the

Islamic boarding school or related to the development needs of the Islamic boarding school, especially those of a physical nature. The process of building an Islamic boarding school is relatively long because it is waiting for donations from outside parties, even the saddest thing is that there is fundraising on the side of the road for building the Islamic boarding school. Fifth, a life skills-oriented curriculum. Islamic boarding schools do not only explore religious knowledge, seeing that the challenges now and in the future are increasingly difficult. Therefore, Islamic boarding school education must be supported by programs in the areas of expertise that students must have.

### **Creating a Digital Literacy Program in Islamic Boarding Schools**

With increasingly sophisticated information and communication technology, it can cause various changes in all aspects of life. Millennials' use of the internet has implications for changes in consumption patterns for obtaining religious information. This means that the conventional pattern, namely learning religion directly through recitations, has begun to erode because they are starting to migrate to online media which is obtained easily and instantly. This can be proven by the increase in viewers for recitations based on YouTube, Facebook, Instagram, and other media. Islamic boarding schools can no longer insist on using the old monotonous methods of preaching and learning but must adapt to developments that can be accessed and are flexible and not limited by space and time. Conditions like this must be a concern for Islamic boarding schools in balancing Islamic literature with building digital literacy in Islamic boarding schools. The term digital literacy was first used by Paul Gilster. He explained that digital literacy is the ability to access and use technology and information effectively and efficiently in various contexts such as career, academics, and even in everyday life, both in terms of how to retrieve, use, and analyze information provided by digital media. (Aniqoh et al. ., n.d.). Digital literacy can be applied in an Islamic boarding school management system or IT-based Islamic boarding school management. This will make educational services easier for both parents and students. This system will help manage the administration and resources of Islamic boarding schools, starting from the acceptance of new students, and the learning process during the Islamic boarding school until the students complete their education, which can be recorded in a technology-based management system. In the aspect of digital literacy education, of course, it can increase the ability to access various sources of knowledge for both educators and students. Such as e-books, journals, e-books, and so on, and will help the learning process quickly.

### **Educational Response in Era 4.0**

If you want to strengthen your existence in Islamic education in the 4.0 era, you need to disrupt yourself. This means being able to adapt to the needs and demands of a future-oriented society. The world of education should be able to adapt to the dynamics of the times with school reform, teacher professionalism, dynamic curriculum, capacity building, reliable facilities, and technology. Several factors can cause Islamic education to always receive criticism. Firstly, the cultural gap is caused by an imbalance between the speed of development of science and technology and the speed of educational development. The accelerated changes to IPEK were not accompanied by efforts to accelerate the development of Islamic education. So Islamic education is less responsive to social changes in society. Second, dichotomization of knowledge. The separation between Islamic religious sciences (PAI) and general sciences still carries a false stigma, even though many efforts have been made to integrate the two but have not shown significant results. Third, policy dualism. This policy in the country has caused polemics among the grassroots. Even though it has been criticized with various complaints, there has been no solution to this problem. Differences in policy between the Ministry of Education and Culture (Kemendikbud) and the Ministry of Religion (Kemenag) often trigger polemics. Problems that arise include certification, teacher incentives, digital facilities related to school administration, and so on. Becoming a technology-literate educator with an abundance of information is certainly not an easy thing. There are several things that educators at Islamic educational institutions must prepare to face the current generation. The current generation is called the Alpha Generation, they were born in 2010, and they are the successors of the previous generation which we know as Generation Z.

The Alpha Generation can be called the millennial generation who grew up interacting with technology. (Goldman, Ian. and Pabari, 2021). According to Zmuda, Alcock, & Fisher (2017), before students from the alpha generation enter their study room, pay attention to the following: First, focus on Skills, Not Content. Learning materials and devices to access these materials are very abundant and available anytime and anywhere and are supported by the rapid development of technological devices that can access the internet quickly so that it is very easy for students to access a lot of information, including learning materials. Therefore, the teacher's job focuses more on skills than learning material. When they have learned what they already know, it is reinforced by providing stimulus on how and why this thing needs to be learned and becomes an important part of learning. In this case, students are directed to learn how to think. Students are required to think critically about the concept of 21st-century learning. Second, provides learning with greater flexibility and purpose. The Industrial Revolution generation 4.0 focuses on subject matter that is linked to the context experienced.

