



## The Existence of Islamic Institutions Through the Transformation of Education Digitalization at MTs Almaarif 01 Singosari

Ira Wirdatus Solichah<sup>1</sup>, Ni'matuz Zuhroh<sup>2</sup>

<sup>1</sup>(Manajemen Pendidikan Islam, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia).

<sup>2</sup>(Manajemen Pendidikan Islam, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia).

\*Corresponding Author. E-mail: [1220106220007@student.uin-malang.ac.id](mailto:1220106220007@student.uin-malang.ac.id), [zuhroh@pips.uin-malang.ac.id](mailto:zuhroh@pips.uin-malang.ac.id)

Receive: 17/05/2023

Accepted: 17/06/2023

Published: 01/10/2023

### Abstract

Eksistensi lembaga pendidikan Islam semakin terlihat melalui transformasi digitalisasi pendidikan yang semakin berkembang pesat. Digitalisasi teknologi sebagai ciri peradaban era ini membawa tantangan baru dalam institusi pendidikan agar dapat bersaing dengan lembaga pendidikan lainnya melalui modernisasi pembelajaran. Menyikapi fenomena tersebut, MTs. Almaarif 01 Singosari sebagai sekolah berbasis Islam secara serius berkontribusi dalam merencanakan pembelajaran berkelanjutan dengan digitalisasi pembelajaran. Tujuan dari penelitian ini yaitu untuk mengetahui eksistensi lembaga islam dalam transformasi digitalisasi melalui inovasi Galeri Virtual, sekaligus menganalisis hambatan dan tantangan yang terjadi di dalamnya. Studi ini menggunakan pendekatan kualitatif deskriptif untuk mengolah data. Teknik pengumpulan data yang dilakukan meliputi observasi, studi dokumen dari nilai dan proyek siswa, studi literatur, serta wawancara kepada guru dan siswa. Hasil penelitian membuktikan bahwa transformasi digital dapat membantu lembaga pendidikan islam mempertahankan eksistensinya di era modern saat ini. Meski demikian, ditemukan berbagai permasalahan dalam proses implementasinya seperti kesulitan siswa menggunakan fitur e-learning, kesenjangan kemampuan guru menggunakan teknologi, serta adanya perbedaan kebijakan yang dialami siswa.

**Keywords:** *The Existence of Islamic Institutions, Transformation, Digitalization of Education*

**Words** *The Existence of Islamic Institutions Through the Transformation of Education Digitalization at MTs Almaarif 01 Singosari*

### Abstract

The existence of Islamic institutions in the world of education is increasingly visible through the transformation of digitalization of education which is growing rapidly. *This digitalization technology brings new challenges to educational institutions so that they can compete with other educational institutions through learning modernization. Responding to this phenomenon, MTs Almaarif 01 Singosari as an Islamic-based school seriously contributes to planning sustainable learning by digitizing learning. The purpose of this research is to find out the existence of Islamic institutions in digitalization transformation through the Virtual Gallery innovation, as well as to analyze the obstacles and*

*challenges that occur within them. This study uses a qualitative descriptive approach to process the data. The data collection techniques used included observation, document study of grades and student projects, literature studies, and interviews with teachers and students. The results of the study prove that digital transformation can help Islamic educational institutions maintain their existence in today's modern era. However, various problems were encountered in the implementation process such as students' difficulties using e-learning features, gaps in teachers' ability to use technology and differences in policies experienced by students.*

**Keywords:** *The Existence of Islamic Institutions, Transformation, Digitalization of Education*

## Introduction

Humans were created by Allah SWT complete with minds and thoughts so that their existence on earth is more meaningful so that they can achieve happiness in the world and the hereafter. To achieve this life goal, education is needed to develop human reason and mind, because the human learning process lasts a lifetime. In the view of Islam, knowledge is an important part of worship and is the key to success in this world and the hereafter (Sarnoto, 2017). Islamic education is the way of life for every Muslim. Meanwhile, the development of knowledge in Islamic education is highly valued because it is a gift that is useful for human life (Sholeh, 2018).

