



Ethical and Managerial Dimensions of Digital Transformation in Pesantren: A Conceptual Framework of the Santri Identity Card (SIC)

Ihsan Raffalah¹ Edi Cahyono²

^{1 2} Postgraduate Program in Sharia Economics, Sharia Economics, UIN Salatiga

¹ihsanraffalah27@gmail.com, ²edicahyono73@yahoo.co.id

ABSTRACT :

This conceptual paper develops a theoretical framework for understanding digital transformation in Islamic boarding schools (*pesantren*) through the implementation of the *Santri Identity Card* (SIC). The study interprets SIC as both a managerial and ethical innovation that reflects the integration of technological advancement with Islamic moral governance. Drawing upon literature from technology readiness, organizational support, digital literacy, and ethical leadership, this paper formulates a multidimensional framework explaining how *pesantren* can align institutional modernization with spiritual integrity. Rather than presenting empirical testing, the discussion offers a conceptual reflection on how moral values, institutional structures, and human capacity interact in shaping digital transformation. The model emphasizes that *pesantren*'s progress in adopting digital systems depends on ethical leadership and collective readiness rather than technical tools alone. This study thus contributes to the broader discourse on **Sharia economics** and education by conceptualizing *pesantren* as value-based digital institutions that pursue transparency, accountability, and *barakah* (divine blessing) in the digital era.

Key words: *Digital transformation, Sharia economics, Islamic boarding schools, Ethical leadership, Technology readiness, Organizational support.*

INTRODUCTION

Digital transformation has emerged as a defining force in the twenty-first century, reshaping the landscape of governance, commerce, and education globally. In the context of educational reform, digitalization offers unprecedented opportunities for administrative efficiency, data transparency, and instructional innovation. However, for Islamic boarding schools (*pesantren*) in Indonesia, this global trend presents a unique ontological challenge: how to harmonize the imperatives of modernization with the preservation of traditional moral and spiritual values (*turats*). The adoption of digital systems, such as the *Santri Identity Card* (SIC), marks a significant departure from traditional manual administration towards a data-driven governance model. Yet, this transition is not merely technical; it is a cultural and ethical negotiation.

Contemporary research on digital governance in educational institutions often emphasizes the importance of infrastructure and technical capability. Studies in the public sector, such as those by Michelotto and Joia (2024), argue that technology readiness is the primary predictor of digital performance. Similarly, within the Southeast Asian educational context, McCarthy (2023) notes that digital reform is often driven by policy mandates for efficiency and standardization. However, these secular frameworks often fail to capture the complexity of faith-based institutions like *pesantren*, where the legitimacy of any new system depends not only on its efficiency but also on its alignment with religious law (*Shari'ah*) and ethical propriety (*adab*).

The current academic discourse reveals a significant gap. While recent studies by Bahri, Wahid, and Najiburrahman (2024) and Wibowo and Nulhaqim (2020) have begun to explore the

role of technology in pesantren, they primarily focus on the operational aspects of "E-Pesantren" or the digitization of learning materials. There is a paucity of theoretical frameworks that explicitly connect digital management tools—like identity cards or financial systems—with the broader objectives of Islamic law (*Maqasid al-Shari'ah*). Specifically, the potential of digital tools to serve as instruments of *Hifz al-Mal* (protection of wealth) and *Hisbah* (accountability) remains underexplored. This gap invites a critical question: How can pesantren adopt modern digital governance without eroding the charismatic and spiritual authority that defines their existence?

This study addresses this academic anxiety by proposing a conceptual framework centered on the *Santri Identity Card* (SIC). We argue that the SIC should not be viewed merely as a piece of plastic or a digital database. Instead, it represents a "boundary object" that bridges the managerial logic of transparency with the ethical logic of *amanah* (trustworthiness). Initiatives such as those implemented at modern pesantren have demonstrated that digital identity systems can integrate student data, financial records, and academic management into a unified platform. This is corroborated by Qizam, Berakon, and Ali, who emphasize that the development of integrated Sharia systems in Islamic boarding schools—specifically through digital student cards and cashless transactions—is pivotal for advancing Sharia financial inclusion.¹

However, the implementation of such systems is fraught with challenges. Saini (2024) highlights that the tension between tradition and transformation often leads to resistance among senior scholars (*kiai*) and administrators who view digital tools as secular intrusions.¹ Therefore, successful digital transformation in pesantren cannot be achieved through hardware procurement alone. It requires a holistic ecosystem involving Technology Readiness, Organizational Support, and Digital Literacy, all moderated by Ethical Leadership.

