

Building a Digital Generation of The Qur'an With an Innovatif Curriculum at the Darussalam Gontor Islamic Boarding School

Cecep Sobar Rochmat^{a,1}, Zam Zam Nurhayati^{b,2}, Andini Maryam Aryanti^{c,3}

^{a)} Universitas Darussalam Gontor ^{b)} Universitas Darussalam Gontor ^{c)} Universitas Darussalam Gontor

¹ cecep.rochmat@unida.gontor.ac.id , ² zamzamnurhayati129@gmail.com , ³ andinimaryamaryanti@gmail.com
zamzamnurhayati129@gmail.com

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Abstract

There is an urgent need to instill Qur'anic values as the foundation of digital character for students, especially in Islamic boarding schools that use limited technology, such as Pondok Modern Darussalam Gontor (PMDG). However, students do not use cell phones or the internet while at the boarding school, they will still be exposed to the digital world after returning home or graduating. The purpose of this study is to evaluate what students think about Qur'anic digital literacy the role of teachers in preparing students for the digital world, and the formation of Qur'anic character through the curriculum and practices in Islamic boarding schools. This research was conducted through a qualitative case study involving observation of the school environment, analysis of curriculum documents, and in depth interviews. The result of the study show that guidance based on Qur'anic values, teacher role models, and boarding school discipline are very important for building self-control, manners, and ways of thinking in students so that they are ready to use technology responsibly. The curriculum must continue to strengthen the internalization of Qur'anic values, teach digital literacy etchis, and prepare students with moral understanding before they enter the digital world.

Keywords: Qur'anic values, digital literacy, boarding school education, Qur'anic character, Pondok Modern Darussalam Gontor.

Introduction

The developments of digital technology and information system has significantly transformed the attitudes, cognitive patterns, and moral beliefs of young people, the digital era facilitates access to information, social interaction, entertainment, and self-expression, but it also presents moral challenges such as the spread of misinformation, online bullying, digital addiction, and exposure to content that contradicts religious and ethical values. Various studies in Islamic education emphasize that digital literacy can no longer be understood merely as technical skill, it also encompasses moral competencies, including critical thinking, self-regulation, and adherence to religious ethics. This situation highlights the urgent need for Islamic educational institutions to design digital literacy

models that not only develop technical skills but also serve as a moral safeguard for the younger generation.^{1 2 3}

Research at Al-Hijrah Islamic Boarding school, Tingkir Salatiga, indicates that digital literacy can also serve as a foundation for teaching religious moderation⁴. Students utilize digital media, such as websites and social media, to access moderation materials and produce content that emphasizes tolerance and wasatiyyah principles. In this way the pesantren actively instills values of tolerance and moderate islam in tha digital realm.

In line with this developments, this study focuses on Pondok Modern Darussalam Gontor (PMDG) as the main case study, given its unique characteristic as a modern pesantren that seeks to preserve Qur'anic values and classical pesantren traditions while selectively and systematically adopting digital transformation. PMDG has long been known for its motto, "high, morals, broad knowledge, and free-thinking", reflecting the institution's commitment to developing students' intellectual capacities without neglecting Islamic ethics and manners. In practice, PMDG actively responds to the demands of the times, for instance, through the development of digital management systems to support educational administration and academic services. Moreover, PMDG enhances students' digital literacy and competencies through media literacy, journalism, debete, and broadcasting programs, which, according to the pesantren, are part of a strategy to strengthen literacy while maintaining Qur'anic morals and manners.⁵ This makes PMDG a suitable case study, as it provides a model of how digital literacy can be cultivated without compromising technological control or Qur'anic character discipline. Several pesantren and madrasahs have begun adapting to digital developments through systematical digital literacy approaches while upholding religious values as an ethical foundation. For example, research at pesantren Darunnajah (Jakarta) shows that Islamic eductanional institutions can integrate creative content training, Islamic journalism, and

¹ Hamid et al., "Digital Literacy of Millennials Santri : A Case Study In Pondok Pesantren Tahfidzul Quran Al-Jihadul Chakim Mojokerto."

² Adah and Lampung, "LITERASI INFORMASI DIGITAL : TANTANGAN BAGI PARA SANTRI DALAM MENJALANKAN PERAN SEBAGAI GLOBAL CITIZEN : STUDI KASUS PADA PONDOK PESANTREN."

³ Achmad, Islam, and Salatiga, "DIGITAL LITERACY AS A FOUNDATION FOR RELIGIOUS MODERATION LEARNING AT SALATIGA ' S AL-HIJRAH TINGKIR ISLAMIC BOARDING SCHOOL."