In today's sophisticated era, academic actors are required to continue to adapt to technology in education. In addition, since the issuance of a policy by the Ministry of Education and Culture in the form of Circular Letter Number 4 of 2020 Concerning the Implementation of Policies in the Emergency Period of the Spread of Covid-19, there has been a phenomenon of digital transformation in teaching and learning activities which is synonymous with the use of computers and various platforms. This development also shows innovation and people's desire to have a better life (Kadi & Awwaliyah, 2017).

However, this digitization process also raises challenges, such as disparities in access to technology and digital disparities among the less fortunate. This was also stated Tayo, by Thompson, & Thompson (2015) in their findings regarding the digital divide in

Nigeria. He mentioned three factors that led to the existence of a digital divide in the area including economic limitations to buy digital devices, lack of skills in using technology, and limited places to access the internet.

In Islamic education, this shift in technology needs to be seen as an opportunity to increase the effectiveness, efficiency, and quality of education as well as a challenge that must be handled wisely and planned. It refers to the opinion Talkah & Muslih (2021) who say that Islamic education institutions can utilize educational technology to increase the effectiveness and efficiency of teaching and learning processes, as well as facilitate access to education for students who live in remote or underserved areas. Through the right efforts, technology development and digitalization can help advance Islamic education in the digital era and prepare a generation of Muslims who are ready to face future challenges.

In addition, the application of digital learning to Islamic educational institutions can remove the negative stigma of the public who view Islamic schools as only learning about religion and setting aside other skills. PS (2019) argues that society tends to view Islamic schools as marginal educational institutions, late in starting a tradition of quality in providing education. In addition, based on the circulating stigma, Islamic schools are considered to be too general and pay little attention to problem-solving.

The fact is that Islamic educational institutions have an important role in developing educational technology that is by Islamic principles. This is in line with the view

that education is an effort to build a human character with a noble character and create a just society (Ibrahim, 2013). Islamic educational institutions can utilize educational technology to increase the effectiveness and efficiency of teaching and learning processes, as well as facilitate access to education for students who live in remote or underserved areas. (Warsita, 2007). Therefore, digital transformation in Islamic schools can be a way for these schools to continue to show their existence and prove that the stigma circulating in society is not true, especially in the era of modern society.

Islamic religious education is an important part of education that must be recognized and accepted by all parties without exception. For Islamic religious education to be accepted by all parties, the following things can be done:

- a. Maintaining diversity in Islamic religious education classes must pay attention to diversity in classes, both in terms of ethnicity, religion, and culture. Teachers must ensure that every student feels valued and acknowledged (Marlina, 2019). Teachers must also pay attention to differences in student backgrounds so that each student feels comfortable and involved in the teaching and learning process.
- b. Explaining Islamic Religious Education in a language that is easy to understand. The teacher must be able to explain Islamic religious material in a language that is easily understood by all students (Tabak, 2014). The language used must be universal regardless of ethnicity, religion, or certain culture. This makes it easier for students to understand the material being taught and build a better understanding of the Islamic religion.
- c. Using interesting and interactive learning methods. Teachers must use interesting and interactive learning methods so that students can be more involved in the teaching and learning process. The

learning method used must be able to accommodate various student learning styles and be able to arouse students' interest in learning Islam (Saifuddin et al., 2020).

- d. Presenting material that is relevant to everyday life. The teacher must present Islamic religious material that is relevant to students' daily lives. This will make it easier for students to understand how the teachings of Islam can be applied in everyday life (Aseri, 2022).
- e. Build partnerships with parents and the community. Teachers must build good cooperation with the parents of students and the surrounding community. This will make it easier for teachers to provide students with a better understanding of Islam (Effendi, 2019). Teachers can also ask for support from students' parents and the surrounding community in helping facilitate Islamic religious activities outside of class hours.

Educational technology has great potential to increase the effectiveness and efficiency of learning in Islamic educational institutions. Educational technologies such as e-learning, mobile learning, and virtual reality have great potential in enhancing Islamic learning (Hanafi et al., 2017). In this case, educational technology can facilitate access to education for students who live abroad or cannot access Islamic educational institutions directly. Educational technology can also be used to develop digital literacy and teach ethics and morals in Islamic education (Hasanah & Sukri, 2023). In this case, educational technology can be a means to build.

