



LEMBAGA PENELITIAN DAN PENGABDIAN KEPADA MASYARAKAT
(LPPM)

UNIVERSITAS PGRI BANYUWANGI

Jl. Ikan Tongkol 01, Banyuwangi 68416. Telp. (0333) 4466937

web : www.unibabwi.ac.id

email : lppm@unibabwi.ac.id



SURAT KETERANGAN KEABSAHAN KARYA ILMIAH

Nomor : 143/Ka.LPPM/F-6/UNIBA/V/2022

Hari ini Minggu, tanggal 14 November 2021 telah dilakukan pengecekan atas karya ilmiah sebagai berikut.

Jenis Karya Ilmiah : artikel jurnal
Judul Karya Ilmiah : Virtual Boarding School Education Management: The Idea of Equitable Islamic Education Services to The Millennial Generation
Penulis : Agus Mursidi, M Kamal, Harwanti Noviandari, Nurul Agustina, M. Haddadalwi Nasyafiallah

Karya ilmiah tersebut dinyatakan benar telah diterbitkan pada :

Jurnal : Linguistics and Culture Review
Volume/Nomor : 5/S5
Bulan/Tahun : November/2021
Url Artikel : <https://lingcure.org/index.php/journal/article/view/1790/529>

Adapun hasil pengecekan kemiripan terhadap karya ilmiah tersebut dilakukan dengan perangkat **TURNITIN** menunjukkan hasil 1% (hasil terlampir).

Demikian surat ini diberikan untuk dapatnya dipergunakan sebagaimana mestinya.

Banyuwangi, 18 Mei 2022
Kepala LPPM,
Sekretaris LPPM,

Reny Eka Evi Susanti, M.Pd.
NIDN 20708099001

192_14_Nov

by 123 dayanahmad

Submission date: 14-Nov-2021 04:28AM (UTC-0700)

Submission ID: 1700593422

File name: Paper_192_14_Nov.edited.docx (26.29K)

Word count: 5486

Character count: 31778

Virtual Boarding School Education Management; The Idea of Equitable Islamic Education Services to the Millennial Generation

Abstract

If general education has been implemented virtually, there is nothing wrong with the same method applied by Islamic education or Islamic boarding schools. For this reason, we will look for data to strengthen this discussion to propose a virtual boarding school education system which is the idea of equal distribution of educational services to the millennial generation from house to house. We collect data online on published journals, books, proceedings, and websites that address virtual boarding school education issues. Furthermore, the collected data is analyzed using a coding system, comprehensive evaluation, and drawing conclusions that can answer the main problems of this project. By analyzing and discussing the data, we can conclude that virtual boarding school education is an exciting idea with efforts to distribute Islamic education services to the millennial generation, who happen to be not santri.

Keywords: *education management, virtual boarding school, innovation, distribution of Islamic education, millennial generation.*

INTRODUCTION

Along with the development of science and technology in information and communication, the role of the older generation, especially families, in preparing a modern, Islamic generation must increase (Nugroho, 2017). In the past, religious education was identified with the Koran in Islamic boarding schools or religious schools, but in an increasingly advanced era of life with this technology, conventional equal distribution of education will harm Muslims themselves (Miskiah et al., 2019). In the sense that if technological progress is growing outside of Islam, if Muslims cannot take advantage of the goodness of technology and profits, it is feared that this millennial Muslim young generation will slowly pursue the interests of modernism with technology and the tendency to forget that a conservative life is full of Islamic values and is a legacy ancestors full of glory and wisdom (Ismail et al., 2020).

Suroso et al. (2021) see that the role of Islamic religious education on the development and growth of the Islamic generation is enormous. This way is none other than the guidance of a good life when a generation lives in the modern world, but they still adhere to conservative values, noble personalities, and sound intellectual and spiritual characters (Susilawati et al., 201). Because the conventional education system divides into two parts, the first is education managed by the community, namely religious education or pesantren then modern education, which is managed by the state with all the authorities and mandates given by the instructions (Wekke, 2016). Then what about the fate of the millennial generation who do not have the opportunity to sit in Islamic boarding schools and acquire Islamic religious knowledge but only have the opportunity and opportunity to study in modern schools (Husna & Thohir, 2020).