They create products that have value, integrating the material they have learned with the knowledge they have and showing what they know in a contemporary way. Teachers need to consider their learning outcomes which show creative, innovative work in various material fields, and can share these creations with real or virtual communities, local or global. Third, planning to increase collaborative abilities with the concept of learning that has 21 skills. Among them are the ability to think critically and solve problems creatively (Learning innovation skills), skills that can be done through collaborative efforts with other students. This technique will continue. Teachers need to provide opportunities and experiences to be able to interact with others virtually or digitally or in other words with interactive virtual spaces, virtual educational games, making learning videos, and so on. Students will need many opportunities to show the processes they go through in carrying out the learning process. Fourth, develop soft skills. Alpha generation students, also known as the millennial generation, need experience in developing soft skills, these skills are used to interact between themselves (interpersonal) and other people (intrapersonal). Procedures for behaving with other people, self-regulation, and setting goals in life. These soft skills require a process to develop them. Teachers need to involve students in various opportunities to build quality human resources because this generation was born in a digital era equipped with technology at a high level of intelligence (Naconha, 2021).

Islamic boarding schools which are part of Islamic education must be able to follow educational patterns that are by the conditions of the 4.0 era. because the age level of the students is part of the alpha generation, meaning they were born from the Millennial generation, they grew up interacting with various Artificial Intelligence technologies. To create an Islamic boarding school that is sensitive to changing times, it is necessary to establish an Islamic boarding school management program. Firstly, review the Islamic boarding school, with the hope of finding out the weaknesses and strengths and providing recommendations for making improvements and improvements to the development of the Islamic boarding school. Second, quality assurance is expected to produce output that is by established standards. Third, quality control. Used to determine the occurrence of output deviations that do not meet standards and as a benchmark to determine whether the Islamic boarding school is progressing or not. Fourth, benchmarking. The purpose of this activity is to establish a standard for the process or results that must be achieved (Herman, 2016). Apart from that, realizing Islamic boarding school education that is sensitive to changing times cannot be separated from Human Resources, in this case, *asatidz* and *asatidzah* have a very significant role in creating and realizing education that can answer the challenges of the 4.0 era. However, changing times cannot be avoided. However, it must be followed by not abandoning the values that have been instilled in Islamic boarding schools.

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## CONCLUSION

The results of this research conclude that increasingly rapid developments, especially the unlimited advances in information technology, must be taken seriously by educational institutions, including Islamic boarding schools. Pesantren as an Islamic educational institution that is a place for prospective Muslim scholars has a role in carrying out National education goals, namely developing the potential of students to have religious spiritual strength, personality, intelligence, self-control, and noble character as well as the skills needed by themselves, society, the nation, and country. In the era

Currently, learning patterns are developing rapidly with the emergence of the Industrial Revolution 4.0. The Era of Revolution 4.0 always brings rapid changes that are often difficult for ordinary people to follow. The digital revolution 4.0 means that everyone can access knowledge without being limited by space and time, therefore Islamic boarding schools must function in addition to positioning themselves not only as missionary institutions that prioritize morals but also must be optimistic in facing future challenges by developing the curriculum so that it is contextual to needs. era. To be able to compete and survive in the era of disruption, approaches to learning in Islamic boarding schools must be able to stimulate the ability to think critically, collaborate, and be creative and communicative without abandoning the Islamic boarding school's identity. Another effort that can be developed is by having a literacy program, either literacy using real books or using digital books/books so that students are rich in knowledge and able to compete with other educational institutions.

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