Integration studies regarding the existence of humans and institutions through the transformation of educational digitalization are needed to explore the impact of digitalization transformation on education. In the formal sphere, the transformation includes the construction of 'new meaning structures' which are

necessary for understanding learning. According to Tolleris (2014), this learning transformation is important to be understood by every educational institution, to emphasize the cognitive, emotional, and social dimensions of the learning process situation.

MTs Almaarif 01 Singosari is one of the Islamic educational institutions that seriously welcome the digitalization transformation phenomenon by planning complex digital learning. In planning distance learning, they collaborate the values of Ahlussunnah Waljamaah An Nahdliyah with activities that lead to a love of science and technology. This school uses e-learning from the Ministry of Religion as a learning resource during distance learning. Not only using one learning method, but MTs Almaarif 01 Singosari also uses a variety of methods such as using Zoom, Kahoot, Wizer, and Padlet. All methods continue to be tested and evaluated to see the accuracy of the method and measure the development of student learning outcomes. Virtual Gallery is one of the solutions created by MTs. Almaarif 01 Singosari is following up on the results of the existing evaluation.

Nonetheless, several studies show that in the transformation process, there are certainly various challenges and obstacles to grounding the use of e-learning as a whole to students. These challenges are in the form of technological stuttering experienced by parents and children, the limited availability of data packages, and time management and changes in student learning patterns. In addition, students feel skeptical about using digital technology because they think that technology will replace the role of the teacher and increase the workload (Amarulloh et al., 2021; Wulandari et al., 2021). Steps that must be taken so that Islamic religious education can be accepted by all parties, include maintaining class diversity (ethnicity, religion, and culture), explaining Islamic education in easy

language, using interactive methods, and presenting material that is relevant to everyday life. Day, and establish cooperation with parents and the community (Mumin, 2018; Rohman & Mukhibat, 2017; Sujatmiko et al., 2022).

In this study, the authors try to analyze in depth the transformation of learning carried out by MTs Almaarif 01 Singosari in response to existing challenges and obstacles. It is hoped that this research can be used to develop and improve the digitalization of better learning. In addition, this study also explains the utilization of the Virtual Gallery which has been implemented by MTs so far. Almaarif 01 Singosari.

## Method

The implementation of this research was carried out at MTs Almaarif 01 Singosari, precisely in Singosari District, Malang Regency, under the auspices of the Almaarif Singosari Education Foundation. This madrasa is surrounded by approximately 16 Islamic boarding schools so this madrasa is unique and different from other madrasas. The study was conducted using a descriptive qualitative approach, namely an approach as a transformative perspective in the form of questions asked, informing the data collected and analyzed, and finding data results for further action (Creswell, 2015). According to Tolleris (2014) transformative learning is defined as a transformation of meaning, frame of reference, and students' thinking habits. This learning transformation is very important to be understood by every educational institution because this concept looks at the perspective of understanding learning to emphasize the cognitive, emotional, and social dimensions of learning process situations (Mezirow, 2003). Transformative learning is understood as a unique part of metacognitive reasoning. This reasoning process includes talents, skills, and competencies. Meanwhile, data collection

was carried out using participant observation techniques with the position of the researcher actively involved in research as a teacher in a school who fully participates in a series of learning activities. Furthermore, interview techniques were also carried out to deepen the data and so that the research was not subjective.

The researcher conducted a document study of the values and work of students and drew conclusions conveyed by informants (teachers) during the assessment of student projects. Furthermore, to deepen research results related to digitization transformation, literature studies from various reading sources and previous research are also used. According to Hidayah, Sulfahmi, Zairani, Yusuf, & Sufiati (2019), a literature study is an activity of collecting several books, and magazines related to the problem and research objectives.