By synthesizing these constructs, this paper aims to construct a comprehensive theoretical model. We posit that the *Kiai*—as the central figure of authority—plays a moderating role. As suggested by Solichin and Zaini (2023), the *Kiai*'s strategy in the digital era is pivotal; his endorsement can transform a "secular tool" into a "religious asset." This study contributes to the literature by reframing digital transformation in Islamic education not as a disruption of tradition, but as an evolution of *fiqh al-hadarah* (jurisprudence of civilization).

Methods

This study employs a conceptual and literature-based approach using the Conceptual Framework Analysis (CFA) method adapted from Jabareen (2009).² Unlike empirical studies that rely on primary data collection from surveys or interviews, CFA allows researchers to build new theoretical models by synthesizing and reinterpreting existing multidisciplinary concepts. This method is particularly suitable for this study, which seeks to bridge the disparate fields of secular management theory and Islamic ethics. The research process followed three specific phases to construct the proposed model.

¹ Ibnu Qizam, Izra Berakon, and Herni Ali, "The Role of Halal Value Chain, Sharia Financial Inclusion, and Digital Economy in Socio-Economic Transformation: A Study of Islamic Boarding Schools in Indonesia," *Journal of Islamic Marketing* 16, no. 3 (2025): 820, <https://doi.org/10.1108/IMA-03-2024-0108>.

² Yosef Jabareen, "Building a Conceptual Framework: Philosophy, Definitions, and Procedure," *International Journal of Qualitative Methods* 8, no. 4 (2009): 49–62, <https://doi.org/10.1177/160940690900800406>.

Phase 1: Mapping and Deconstruction The first phase involved an extensive review of literature from reputable academic databases, including Scopus, Web of Science, and SINTA (Indonesia). The search focused on keywords such as "Digital Transformation in Islamic Education," "Technology Readiness," "Ethical Leadership," and "Maqasid al-Shari'ah." We identified key texts, including the foundational work on Technology Readiness by Parasuraman (2000) and recent empirical studies on pesantren digitalization by Bahri et al. (2024) and Arifin et al. (2024).³ These texts were deconstructed to isolate the core variables that drive or hinder digital adoption.

Phase 2: Categorization In the second phase, the identified concepts were grouped into dimensions relevant to the unique ecosystem of the pesantren. We categorized the concepts into three main antecedents:

1. *Technological Dimension*: Focusing on infrastructure and system readiness.
2. *Organizational Dimension*: Focusing on management support, policy, and resources.
3. *Human Dimension*: Focusing on the digital literacy and ethical awareness of the students (*santri*) and staff. This categorization allows for a structured analysis of the SIC implementation, moving beyond a mono-dimensional technical view.

Phase 3: Synthesis and Integration The final phase involved synthesizing these secular categories with Islamic moral philosophy. Here, we integrated the concept of *Hifz al-Mal* (protection of wealth) from *Maqasid al-Shari'ah* theory (Mergaliyev et al., 2021) into the functional definition of the SIC.⁴ We also juxtaposed the concept of "Personal Branding" (Gorbatov et al., 2018) with the traditional concept of the Kiai's charisma.⁵ This synthesis resulted in the proposed "Ethical-Managerial Framework," which postulates that digital success in faith-based institutions is a function of technical readiness moderated by ethical leadership.