⁴ Ibid., hal.6

⁵ Hakim, "Increasing the Excellence of Pesantren in Digital Era: The Study of Management Information System Development at Pondok Modern Darussalam Gontor."

media education into their digital literacy programs⁶. Such practices demonstrate that digital literacy can be contextually applied within pesantren environments without undermining Islamic principles.

At Bahtsul Masail Al-Hikmah kediri, digital literacy is implemented through the use of digital libraries, such as the Maktabah Syamilah application, Google Books, and PDF versions of classical text. Additionally, students have online access to both classical and contemporary Islamic texts and use digital devices in the learning process.⁷ This approach has proven to increase students' interest and accessibility to knowledge, making the study of *kitab kuning* and Islamic literature no longer limited to physical texts.

The study digital literacy an innovative approach to Learning is Islamic Education reveals that digital literacy in Islamic education during the industry 4.0 era includes the ability to use information technology effectively, think critically, and utilize digital media for learning, collaboration, and students creativity. This, Islamic education becomes more relevant and adaptive to the needs of the times.⁸ Furthermore, the study integration of scientific thinking and Islamic ethics to strengthen students' character in the digital Era emphasizes a holistic approach that combines digital literacy with moral and Islamic ethical literacy.⁹ This approach ensures that students are not only technically proficient in using technology but also able to think critically and act according to Islamic values when navigating information and social media. In the context of madrasah learning practices, the study implementation of digital literacy in Islamic Education: Teachers' Strategies for Character Building in the Era of Growing Social Media Use highlights that Islamic Education teachers can leverage digital literacy to develop students' religious character.¹⁰ This is achieved through guidance on digital ethics, responsible use of digital media, and habituation of Islamic values in student interactions.

Moreover, digital literacy integration is considered a pedagogical innovation in modern Islamic education. Within the Islamic Education curriculum including subjects such as Aqidah and prepare students to respond wisely and ethically to socio-cultural changes in

⁶ Darajat, Rosyidin, and Fahrudin, "Pesantren and Madrasa-Based Digital Literacy Practices : The Case of the Darunnajah Islamic Boarding School , Jakarta."

⁷ Aly, "Ma'had Aly."

⁸ Universitas et al., "Mahasiswa Universitas Islam Riau, Indonesia; 2 Mahasiswa Universitas Islam Riau, Indonesia; 3 Mahasiswa Universitas Islam Riau, Indonesia; 4 Dosen Universitas Islam Riau, Indonesia 1."

⁹ Zalnur, "Integrasi Berpikir Ilmiah Dan Etika Islam Untuk Memperkuat Budi Pekerti Siswa Di Era Digital."

¹⁰ Saputra, Syakirah, and Mohd, "IMPLEMENTATION OF DIGITAL LITERACY IN ISLAMIC EDUCATION : Teachers Strategies for Character Building in the Era of Growing Social Media Use."

the digital era. Additionally, the study Digital Literacy in Aqidah-Akhlak Learning in the Society 5.0 Era.¹¹ Thematic Literature Analysis asserts that digital literacy encompasses not only technical skills but also cognitive, ethical, and spiritual dimensions, ensuring that digital media use remains also cognitive, ethical, and spiritual dimensions, ensuring that digital media use remains grounded in Islamic values. Through project-based digital approaches, this integration has been shown to effectively strengthen students' understanding of Aqidah and akhlaq amid the influx of information and technological developments. Journalism programs, students have become more skilled in evaluating information, avoiding hoaxes, and producing content based on Islamic values responsibly.¹² These findings indicate a shift in students' literacy patterns from reliance on printed texts to directed use of digital media. At other pesantren, such as Al-Hijrah Islamic Boarding School Tingkir Salatiga, digital literacy is also employed to strengthen religious moderation, with students accessing moderation materials online and producing digital content that emphasizes tolerance and wasatiyyah principles¹³. These findings show that digital literacy practices in pesantren continue to develop, yet there is limited research on how institutions with strict technology control, such as PMDG, cultivate digital literacy grounded in Qur'anic discipline.

Digital literacy in Islamic education is not merely optional but a strategic necessity. Approaches that embed Qur'anic values and Islamic ethics can bridge classical pesantren traditions with the challenges of the global digital society, enabling students to develop into productive, critical, and ethical Muslim generations. This research is crucial to understanding how students in technology-restricted environments, such as PMDG, develop digital literacy technically, morally, and cognitively while simultaneously cultivating Qur'anic character an aspect that has not been systematically studied.