### Results and Discussion (70%)

Based on a literature study conducted by researchers, there is evidence that the existence of Islamic institutions in the world of education is increasingly visible through the transformation of digitalization of education. Digitalization of Islamic education allows students to gain easier and faster access to various Islamic learning resources, whether in terms of text, video, or audio (Hamdani et al., 2022). In addition, digitalization transformation also allows educational institutions to provide a more interactive and enjoyable learning experience for students (Hermansyah, 2021).

One concrete example of the existence of Islamic institutions through the transformation of digitalization of education is the existence of an e-learning platform or online-based learning. With the e-Learning platform, students can study any field they want, especially learning about the Islamic religion more easily and effectively without having to rely on physical books and limited

study time. Technology can be used as a tool to enhance student-teacher interaction, provide feedback, and facilitate adaptive and personalized learning (Selwyn, 2016). One concrete example of the existence of Islamic institutions through the transformation of digitalization of education is the existence of a learning application for learning the Koran that is equipped with gamification features or educational games so that students can learn the Koran more fun and increase motivation. (Majid & Huda, 2020).

MTs Almaarif 01 Singosari as an Islamic institution is increasing its existence by using digital-based learning. This is at the same time proof that revolutionary changes in the education sector are increasingly being felt when the pandemic is getting more widespread. MTs Almaarif 01 Singosari plans its digital learning complex. In planning distance learning, they collaborate the values of Ahlussunnah Waljamaah An Nahdliyah with activities that lead to a love of science and technology. This school uses e-learning from the Ministry of Religion as a learning resource during distance learning.

The significance of the change can be seen in the government's policy which calls for schools to carry out distance learning. As a result, all teaching materials must be digitized so that learning can be carried out optimally even in an emergency. This situation has placed technology have a very important role.

Various terms such as e-learning, online learning, and digital learning began to emerge over time (Princess et al., 2021). The impact of the demand for quality education, educational institutions must always strive to provide quality assurance to interested parties (stakeholders) by fulfilling predetermined national education standards, namely starting from standard content, process, competence of graduates, educators, education staff, facilities and infrastructure, management, financing that has been determined (Syafillah & Swandari,

2021). Fulfillment of educational standards is intended so that national education goals can be achieved.

In the context of Islamic education, the Koran is the main source of Islamic religious teachings, including at the MTS Almaarif 01 Singosari school. The transition process carried out by madrasas is a form of Al-Quran practice, which emphasizes the importance of education and learning in human life. This is stated in the letter Al 'Alaq verses 1-5. The Qur'an emphasizes that education is important and that people must learn to develop their knowledge of religion and the world around them.

Although the Koran does not directly discuss the existence of Islamic institutions through the transformation of digitalization of education or moderation of religion, the Koran does state the importance of science and education in the life of Muslims and emphasizes the importance of simplicity, peace, and justice in religious life. There are several letters in the Al-Quran related to science and technology, which show that in Islam knowledge and technology are highly valued and encouraged to be studied and used wisely.

Surah Al Baqarah verse 164: "Verily, in the creation of the heavens and the earth, the alternation of night and day, the ark that sailed on the sea carried what was useful for humans and what Allah sent down from the sky in the form of water, then with that water He revived the earth after death (dry) him and he spread on the earth all kinds of animals, and the spread of the winds and clouds that are controlled between the heavens and the earth; indeed (there are) signs (oneness and greatness of Allah)." This verse mentions several natural phenomena and objects in the universe, indicating that Allah created everything with a certain system and rules. This motivates Muslims to study and understand the universe and create technologies that are useful for humans.

Likewise in the letter, An Nahl verse 78: "And Allah brought you out of your mother's belly in a state of not knowing anything, and He gave you hearing, sight and heart so that you are grateful." This verse shows how important God's blessings are in human life, including the human ability to learn and understand. Therefore Muslims must appreciate and take advantage of this blessing by studying science and technology that is useful for human life.

The results of the student learning process from learning through e-learning carried out by MTS Almaarif 01 Singosari will then be exhibited through a virtual gallery. Through virtual galleries, schools can digitally present their students' best work to parents. The contents of this gallery are the best student projects from various subjects. Various types of projects uploaded in the virtual gallery are in the form of videos, designs, product covers, pictures/posters, and student writings formed in videos. Virtual gallery publications can be accessed by anyone through the madrasa website (<http://www.mtsalmaarif01-sgs.sch.id/> in activity features, exhibitions of student work).