Result

Conceptualizing the Santri Identity Card (SIC)

The *Santri Identity Card* (SIC) serves as the focal point of this study's framework. In a conventional sense, an identity card is an administrative tool. However, within the proposed framework, the SIC is conceptualized as a manifestation of Digital Amanah. By digitizing financial transactions (e-money) and academic records, the SIC minimizes the potential for human error and corruption (*ghbarrar*), thereby aligning with the Islamic imperative of transparency. This reconceptualization shifts the discourse from "modernizing pesantren" to "strengthening Islamic accountability through technology." To better understand the urgency of this transformation, it is necessary to map the fundamental shifts occurring in pesantren management. The implementation of SIC does not merely replace paper with screens; it shifts the governance paradigm from informal trust-based management to system-based accountability.

³ Saiful Bahri, Abdul Hamid Wahid, and Najiburrahman, "Digital Transformation in Pesantren: The Kyai's Role in Improving Educational Services," *Indonesian Journal of Education and Social Studies* 3, no. 2 (2024): 61–72, <https://doi.org/10.53737/ijess.v3i2.234>.

⁴ Askar Mergaliyev, Muhammad Al Bashir, and S. Al-Amri, "Higher Ethical Objective (Maqasid al Shari'ah) Augmented Framework for Islamic Finance: Assessing Ethical Performance," *Journal of Money Laundering Control* 24, no. 1 (2021), <https://doi.org/10.1108/JMLC-10-2019-0081>.

⁵ Sergey Gorbatov, Svetlana N. Khapova, and Evgenia I. Lysova, "Personal Branding: Interdisciplinary Systematic Review and Research Agenda," *Frontiers in Psychology* 9 (2018): 2238, <https://doi.org/10.3389/fpsyg.2018.02238>.

Table 1 Traditional vs. Digital Governance in Pesantren

Dimension	Traditional Governance (Manual)	Digital Governance (SIC Framework)
Basis of Trust	Interpersonal trust (<i>Husnudzon</i>). Relies heavily on the personal integrity of the administrator.	Systemic trust (<i>Nizam</i>). Relies on verified data and automated records to prevent error.
Financial Recording	Single-entry bookkeeping, often prone to human error and lack of real-time tracking.	Double-entry automated system (e-money), enabling real-time auditing and transparency (<i>Hisbah</i>).
Santri Identity	Physical files stored in archives, difficult to access and integrate with other data.	Integrated Single Identity Number (SIC), connecting academic, financial, and health data.
Decision Making	Intuition-based, often reactive to problems as they arise.	Data-driven decision making, proactive based on analytics provided by the system.
Accountability	Vertical accountability to God (<i>Illahiyah</i>) is emphasized, but horizontal accountability is often informal.	Balances vertical accountability with strict horizontal accountability to stakeholders (parents/waqif).

Source: Author's Elaboration (2025)

As shown in Table 1, the transition to SIC offers a structural remedy to the weaknesses of traditional management without negating its spiritual basis. The shift from "Interpersonal Trust" to "Systemic Trust" is the core value proposition of the SIC.

Dimension 1: Technology Readiness (The Infrastructure of Trust) The first dimension of the framework is Technology Readiness. Adapted from Parasuraman's (2000) Technology Readiness Index (TRI), this construct measures the propensity of the pesantren community to embrace new technologies. It comprises four sub-dimensions: optimism, innovativeness, discomfort, and insecurity. In the context of SIC, "Optimism" refers to the belief that digital cards will improve the quality of life and service in the pesantren. "Discomfort" and "Insecurity" address the fears regarding data privacy and the loss of personal interaction. Recent findings by Michelotto and Joia (2024) suggest that in the public sector, low technology readiness leads to implementation failure regardless of the system's quality. Applying this to pesantren, we argue that physical infrastructure (servers, card readers) is useless without the "mental infrastructure" of readiness. Bahri et al. (2024) support this by noting that pesantren with higher digital optimism tend to have more effective administrative services. Thus, Technology Readiness is the bedrock upon which the SIC system stands.