Method

This study employs a qualitative approach because it enables the researcher to gain an in-depth understanding of a phenomenon within its natural context by examining the experiences, meanings, and perspectives of the participants.¹⁴ The qualitative approach

¹¹ Zahrah, "AL-ADABIYAH: Jurnal Pendidikan Agama Islam LITERASI DIGITAL DALAM PEMBELAJARAN AKIDAH AKHLAK DI ERA SOCIETY 5.0: ANALISIS PUSTAKA TEMATIK."

¹² Hamid et al., "Digital Literacy of Millennials Santri: A Case Study In Pondok Pesantren Tahfidzul Quran Al-Jihadul Chakim Mojokerto."

¹³ Prastyo, Fanny, and Susiloningsih, "Comparative Study of Discovery Learning Models Based on Interpersonal Intelligence and Intrapersonal Intelligence on the Emotional Intelligence of Elementary School Students in Surabaya."

¹⁴ Negeri et al., "Pendekatan Penelitian Kuantitatif Dan Kualitatif Serta Tahapan Penelitian."

also provides flexibility to explore complex social phenomena that cannot be explained through numerical data or quantitative procedures. The method used in this research is a case study, as the study focuses on a specific case, namely the implementation of digital discipline at Pondok Moden Darussalam Gontor. The case study method allows the researcher to analyze the phenomena in a detailed, comprehensive, and contextual manner by utilizing various sources of data, such as interviews, observation, and documentation.¹⁵ The methods used in qualitative research include various data collection techniques as well as procedures for analyzing the onformation obtained. The data collection process may involve: 1) Interviews, 2) observation, 3) Documentation.¹⁶

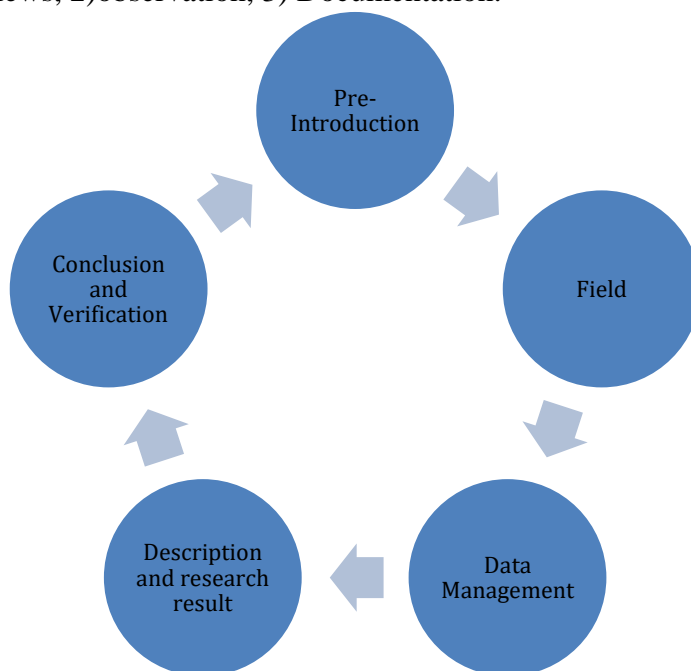


Figure 1. Qualitative research producer

The following are qualitative research procedures, 1) Pre-Introduction, 2) Field, 3) Data management, 4) Description and Research Result, 5) Conclusion and Verivication.¹⁷ Previous research in the field of education has also shown that the case study method is effective for examining the dynamics of behaviour, policies, and social interactions within educational institutions.

Result and Discussion

1. General Overview of the Educational Environment at PMDG

The world today is experiencing a major wave of change known as the era of disruption. This of change known as the era of disruption. This era refers to a time when innovation, digilazition, and technology advancements develop rapidly, massively, and unpredictably. These changes not only transform the economy and industry but also reshape the educational system and social structure. With digital transformation,

¹⁵ Ibid., h.8

¹⁶ Damanik and Lubis, "Designs, Types, and Methods in Qualitative Research."

¹⁷ Ibid., H. 5

information has become increasingly accessible at high speed¹⁸. However, this transformation also introduces new challenges, such as shifting values, instant learning patterns, and the decline of social and spiritual relationships. In the field of education, the impact is especially evident among children, who now experience learning conditions that differ significantly from those of previous generations.

The growing public interest in Gontor Islamic Boarding School is driven by its long established reputation and quality of education. Most people know that Gontor is one of the modern pesantren that implements a disciplined and structured educational system. It adopts an approach that combines classical Islamic values with contemporary learning methods, which clearly explains the high level of interest. Gontor's educational system is comprehensive, covering intellectual, spiritual, social, and leadership development. This is because Gontor has produced many scholars and national figures. Many parents hope that their children will not only excel academically but also possess strong moral character, independence, and leadership qualities.¹⁹

1.1 No Gadget Policy

Pondok Modern Darussalam Gontor implements a policy that prohibits students from using mobile phones as part of efforts to cultivate character, maintain student focus, and create an organized and enjoyable educational environment. As part of Gontor's character education system, this restriction allows students to concentrate more on learning activities, dormitory responsibilities, worship, and direct social interactions. This policy is considered important because unrestricted use of gadgets often carries risks such as distraction, indiscipline, reduced quality of social interaction, and potential moral issues due to uncontrolled internet access. The ban also aligns with the pesantren's goal of fostering study independence teaching them to complete tasks and interact directly rather than relying on electronic devices.