The existence of this virtual gallery has an impact on increasing student motivation in creating. If students get a project from the teacher, they are competing to do their work as well as possible. In addition, this virtual gallery is a special attraction that can increase the existence of MTS Almaarif 01 Singosari because it is very innovative and interactive.

Refers to the opinions of Tuzzahrah, Komariah, & Sani (2016) in their research, Islamic-based schools must play a role in creating a balance of science and technology with religious assistance (modernization of religious education). The digital transformation carried out by MTs Almaarif 01 Singosari is a manifestation of the school's responsibility as an Islamic-based educational institution whose role is not only



to educate intellectually but also to instill religious values. However, it should be noted that the use of digital technology in Islamic education needs to be balanced with the development of sufficient digital literacy so that students can use digital technology properly and responsibly. (Ainiyah, 2017). In addition, the role of teachers and parents in supervising and guiding the use of digital technology needs to be increased to ensure the safe and quality use of digital technology.

On the other hand, the implementation of the use of e-learning in this study found many obstacles. If in previous research conducted by Wulandari et al (2021), the obstacles are in students and parents who are technologically illiterate, as well as limited data packages, so it is different from what happened at MTs Almaarif 01 Singosari.

One of the obstacles found in this study, there are still students who do not understand the features available in the e-learning used. This happened in the first trial, where students were still adapting to the transformation of learning from conventional to digital. Constraints experienced by students include students forgetting passwords, confusion about finding teaching materials, and confusion regarding how to upload assignments.

Not only students, in the digitization process carried out by MTs Almaarif 01 Singosari, but teachers also experience problems, such as difficulties in uploading images or files that are too large. Schools must also use various platforms, such as Zoom, Kahoot, Google Meet, Wizer, and Padlet according to students' conditions. So educators inevitably have to quickly adapt to the progress of this e-learning.

Differences in student characteristics and differences in Islamic boarding school rules are also one of obstacles in the transformation of digitalization in learning in madrasas. This arises because most of the students at MTs Almaarif 01 Singosari live in

Islamic boarding schools. A total of 658 students live in 19 types of huts, and another 379 students live at home. Of course, each Islamic boarding school has a different policy. Prohibitions on carrying cellphones, limited internet access, and restrictions on the use of laptops or computers are all separate obstacles in the course of e-learning. In addition, this challenge also proves that the environment and the rules that apply to it are one of the determining factors for the digitalization of education. As was said Pedro that the integration between educational institutions and the environment is key in the transformation of digitalization.

To overcome the problems described above, schools are looking for a middle way by using various learning systems. For students who live at home, learning is still carried out online with e-learning, while for boarding school students it is carried out offline. This problem is a challenge that must be resolved by schools so that learning can run optimally and evenly, both for students at home and students in Islamic boarding schools.

As described above and according to studies in several literature studies, the challenge of digital transformation does not only come from the people involved in the process (teachers, students, and parents) but also due to other factors. One of the main challenges in the transformation of digitalization of education is the lack of adequate infrastructure, such as fast and stable internet access, adequate software and hardware, and a good security system. Without adequate infrastructure, the use of infrastructure in the classroom can be ineffective.

Teacher skills in using technology are also a challenge that must be overcome by improving it through training (Shahroni et al., 2020). Curricula must also be updated to cover technology and prepare students for the digital world. The curriculum needs to

focus on developing required skills such as technology skills, data analysis skills, and problem-solving skills (Habib and Haris, 2023). The availability of quality digital content is also a challenge for educators if they want to present good material that students can easily accept. Therefore, digital content must be adapted to the curriculum and produced in various forms and formats to meet the needs of different students.