A study like integrating Islamic education services virtually is an innovative breakthrough (Thaker et al., 2021). Indeed, general education is carried out by the government, while religious education is left to families and communities (Jannah, 2013). This is a mistake and is not following the purpose of national education, which is to give birth to prepare a generation of young Indonesians who behave accidentally to God, who is God Almighty (Gunawan & Sari, 2019, December). This model has an intellectual character and is ready to become a member of society. In the future, as the next generation of advanced noble, intellectual, and spiritual characters (Rohaeni et al., 2021).

As mentioned above, today's reality is where religious education is left to the family and the ulama in Islamic boarding schools (Huda et al., 2020). If a pesantren runs a program that combines general knowledge and religion, they are modern Islamic boarding schools (Isbah, 2020). What about Islamic boarding schools that only teach religious knowledge? Then what about the Islamic millennial generation who only get available learning opportunities (Burhani et al., 221). The rest of them are just a generation that only understands the world and general knowledge so that they will later become an unbalanced generation as expected by the nation's ideals, namely to prepare the younger generation who have entirely religious knowledge and also have modern general knowledge (Sayeed, 2013).

The virtual education pattern is a typical modern era learning that is increasingly sophisticated and dignified, must be able to bridge the interests of general education and Islamic religious education (Sahin, 2018). Then with existing facilities such as smartphones, laptops, and tablet computers, what if every individual of the millennial generation owns this content? They also get religious education services that are continuously measured and reprogrammed under the care of state authorities (Rahman, 2018). Seeing imagination and creativity and innovative high-tech learning tools that allow virtual education to be run, ideally how Islamic boarding schools with high religious resources can interact contribute to the millennial generation (McHaney, 2012).

Indeed, many millennial generations are not students in Islamic boarding schools, but they are also entitled to the opportunity to improve the quality of religious knowledge and faith (Janmohamed, 2016). It means that the millennial generation is focused on general marriage and has almost the same opportunities as Islamic boarding school children who live in dormitories to obtain measurable, balanced, and equitable educational services (Parvez, 2017). Based on this thought, this research was carried out so that later it would produce findings and be active in government policies so that education services were evenly distributed by providing religion through technological assistance (Chen & Bryer, 2012). This method, called online or virtual-based learning, can be the latest and innovative project ready to provide a new direction of enlightenment; what if technology has only been owned by public schools (Zainuddin, 2018). What if this super-sophisticated technology also provides benefits for fellow religious education managers by integrating technology into Islamic religious education services not only at the location of Islamic boarding schools but can also serve educational services, namely house to house or technology producers (Mondal et al., 2010).

Based on the considerations and needs of the above circumstances, in this study in the results section, we will describe how this virtual learning is relevant and ideally applied to millennials in the country (Thompson, 2016). By getting evidence of the latest findings from religious education abroad, how have they integrated technology into part of the model or method of learning the acceleration and equity of religious education (Farrell, 2016)? The students in Islamic boarding schools are not already in public and religious schools, but they are the millennial generation who are not registered as students at the pesantren. However, they are a young generation who are thirsty and need a shower of religious knowledge so that their spiritual values are also balanced with their intellectual and millennial values (Ismail et al., 2020).

METHOD AND MATERIALS

In this method section, the author will explain, among other things, the approach, procedure, and the process of how we started this research until it was completed by following the systematics of writing a literature review scientific paper (Thomas et al., 2021). So, in this review, we, through the

evidence of previous studies, must be able to answer any of the errors of the study which aims to look at the database on how to support the virtual learning system and its governance, which is one of the Islamic religious education services that is evenly distributed to the millennial generation in Indonesia (Suroso et al., 2021). So with the evidence from the previous study, we first had to adjust each item to understand the study question, then we tried to get all the data we needed through a Google search engine after being electronic. We processed the data through coding analysis, evaluated the data critically, and finally, we had to understand or make relevant valid decisions to answer this question with accountable and reliable principles (Morse, 2015). In deciding what type of data we want, we agree that we are most willing to accept the publications of journals, books of proceedings, and several databases from websites that we see can answer this question. The phenomenology approach was involved, namely looking for the broadest possible data to sharpen us in answering (Brinkman-Kealey, 2012).