The prohibition of mobile phone use at Pondok Modern Darussalam Gontor (PMDG) provides numerous benefits for the educational process and character formation of the students. First, this rule helps students remain focused on their studies by

¹⁸ Annasthasya et al., "Metodologi Penelitian Kualitatif: Tinjauan Literatur Dalam Konteks Pendidikan."

¹⁹ Akbar and Latipah, "Integrasi Nilai Qur'ani dan Psikologi Dalam Pendidikan Anak Di Era Disrupsi."

preventing digital distractions such as online entertainment, social media, and excessive communication. Studying in a distraction free environment makes learning easier, enhances academic skills, and improves intellectual engagement.

Second, students are consistently trained to comply with school regulations, which strengthens their discipline. This discipline fosters obedience to the prohibition and nurtures a responsible mindset as they carry out their daily routines.

Studies that examine the environment of Islamic boarding schools support this educational framework. For example, the study titled "Islamic boarding schools and technology: efforts to overcome social changes in students' misuse of gadgets" explains that many pesantren enforce a ban on electronic devices to prevent their negative effects on students' discipline, spirituality, and social interaction.

Additional research published in the STAI Hub Bulwathan Journal, "The effect of the mobile phone prohibition policy on the implementation of a gadget prohibition policy, many students reported improved concentration and a more conducive learning environment.

Furthermore, research published in titled "The Effect of Gadget Use on the Development of student Discipline," Found that the more frequently students used gadgets, the more negatively it affected their disciplinary character development.

Therefore, the mobile phone prohibition policy at Gontor is not merely an attempt to "Reject Technology" altogether, but rather a character building strategy within the boarding school settings aimed at maintaining educational quality, fostering discipline, promoting healthy social interaction, and preventing the negative impacts of gadget misuse.²⁰

A. Innovative Curriculum Planning for Developing a Qur'anic Digital Generation

Pondok Modern Darussalam Gontor (PMDG) design Qur'an based digital character education comprehensively through curriculum planning, environmental structuring, and a guidance system that integrates Qur'anic values system that integrates Qur'anic values into all student activities. Although PMDG restrict the use of digital devices, particularly mobile phones, the institution continues to formulate educational

²⁰ Kajian, Ilmu, and Kiiies, "Dampak Pembatasan Penggunaan Smartphone Terhadap Santri Dalam Bidang Pendidikan Di Pondok Pesantren Nurul Iman Alkhairaat Morowali."

strategies that prepare students to engage with the digital world while upholding strong moral character.

This planning is grounded in Qur'anic principles such as the concept of iqra' (Qur'an 96:1-5), al-amanah (Qur'an 8:27), al-iffah (Qur'an 24:30-31), tahdzib al-nafs (Qur'an 91:9-10), and al-amanah (Qur'an 8:27).²¹ These values are then translated into developmental patterns that emphasize self control, responsibility, ethical awareness, and disciplined behavior in every aspect of student life.

In its planning process, PMDG emphasizes the principle of holistic education, which integrates the spiritual, moral intellectual, and social dimensions of student development. The twenty four hour educational system in the pesantren enables the internalization of Qur'anic character through daily activities such as Qur'anic reflection (tadabbur), worship practices, etidurette training, and the cultivation of discipline.

The pesantren also creates a conducive environment for character formation by minimizing digital distractions through its mobile phone prohibition policy. This approach allows Qur'anic values to be absorbed and strengthened before students eventually apply them in the digital world outside the pesantren.

In addition, PMDG employs a preventive constructive approach in planning digital character education. As a preventive measure, the prohibition of mobile phones and the filtering of media are implemented to protect students from harmful digital content that may disrupt their morals and concentration. As a constructive provision for facing the digital world, the pesantren offers training in literacy skills, leaderships, rhetoric, problem solving, and social responsibility.