### Conclusion

From the purpose of the research conducted, namely to find out the existence of Islamic institutions through the transformation of digitalization of education, and to find out the challenges and obstacles faced by institutions in transforming the digitization of education, the results show that the existence of Islamic institutions can be carried out through the transformation of digitalization of education, of course with various kinds of challenges and obstacle. At MTs Almaarif to increase its existence is done by using digital-based learning, besides that the results of the processes that have been carried out by students will be exhibited through a virtual gallery, of course, this is very interesting considering the characteristics of students at MTs Almaarif, the majority of Islamic boarding schools, with a virtual gallery parents can see the work of their sons and daughters.

The Islamic-based school background certainly has the responsibility not only to educate intellectually but also to instill religious values. Islamic-based schools play a role in being able to create a balance of science and technology with religious assistance (modernization of religious education). Following up on government policy, MTs Almaarif 01 Singosari implemented e-learning. In its implementation, many obstacles were found. If in previous research the obstacles were students and parents who were technologically illiterate, limited data

packages, then at MTs Almaarif 01 Singosari the challenges and obstacles were different. In the first trial, many students still did not understand the available features. Common obstacles that often occur to students are forgetting passwords, confusion in finding teaching materials,

Whereas for teachers, the perceived obstacle is when uploading images or files that are too large. It doesn't stop here, schools with their creative abilities give teachers the freedom to choose e-learning according to their wishes, needs, and abilities. Therefore, the transformation of learning digitization is played here. Schools that initially only used e-learning then developed to use various other platforms such as Zoom, Google Meet, Kahoot, Wizer, and Padlet. Of course, the selection of this platform is based on the condition of the students.

Several other obstacles are the differences in the characteristics of students in schools. Students at MTs Almaarif 01 Singosari mostly lives in Islamic boarding schools. A total of 658 students live in huts and are spread over 19 different types of huts. While as many as 379 other students live at home. Every Islamic boarding school certainly has various policies. Prohibition of carrying mobile phones, limited internet facilities, and restrictions on the use of laptops or computers are obstacles in their own right. Mediating this, the school decided to run a varied learning system. For students who live at home, learning is still carried out online or through e-learning, in contrast to Islamic boarding school students. The biggest challenge for schools is finding the right way so that the learning of both students in the boarding school and those living at home can run optimally and evenly. Moreover, seeing the conditions of distance learning, of course, schools also want to show the best results of their students to the parents of students. Seeing this situation, the school



made the Virtual Gallery an innovative and appreciative medium for students.

This obstacle can be overcome by school policies that regulate differences in learning between students at the cottage and home. This also shows that there is an adaptive educational transformation. Learning transformation sees this reality as a way to achieve balance, harmony, wholeness, and integrity in learning.

From this research, it is known that the challenges and obstacles that exist in schools, so it is hoped that the results of this research can facilitate schools in making improvements, developing learning, or even changes to promote better digitalization of learning. In addition, it can be concluded that MTs Almaarif 01 Singosari as an Islamic institution can maintain its existence by implementing digitalization of education and incorporating technology into the learning process. This implementation allows Islamic institutions to improve teaching and operational efficiency, as well as facilitate school management in managing administration and marketing. As was done by MTs Almaarif 01 Singosari with its virtual gallery program which is applicative and appreciative.