Dimension 2: Organizational Support (The Structural Commitment) The second dimension is Organizational Support. This concept draws from Organizational Support Theory (OST), which posits that employees (or in this case, administrators and santri) develop global beliefs concerning the extent to which the organization values their contributions and cares for their well-being. Ali (2022)—referenced in broader Islamic management literature—and more specifically Wibowo and Nulhaqim (2020) emphasize that "top management support" is crucial for E-Pesantren success. In our framework, Organizational Support translates into concrete policies: the provision of budget for system maintenance, the establishment of a dedicated IT support team, and the creation of standard operating procedures (SOPs) that govern the use of SIC. Without this structural commitment, the SIC project risks being a temporary experiment rather than a sustainable transformation.

Dimension 3: Santri Digital Literacy (The Human Capital) The third antecedent is Santri Digital Literacy. This dimension moves beyond the ability to operate a computer; it encompasses the cognitive and ethical skills required to navigate the digital environment. Rumba (2024), in his study at Pondok Pesantren At-Tamimy, found that digital literacy training is essential for empowering santri to use technology for entrepreneurship and self-development.⁶ However, our framework adds an ethical layer to this literacy. As noted by Tinmaz et al. (2022) (and reinforced by Saini, 2024), religious education must foster "digital piety." For a santri, using the SIC involves ethical responsibilities—not misusing the cashless limits, not forging attendance data, and protecting their digital identity. Therefore, Santri Digital Literacy is defined as the synthesis of technical competence and *akhlak* (moral character).

Discussion

This section elaborates on the logical relationships within the proposed framework and discusses their implications for Sharia economics and educational governance. Unlike secular models that prioritize speed and efficiency, the digital transformation in pesantren is framed here as a moral negotiation between technological capability and spiritual authority. Development of Research Propositions Based on the theoretical synthesis, we propose four mechanisms through which digital transformation occurs in pesantren.

The Effect of Technology Readiness on Managerial Efficiency

Technology readiness (X1) in the pesantren context encompasses both physical infrastructure availability and the psychological openness of administrators to innovation. This readiness not only facilitates the technical adoption of the *Santri Identity Card* (SIC) but also ensures that the system is utilized to its full potential for data accuracy and transaction speed. When the institution exhibits high readiness, it minimizes resistance and operational errors, thereby significantly enhancing the managerial efficiency (Y) of the pesantren's governance. In other words, technology readiness serves as the foundational enabler that allows the SIC to function as an instrument of transparency, highlighting the role of infrastructure in modernizing Islamic educational management.

Proposition 1: Technology readiness (X1) positively influences the managerial efficiency of the Santri Identity Card (SIC) implementation (Y).

The Effect of Organizational Support on Institutional Sustainability

Organizational support (X2), manifested through funding, regular training, and policy enforcement, aims to legitimize the digital transition within the pesantren ecosystem. This structural backing not only provides the necessary resources for maintaining the SIC system but also signals a collective commitment to modernization from the top management. When the organization actively supports the initiative, it fosters a sense of ownership among users and administrators, thereby ensuring the long-term sustainability and institutional acceptance (Y) of the digital transformation. In other words, organizational support acts as a stabilizing force that prevents the SIC from being a temporary experiment, ensuring it becomes an integral part of the pesantren's culture.

Proposition 2: Organizational support (X2) positively influences the sustainability and institutional acceptance of the Santri Identity Card (SIC) (Y).

The Effect of Santri Digital Literacy on Ethical Digital Culture

⁶ R. Rumba, "Santri Digital Literacy Training for Entrepreneurship: At Pondok Pesantren At-Tamimy Berangsak in Central Lombok," *Masyarakat Parwisata: Journal of Community Services in Tourism* 5, no. 2 (2024): 172–178, <https://doi.org/10.34013/mp.v5i2.1678>.

Santri digital literacy (X3) extends beyond technical proficiency to include the cognitive and ethical capabilities required to navigate digital systems responsibly. This literacy not only empowers santri to utilize the SIC for academic and cashless financial transactions but also instills a sense of moral responsibility regarding data privacy and honesty. When santri are digitally literate, they are less likely to misuse the system for fraud or frivolous consumption, thereby fostering an ethical digital culture (Y) that aligns with the values of *akhlaq karimah*. In other words, digital literacy links technical access to moral behavior, ensuring that the digitalization of santri identity contributes to character building rather than moral degradation.