According to other studies, limiting access to electronic devices can enhance students' concentration, learning motivation, and self control. This indicates that PMDG's approach is not only relevant but also empirically supported. In addition, research conducted in Islamic boarding school shows that mobile phone restrictions correlate positively with greater responsibility, improved social ethics, and better student morality. Therefore, PMDG's planning of digital character education serves as a pedagogical

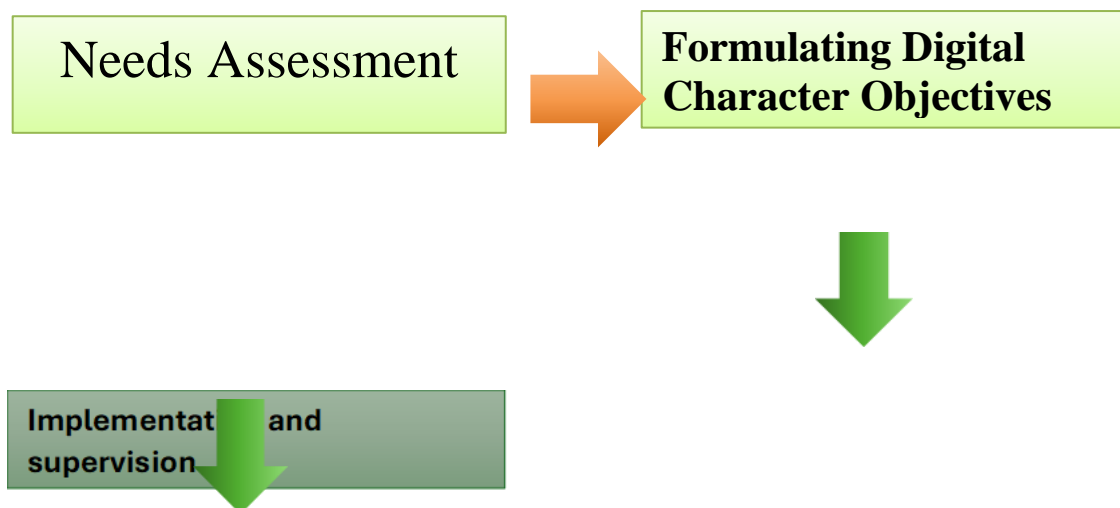
²¹ Journal of Arabic Language Studies and Teaching 4, no.2 (2024): 72-85. DOI: <https://doi.org/10.15642/jalsat.2024.4.2.72-85>

strategy aligned with the literature on digital discipline rather than a form of technological conservatism.

From a Qur'anic perspective, the values of tazkiyatunnafs, iqra', and muraqabah serve as foundational principles in planning digital education at PMDG. The verses in Al-'Alaq 1-5, which emphasize the command to read and learn under Allah's guidance, and Ash-Shams 9-10, which highlight the importance of self purification, reflect these values. In Islamic education literature, it is emphasized that applying Qur'anic teachings in contemporary curricula should focus on the internalization of values rather than merely adding religious content. These principles are translated by PMDG into a character based digital curriculum that priotizes moral conduct in every technological interaction, responsibility in managing information, self-restraint, ang the habituation of digital etiquette.

Moreover, recent studies indicate that strong digital character is cultivated through controlled educational environments in which students are taught digital ethics, Qur'anic literacy, and self regulation before being granted full access to technology. This model aligns with the PMDG system, which poastpones the use of mobile phones until students have reached grater spiritual and intellectual maturity. Therefore, PMDG's Qur'an based digital character education plan is consistent with international literature on morally grounded digital education, as well as national research demonstrating the effectiveness of technology regulation in shaping student character.

"In implementing a program, a series of processes and stages is required, which includes."



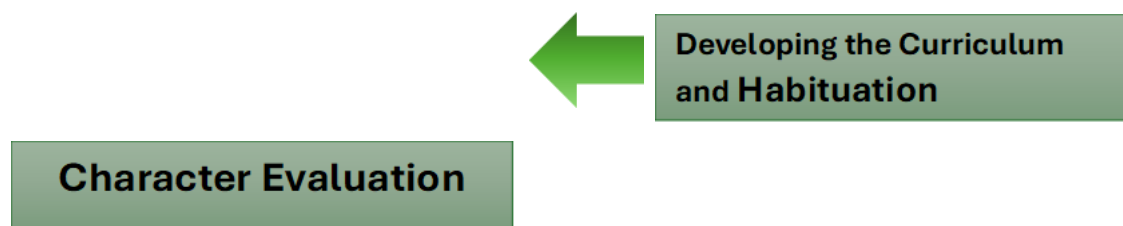


Figure 2. Implementation of innovative curriculum programmes

Each stage must be carefully prepared and integrated in harmony with curriculum. Based on interviews with students at Pondok Modern Darussalam Gontor, an innovative curriculum is designed to create.

This was expressed by a female student of class 1 B.20

“With mobile phones, we can communicate over long distances, access outside news, and use Google to search for important and beneficial information such as the rules of tajwid in the Qur’an, lectures from well-known scholars, vocabulary to deepen our knowledge, and many other things.”