### Bibliography

- [1] Ainiyah, N. (2017). Building Strengthening Media and Information Literacy Culture in the World of Education. *Journal of Indonesian Islamic Education*, 2(1), 65–77. <https://doi.org/10.35316/jpii.v2i1.63>
- [2] Amarulloh, A., Suharman, E., & Meylani, V. (2021). Student Reflections on Digital-Based Learning. *Journal of Metaeducation: Educational Scientific Journal*, 1(1), 13–23.
- [3] Aseri, M. (2022). Management of Fiqh Learning in Schools and Madrasas for Islamic Religious Education Teachers. *Al-Madrasah: Journal of Madrasah Ibtidaiyah Education*, 6(2), 229. <https://doi.org/10.35931/am.v6i2.920>
- [4] Creswell, JW (2015). *Qualitative Research & Research Design*. Student Library.
- [5] Efendi, D. (2019). The Process of Forming Aqidah and Morals in Elementary School Students in Jayapura City. *Al-Adzka: Scientific Journal of Elementary School Teacher Education*, 9(1), 9. <https://doi.org/10.18592/aladzkapgmi.v9i1.2814>
- [6] Hamdani, M., Sari, N., & Rusydiyah, EF (2022). Digital Curation Literacy for Islamic Religious Education Teachers. *Intiqad: Journal of Religion and Islamic Education*, 14(2), 282–292. <https://doi.org/10.30596/10927>
- [7] Hanafi, Y., Ikhsan, MA, Saefi, M., Diyana, TN, & Arifianto, ML (2017). Islamic Religious Education During the COVID-19 Pandemic: Challenges and Responses. In *Banjarbaru: Kalimantan Fragrance Graphics* (Vol. 2, Issue 1705045066). [https://www.academia.edu/download/56062916/SUMBER\\_-\\_SUMBER\\_HUKUM\\_DALAM\\_ISLAM.pdf](https://www.academia.edu/download/56062916/SUMBER_-_SUMBER_HUKUM_DALAM_ISLAM.pdf)
- [8] Habib & Haris, I. (2023). HUMAN RESOURCES DEVELOPMENT STRATEGY IN THE MANAGEMENT OF ISLAMIC EDUCATION IN THE DIGITAL ERA *Islamic University An-Nur Lampung*, 51–60.
- [9] Hasanah, U., & Sukri, M. (2023). *Sociology*. XI, 177–188.
- [10] Hermansyah. (2021). Management of Digitalization-Based School Education Institutions in the Era of Covid-19. *Fitrah*, 12(1), 28–46.
- [11] Hidayah, N., Sulfahmi, S., Zairani, I.,

- Yusuf, M., & Sufiati. (2019). Combine Assurance in the Context of Control. *Scientific Journal of Economics, Management, and Accounting*, 08(02), 32–37.
- [12] Ibrahim, R. (2013). MULTICULTURAL EDUCATION: Definition, Principles, and Their Relevance to the Goals of Islamic Education. *Addin*, 7(1), 1–26.
- [13] Illeris, K. (2014). Transformative Learning and Identity. *Journal of Transformative Education*, 12(2), 148–163.  
<https://doi.org/10.1177/1541344614548423>
- [14] Kadi, T., & Awwaliyah, R. (2017). Educational Innovation: Efforts to Solve Educational Problems in Indonesia. *Journal of Islam Nusantara*, 1(2), 144–155.  
<https://doi.org/10.33852/jurnalin.v1i2.32>
- [15] Majid, TH, & Huda, SN (2020). Gamification of Learning Hijaiyah and Arabic Letters: A Case Study of Mutiara Yogyakarta Integrated PAUD. *Automata*, 1(2).  
<https://journal.uui.ac.id/AUTOMATA/article/view/15583%0Ahttps://journal.uui.ac.id/AUTOMATA/article/download/15583/10245>
- [16] Marlina. (2019). Guidelines for Implementing Differentiated Learning Models in Inclusive Schools. 1–58.
- [17] Mezirow, J. (2003). Transformative Learning as Discourse. *Journal of Transformative Education*, 1(1), 58–63.  
<https://doi.org/10.1177/1541344603252172>
- [18] Mumin, UA (2018). Tolerance Education from the Perspective of Islamic Religious Education (Review of the Content of Learning Approaches in Schools). *Al-Afkar, Journal for Islamic Studies*, Vol. 2(2), 15–24.  
<https://doi.org/10.5281/zenodo.1303454>
- [19] Pedro, F., Subosa, M., Rivas, A., & Valverde, P. (2019). Artificial Intelligence in Education: Challenges and Opportunities for Sustainable Development Education Sector United Nations Educational, Scientific and Cultural Organization. In *Ministerio De Educación*.
- [20] Ps, AMBK (2019). Problems of Islamic Boarding Schools as Islamic Educational Institutions in Indonesia. *Tawazun: Journal of Islamic Education*, 12(2), 5–10.  
<https://doi.org/10.32832/tawazun.v12i2.2554>
- [21] Putri, NI, Herdiana, Y., Munawar, Z., & Komalasari, R. (2021). Educational Technology and Digital Transformation during the COVID-19 Pandemic. *Journal of ICT: Information Communication & Technology*, 20(1), 53–57.
- [22] Rohman, M., & Mukhibat, M. (2017). Internalization of Ethno-Religious Based Socio-Cultural Values in Man Yogyakarta III. *Edukasia: Journal of Islamic Education Research*, 12(1), 31.  
<https://doi.org/10.21043/edukasia.v12i1.1771>
- [23] Saifuddin, M., Khoiri, A., & Mulyani, PS (2020). Treatment of Somatic, Auditory, Visual, Intellectual (Savi) Learning Models on Learning Styles and Learning Achievements. *Proceedings of the Education Seminar ...*, 2(1).  
<https://ojs.unsiq.ac.id/index.php/semnaspf/article/view/1376%0Ahttps://ojs.unsiq.ac.id/index.php/semnaspf/article/download/1376/819>
- [24] Sarnoto, AZ (2017). Human Resources in Islamic Education. *Madani Institute: Journal of Politics, Law, Economics, Education and*