Proposition 3: Santri digital literacy (X3) positively influences the formation of an ethical digital culture within the pesantren (Y).

The Moderating Role of Kiai's Ethical Leadership

The most critical contribution of this framework is the identification of the *Kiai's Ethical Leadership* as a moderating variable. In secular organizations, the CEO's role is primarily strategic. In a pesantren, the Kiai is the spiritual axis (*qutb*). Solichin and Zaini (2023) argue that the Kiai's strategy determines the "halal-haram" status of a technology in the eyes of the community. We propose that the relationship between the antecedents (Readiness, Support, Literacy) and the outcome (Successful SIC Implementation) is moderated by the Kiai's endorsement. Even if a pesantren has high technology readiness and strong organizational support, the SIC system may fail if the Kiai does not legitimize it. This legitimization process is heavily influenced by the Kiai's Personal Branding. Drawing from Gorbatov et al. (2018) and Rampersad (2008), we argue that Kiais who project a brand of "Progressive Traditionalism"—valuing heritage while embracing modernity—are more successful in driving digital transformation.⁷ Their personal brand acts as a guarantee that the technology is safe and beneficial (*maslahah*), thereby reducing resistance from conservative factions.

Consequently, the Kiai's ethical leadership serves as a critical boundary condition. When the Kiai exhibits strong ethical leadership, he frames the SIC not as a secular threat but as a form of *ibadah* (worship) through accountability, thereby amplifying the positive impact of readiness on digital success (Y). In other words, the Kiai's leadership moderates the relationship between institutional antecedents and digital transformation, strengthening the alignment between technological progress and the spiritual identity of the pesantren.

Proposition 4: Kiai's ethical leadership (Z) moderates the relationship between institutional antecedents and digital transformation success, such that the relationship is stronger when ethical leadership is high.

Managerial and Practical Implications Beyond theoretical contributions, this framework offers actionable insights for pesantren administrators and policymakers. First, for pesantren leaders, the study suggests that investing in hardware is insufficient. The priority should be "Marketing the Idea" to the internal community to boost Technology Readiness. Leaders must communicate that the SIC is a tool for *Hijrah al-Mal*, framing the usage of the card as a religious duty to safeguard assets. Second, regarding Organizational Support, administrators are advised to implement a "Phased Adoption Strategy." Instead of a full-scale overhaul, pesantren can start with the SIC for identity purposes, then expand to attendance, and finally to financial transactions. This reduces shock and allows time for Digital Literacy to grow. Third, for the government (Ministry of Religious Affairs), this model implies that digitalization grants should be accompanied by "Ethical Digital Training." Providing laptops or servers without strengthening the *Kiai's* digital leadership will likely result in underutilization.

⁷ Sergey Gorbatov, Svetlana N. Khapova, and Evgenia I. Lysova, "Personal Branding: Interdisciplinary Systematic Review and Research Agenda," *Frontiers in Psychology* 9 (2018): 2238, <https://doi.org/10.3389/fpsyg.2018.02238>.

Implications for Sharia Economics and Maqasid al-Shari'ah The proposed model offers significant implications for the field of Sharia Economics. By automating financial records through the SIC (e-money and tuition payments), the system directly serves the objective of *Hifz al-Mal* (Protection of Wealth). It mitigates the risk of *gharrar* (uncertainty) and financial mismanagement that often plagues traditional informal institutions. It mitigates the risk of *gharrar* (uncertainty) and financial mismanagement that often plagues traditional informal institutions. Furthermore, aligning with Qizam et al., the adoption of digital economy tools in pesantren significantly impacts socio-economic transformation by fostering entrepreneurial attitudes and improving the quality of life through efficient financial systems.⁸ Mergaliyev et al. (2021) emphasize that ethical performance is the cornerstone of Islamic finance; this study extends that principle to educational management. Furthermore, the framework implies that digital governance in faith-based institutions cannot be value-neutral. The SIC facilitates *Hisbah* (accountability) by ensuring that every transaction and attendance record is transparent and traceable. Thus, digital transformation in pesantren is not a deviation from religious purpose but an enhancement of it. As argued by Arifin et al. (2024), transformative leadership involves creating a culture where modern tools serve ancient values. The SIC becomes a medium through which the abstract values of honesty (*siddiq*) and trust (*amanah*) are made concrete and measurable in the digital era.