In line with this definition, the pesantren must identify the supporting aspect needed for the innovative curriculum to operate effectively at PMDG. In fact, active learning is one of the innovative curriculum that has long been developed at Gontor, such as the daily requirement to speak Arabic and English, sermon practice, and leadership skill training. However, in this study, a digital based curriculum can be applied to cultivate students with strong character and to facilitate their learning process.

The innovative digital based curriculum of Pondok Modern Darussalam Gontor (PMDG) aims to improve the educational process while complying with rules that prohibit students from using mobile phones. Devices such as computer laboratories, boarding school intranets, and digital learning media can improve the educational process to be more effective, interactive, and in line with modern needs. In addition, this innovation has created a more efficient and orderly administrative and academic information system, which improves educational management.

In addition, PMDG uses a digital curriculum to shape a Qur'anic digital character, which includes media ethics, information responsibility, and technology etiquette in accordance with the values of the Qur'an. This enables students to avoid the negative impacts of the modern world. With this method, students can acquire modern knowledge and skills such as critical thinking, creativity, and teamwork without violating the basic rules of the pesantren. Thus, the innovative digital curriculum not only improves the quality of learning and students' skills but also maintains a balance between pesantren traditions and the demands of the technological era.



Figure 3. digital learning

On of the students stated from the results of our interview:

“Now the morning halaqah is easier to understand with the innovative digital media based curriculum for learning how recognise letters properly”.

This curriculum is the most relevant step to ensure that all students can learn effectively. The Pondok Modern Darussalam Gontor (PMDG) curriculum is very important because it serves as the main guideline for directing the entire educational process to run systemically, orderly, and in accordance with the pesantren's vision. To become a modern educational institution based on Islamic values, PMDG requires a curriculum that can synergise moral guidance, strengthening religious knowledge, and mastery of general competencies relevant to the times. The curriculum ensures that all educational activities whether in organisations, dormitories, or classrooms help build discipline, knowledge Muslim individuals who are capable of leadership. Education at the pesantren will not

have a solid direction and will find it difficult to achieve its grand goal of producing a generation that is knowledgeable, has good character, and is able to participate actively in society. As a result, the implementation of the curriculum is not only an administrative necessity, but also a foundation that maintains the identity, quality, and sustainability of PMDG as a modern pesantren.²²

B. Implementation of innovative digital based curriculum programmes

Innovative digital based curriculum programmes at PMDG are implemented through structured mechanisms that adhere to the independence and discipline of Islamic boarding school. Digital components are not applied freely. Instead, official boarding school facilities such as computer rooms, audio visual learning media, and educational information systems are used by teachers for administrations and classroom management. Teachers can use technology for teaching, such as educational software, visual content playback, and digital content presentation to enrich explanations of texts or general material.

The curriculum also encourages students to be creative. This includes creating digital reports, multimedia presentations, and collaborative projects using pesantren equipment. All of these activities are intended to produce a generation of santri who are able to use technology but still follow Qur'anic etiquette when using it. Thus, PMDG can implement digital innovation selectively and with dignity while maintaining the values of pesantren education that emphasise discipline, simplicity, and character.²³

Learning is conducted in the classroom by directly showing an overview of an object. Learning is carried out directly using innovative methods from educators so that students have a broad understanding and can use digital technology wisely.

C. Challenges of Innovative Curriculum Programmes

All types of obstacles, limitations, and conditions that can reduce the effectiveness of implementing the digital based innovative curriculum offered by PMDG fall into this category. These factors originate from both within and outside the pesantren.²⁴ More broadly, these issues are not only related to a also include cultural

²² Hakim, "Increasing the Excellence of Pesantren in Digital Era: The Study of Management Information System Development at Pondok Modern Darussalam Gontor."

²³ Fahasini, Adelina, and Yolanda, "KOMPETENSI BERKARAKTER DI ERA DIGITAL."

²⁴ Manshur et al., "TANTANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM DI ERA DIGITAL."

elements, policies, human resource readiness, and the process of adapting between pesantren traditions and current technological needs. On the one hand, PMDG must maintain the discipline and values characteristic of pesantren, such as order, simplicity, and the prohibition of mobile phones, on the other hand, it must renew itself to anticipate rapid digital developments.

This category includes all types of challenges, obstacles, and conditions that can reduce the efficiency of implementing the innovative digital based curriculum offered by PMDG. These come from both within and outside the pesantren. These issues are broader and encompass more than just a lack of facilities or capabilities. They also include cultural aspects, policies, human resource readiness, and the process of adapting pesantren traditions to current technological needs. On the one hand, PMDG must maintain pesantren traditions and values, such as order, simplicity, and the prohibition of mobile phones on the other hand, it must be updated to anticipate rapid digital developments.