- Socio-Culture, 6(2), 51–60.  
<https://doi.org/10.53976/jmi.v6i2.45>
- [25] Selwyn, N. (2016). *Education and Technology: Key Issues and Debates*. Bloomsbury Publishing.
- [26] Sholeh, M. (2018). Early Childhood Education in the Perspective of Islamic Education. *Yinyang: Journal of Gender and Child Islamic Studies*, 13(1), 71–83.
- [27] Sujatmiko, TR, Nadlif, A., & Astutik, AP (2022). The Values of Multicultural Education in the Learning of Islamic Religious Education at the Junior High School Level. *Scaffolding: Journal of Islamic Education and Multiculturalism*, 4(3), 267–280.
- [28] Syahroni, M., Dianastiti, FE, & Firmadani, F. (2020). Information Technology-Based Learning Media Training to Improve Teacher Skills in Distance Learning. *International Journal of Community Service Learning*, 4(3), 170–178.  
<https://ejournal.undiksha.ac.id/index.php/IJCSL/article/view/28847>
- [29] Syaifullah, S., & Swandari, T. (2021). Internal Madrasah Quality Assurance System Based on Islamic Boarding School Values. *THE JOER: Journal Of ...*, 1(1), 13–25.  
<http://pedirresearchinstitute.or.id/index.php/THEJOER/article/view/17%0Ahttp://pedirresearchinstitute.or.id/index.php/THEJOER/article/download/17/9>
- [30] Talkah, T., & Muslih, M. (2021). Islamic Religious Education Learning Innovation during the Covid-19 Pandemic. *Mudir: Journal of Education Management*, 3(1), 13–21.  
<https://doi.org/10.55352/mudir.v3i1.136>
- [31] Tambak, S. (2014). Lecture Methods: Concepts and Applications in Learning Islamic Religious Education. *Journal of Tarbiyah*, 21(2), 375–401.
- [32] Tayo, O., Thompson, R., & Thompson, E. (2015). Impact of the Digital Divide on Computer Use and Internet Access on the Poor in Nigeria. *Journal of Education and Learning*, 5(1), 1.  
<https://doi.org/10.5539/jel.v5n1p1>
- [33] Tuzzahrah, FF, Komariah, K., & Sani, A. (2016). Construction of the Meaning of Islamic Schools for Parents of Students. *Da'wah Science: Academic Journal for Homiletic Studies*, 10(1), 37–58.
- [34] Warsita, B. (2007). The Role of ICT in the Implementation of Distance Education. *Technodic*, 11(20), 1–235.
- [35] Wulandari, R., Santoso, S., & Ardianti, SD (2021). The Challenges of Digitizing Education for Parents and Children Amid the Covid-19 Pandemic in Bendanpete Village. *Educative: Journal of Educational Sciences*, 3(6), 3839–3851.  
<https://doi.org/10.31004/edukatif.v3i6.1312>

### Author Profile

Short profile in the form of birth data narrative; education from the undergraduate level to the last education which contains study programs, and the year of graduation as well as the work/activities carried out to date.