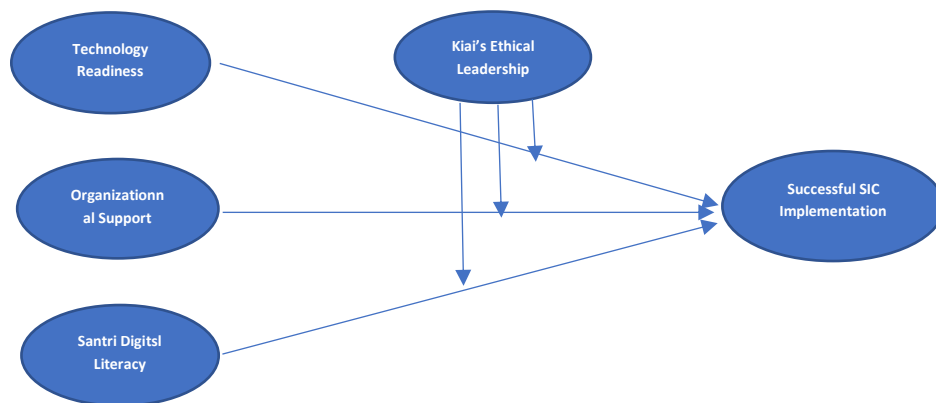


Figure 1. Conceptual Framework

Conclusion

This study concludes that the digital transformation of pesantren is a complex, multidimensional process that cannot be reduced to a mere procurement of technology. The *Santri Identity Card* (SIC) framework proposed here demonstrates that successful digitalization is a symphony of infrastructure, management, and morality. We have established that Technology Readiness, Organizational Support, and Digital Literacy are necessary antecedents, but they are insufficient on their own. The catalyst that transforms these elements into a sustainable system is the Ethical Leadership of the Kiai.

The theoretical implication of this study is the formal integration of *Maqasid al-Shari'ah* into the Information Systems (IS) success model. Practically, this framework suggests that pesantren administrators and policymakers should not focus solely on buying software or hardware. Instead, they must invest in "Ethical Change Management"—building the Kiai's digital vision, training

⁸ Ibnu Qizam, Izra Berakon, and Herni Ali, "The Role of Halal Value Chain, Sharia Financial Inclusion, and Digital Economy in Socio-Economic Transformation: A Study of Islamic Boarding Schools in Indonesia," *Journal of Islamic Marketing* 16, no. 3 (2025): 820, <https://doi.org/10.1108/IMA-03-2024-0108>.

santri in digital ethics, and creating policies that frame technology as a form of worship (*ibadah* ghairu mahdhah). Future research should endeavor to test these propositions empirically. Quantitative studies could develop instruments to measure "Kiai's Digital Legitimacy" or "Santri Digital Ethics," providing data-driven insights to refine this conceptual model. Limitations and Future Research As a conceptual paper, this study is limited by the absence of empirical data to validate the proposed propositions statistically. The framework relies on the synthesis of existing literature which may vary across different cultural contexts of pesantren (e.g., *Salaf* vs. *Khalaf*). Future research is encouraged to test this model empirically using Quantitative Structural Equation Modeling (SEM) to measure the correlation between Technology Readiness and SIC Efficiency. Additionally, qualitative case studies in prominent pesantren that have successfully implemented SIC would provide valuable "best practice" benchmarks to enrich this theoretical model. Ultimately, the goal of digital transformation in pesantren is to create an institution that is modern in method but eternal in value—a true embodiment of "Islam Berkemajuan."