D. Evaluation of Innovative Curriculum Programmes

Although there are still some issues that need to be addressed, the evaluation of the digital based innovative curriculum at PMDG shows that its implementation has improved the effectiveness of learning and enhanced teacher character. Controlled use of digital media has been proven to improve students' understanding of success, improve teaching strategies, and support more organized academic management. To make the learning process more innovative in delivering material through presentations, audio visual media, and other digital tools. However, the evaluation also revealed several limitations. These include a lack of assessment of teachers' abilities in using technology, a lack of digital resources in some campuses or districts, and the necessity for students to rely on boarding school facilities due to mobile phone restrictions.²⁵

In addition, Qur'anic values must continue to be incorporated into digital literacy so that the use of technology not only improves skills but also shapes good character in the media. Overall, although the innovative digital based curriculum offered by PMDG has been running well and in line with the demands of the present day, continuous

²⁵ Fatimah et al., "Strategi Inovasi Kurikulum; Sebuah Tinjauan Teoretis."

improvement in teacher training, infrastructure development, and refinement of Qur'anic digital modules is still very important to achieve optimal educational outcomes.

2. Factors supporting and inhibiting the education programme innovative digital based curriculum

Supporting Factors



Figure 4. Interview with female students of the Darussalam Gontor Modern Boarding School

Institutional vision, which from the outset emphasized the importance of changing the education system without sacrificing the spirit of Islamic boarding schools, strongly supported the implementation of an innovative digital based curriculum at PMDG. Because PMDG has a transition of neat, structured, and standardised education management in KMI, reform towards digitalisation become easier. Its administrative and academic foundation were already solid. The stable curriculum structure facilitates the addition of digital elements, such as academic information systems, technology based learning media, and specific platform that support learning effectively. Digital innovation is seen as a tool to improve the quality of education rather a threat because pesantren leaders are committed to keeping up with the times.

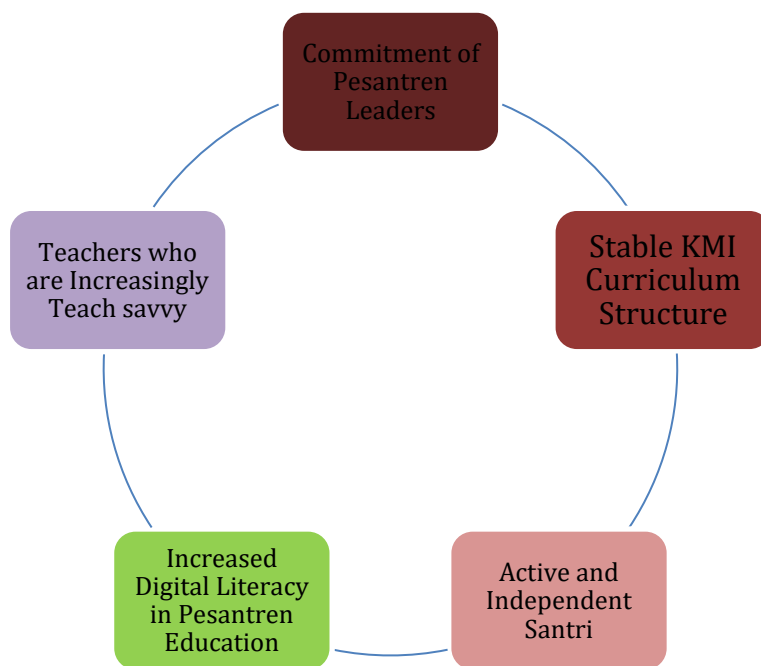


Figure 5. Supporting factor

In addition, PMDG has human resources that are relatively ready to adapt to change. Young teachers, most of whom are graduates of domestic and foreign universities, find it easier to adapt to technology because they have strong digital literacy. Despite being under strict supervision by pesantren regulations, PMDG students are known to be active, creative, and have a culture of independent learning. The success of the digital based curriculum also depends on an organizational culture that emphasizes order, discipline, and efficiency. This is because a well structured environment can make better use of technology.

External pressure also provides support. Educational institutions must have students who possess 21st century skills such as critical thinking, digital literacy, creativity, and collaboration. This encourages PMDG to improve digital learning so that students can become a generation that is ready to face challenges around the world while maintaining their Islamic identity. In addition, a strong theoretical and practical framework has been provided by the emergence of research, literature, and national policies related to the digitisation of education. This can be used as a strong foundation for developing technology based curriculum.

In terms of support systems, PMDG already has experience in implementing information technology, such as using boarding school information system, using internal digital platforms, and carrying out digital based administrative activities in several units.

This experience is very important because it builds a foundation for incorporating technology into the curriculum and learning. In addition, opportunities to collaborate with external institutions, such as universities, reseach institutions, educational NGOs, and educational technology providers, are very helpful in developing a digital curriculum. These partnerships can provide training, tools, guadence, and creative learning models that are tailored to the characterustics of Islamic boarding scholls.

Another supporting factor came from the positive response of the students, who felt the digital learning was easier to follow because it was easier to access many difficult vocabulary words and learn to use media wisely.

Impeding Factors



Figure 6. Interview with female students of the Darussalam Gontor Modern Boarding School

PMDG still faces a number of significant challenges despite the many opportunities. Limited technological infrastructure and the inability to obtain stable internet acces are the first obstacles. Although PMDG is a large Islamic Boarding School, strong connectivity and adequate learning resources remain an issue. Technology must be adapted to the internal rules of the boarding school due to its large environment, large number of students, and busy activities. This includes limited classroom space and uneven digital facilities.

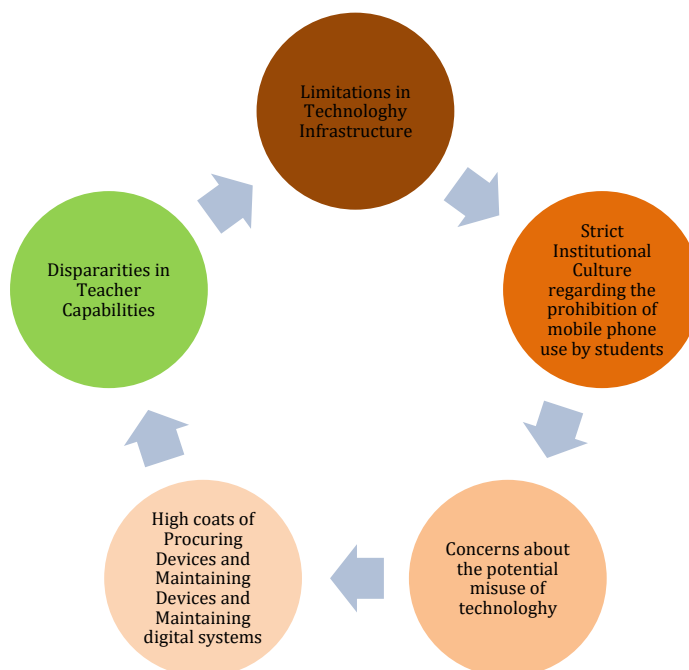


Figure 7. Impeding Factor

From our interviews, the students also expressed the view that:

“When we use technology such as mobile phones, we sometimes lose track of time and it prevents us from carrying out other obligations, such as delaying our prayers and not doing other things we should be doing, as well as reducing interaction with our friends.

Concerns about the possibility of ethical and culture values in Islamic boarding schools being compromised by this issue are very real. Digital technology allows access to a wealth of information, including contents that conflicts with Islamic ethics. There are concerns that the educational process will lose control if the integration of digital curriculum is not accompanied by strict curation and regulations. It is important for Islamic boarding schools to use technology to support character building, not to open the door to the content that is destructive or distracts from the focus of education.²⁶

Conclusion

This study concludes that the development of a Qur'anic digital generation at Pondok Modern Darussalam Gontor (PMDG) is achieved through a holistic, value-based educational framework that integrates Qur'anic ethics into every aspect of student life. Although PMDG restricts the use of mobile phones, the institution successfully prepares

²⁶ Researches, “Moralitas Digital Dalam Pendidikan : Mengintegrasikan Nilai-Nilai Al- Qur ' an Di Era Teknologi.”

students for the digital era by strengthening their moral foundation, self discipline, and sense of responsibility. The innovative digital based curriculum implemented through controlled digital facilities, teacher guidance, and structured learning activities effectively enhances students critical thinking, creativity, and ethical awareness while safeguarding them from the negative impacts of uncontrolled technology use.

Furthermore, the findings indicate that PMDG's model demonstrates how islamic boarding schools can remain faithful to traditional values while adaptively responding to modern technological demands. Despite challenges such as limited infrastructure, strict regulations, and concerns about cultural preservation, the curriculum proves beneficial in improving learning effectiveness, teaching quality, and students' digital character. Continuous improvement in teacher training, resource availability, and Qur'an based digital modules is essential to optimize this system. Overall, this study contributes to the growing scholarship on islamic digital education by showing that moral centered digital literacy can be cultivated even in technology restricted environments.

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