Bibliography

- Arifin, Syamsul, Moch. Chotib, Ni Wayan Ika Rahayu, Hosaini Hosaini, and Wahyu Samsudi. "Kiai's Transformative Leadership in Developing an Organizational Culture of Islamic Boarding Schools: Multicase Study." *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (2024): 2608–2620. <https://doi.org/10.35445/alishlah.v16i2.5325>.
- Bahri, Saiful, Abdul Hamid Wahid, and Najiburrahman. "Digital Transformation in Pesantren: The Kyai's Role in Improving Educational Services." *Indonesian Journal of Education and Social Studies* 3, no. 2 (2024): 61–72. <https://doi.org/10.53737/ijess.v3i2.234>.
- Gorbatov, Sergey, Svetlana N. Khapova, and Evgenia I. Lysova. "Personal Branding: Interdisciplinary Systematic Review and Research Agenda." *Frontiers in Psychology* 9 (2018): 2238. <https://doi.org/10.3389/fpsyg.2018.02238>.
- Jabareen, Yosef. "Building a Conceptual Framework: Philosophy, Definitions, and Procedure." *International Journal of Qualitative Methods* 8, no. 4 (2009): 49–62. <https://doi.org/10.1177/160940690900800406>.
- McCarthy, T. "Digital Governance and Educational Reform in Southeast Asia." *International Journal of Education and Development* 55, no. 4 (2023): 210–226.
- Mergaliyev, Askar, Muhammad Al Bashir, and S. Al-Amri. "Higher Ethical Objective (Maqasid al Shari'ah) Augmented Framework for Islamic Finance: Assessing Ethical Performance." *Journal of Money Laundering Control* 24, no. 1 (2021). <https://doi.org/10.1108/JMLC-10-2019-0081>.
- Michelotto, Lara, and Luiz Antonio Joia. "Technology Readiness and Public Sector Digital Performance." *Government Information Quarterly* 41, no. 2 (2024): 101812. <https://doi.org/10.1016/j.govinf.2023.101812>.
- Parasuraman, A. "Technology Readiness Index (TRI): A Multiple-Item Scale to Measure Readiness to Embrace New Technologies." *Journal of Service Research* 2, no. 4 (2000): 307–320. <https://doi.org/10.1177/109467050024001>.
- Qizam, Ibnu, Izra Berakon, and Herni Ali. "The Role of Halal Value Chain, Sharia Financial Inclusion, and Digital Economy in Socio-Economic Transformation: A Study of Islamic

- Boarding Schools in Indonesia." *Journal of Islamic Marketing* 16, no. 3 (2025): 810–840. <https://doi.org/10.1108/IMA-03-2024-0108>.
- Rampersad, Hubert K. *Authentic Personal Branding: A New Blueprint for Building and Aligning a Powerful Leadership Brand*. Charlotte, NC: Information Age Publishing, 2008.
- Rumba, R. "Santri Digital Literacy Training for Entrepreneurship: At Pondok Pesantren At-Tamimy Berangsak in Central Lombok." *Masyarakat Parwisata: Journal of Community Services in Tourism* 5, no. 2 (2024): 172–178. <https://doi.org/10.34013/mp.v5i2.1678>.
- Saini, Muhammad. "Pesantren dalam Era Digital: Antara Tradisi dan Transformasi." *Tasamuh: Jurnal Studi Islam* 16, no. 2 (2024): 342–356. <https://doi.org/10.47945/tasamuh.v16i2.1600>.
- Solichin, Solichin, and Ahmad Zaini. "Digital Leadership in Islamic Boarding Schools: A Study of Kiai's Strategies in The Digital Era." *Jurnal Kependidikan* 9, no. 3 (2023): 888–899. <https://doi.org/10.33394/jk.v9i3.8687>.
- Wibowo, Agus, and S. A. Nulhaqim. "E-Pesantren as an Alternative for Pesantren Management in the Digital Era." *Jurnal Penelitian Pendidikan Islam* 8, no. 1 (2020).