RESULT AND DISCUSSION

- **Understanding knowledge strategy**

A clear understanding of educational management for millennial boarding schools is the most critical component in carrying out virtual learning activities for the Muslim generation in the millennial era (Yusop & Sumari, 2013). This central understanding requires virtual education managers to know about effective learning management, including educational programs (Sari, 2017). To make virtual learning activities successful, management knowledge is essential. It is also a process of education governance because something new requires a basic understanding of how the learning process can be done—starting from a process of planning, implementing, controlling, and monitoring evaluation, so that the management ensures that it is appropriate to see effectiveness and success (Huda et al., 2016).

So with an understanding of education management virtually starting from the intellectual aspect, which is the most valuable capital, how to utilize the resources of teachers, assistants, field implementers, and how to design knowledge to support learning facilities and infrastructure (Goldie, 2016). Then to know to connect the existing human resources with existing facilities. Because virtual learning does not require many physical facilities in buildings and infrastructure (Salmon, 2013), however, this virtual education requires teacher human resources as well as infrastructure that is a technological tool itself so that a management manager can connect both aspects of HR with technological facilities for the initial stage so that this project can run as expected (Holtgrewe, 2014).

It was reaffirmed that knowledge of virtual education governance specifically for the millennial generation is fundamental (Andert & Alexakis, 2015). Wanting to be successful, like it or not, first of all, knowledge and experience on how to manage governance by utilizing all existing facilities, the ease of teacher resources, and others. The extent to which administrators can organize educational databases and lesson content, and innovative curricula for effective learning (Waage et al., 2010). The management has an excellent understanding of governance. This way is an ability to design an innovative and productive learning model. Because it is a matter of technology and human resources, the character of learning must be done with several approaches (Den Hertog et al., 2010). Including analyzing learning needs, how the existing infrastructure is, and how to connect to all existing components to achieve a synergy in all of that work. It depends on the manager's ability to utilize human intellectual resources. These actors will function in all important posts (Snell et al., 2015). It is repeated that this is essential if you want to move virtual religious education to millennial children online (Susilawati). et al., 2021).

- **Learning process**

The next step is to manage this virtual-based education, which is how the manager understands the learning process (Sulasmı, 2021). When the learning process begins by optimizing the use of technology, the managers must understand the types or types of pedagogical approaches, for example, how education should be carried out (Sattar et a., 2020). Learning using this technology requires that parties such as teachers and students are good with a collaborative system. This is certainly different from face-to-face learning (Fernandez, 2017). The virtual method is a learning relationship that is in the network. Here, the emphasis is on a cooperative learning system how this learning process can be managed by adjusting to the circumstances where the learning process applies (Armitage et al., 2011).

Then, the most important thing is an understanding of how to manage the educational learning process. Here, the managers should have a sufficient understanding of administration and the online academic culture itself and plan the learning process to produce optimal learning outcomes with the business principle of spending a little, saving but having a lot of results (Nadareishvili et al., 2016). Talking about this academic governance, which is very closely related to the functioning of all existing components and facilities, how is the relationship between learning; teachers with students, students with students, teachers with parents, how is the process of time allocation, how to set up a suitable learning method system (Nam & Pardo, 2011). Then how to use funding sources, manage learning materials, and manage the evaluation system. If there is learning, there is undoubtedly an evaluation process. These are all prerequisites that must be possessed by the movers of Islamic education for the Indonesian millennial nation (Temporal, 2011).

Because virtual learning is full of technology, in this case, the managers must have human resources to manage virtual teaching services (Tao et al., 2011). Knowledge of technology, knowledge of various advanced teaching applications, and how the communication system works optimally so that in later implementation, both teachers and students, and partners will understand how technology will support them (Thoben et al., 2017). So here it is very closely related, managers understand virtual learning systems and mechanisms full of technology applications. It works its function and principle of use and all things related to technology governance. This is something that must be understood and applied in depth. It is repeated that this virtual learning is very dependent on the success and flexibility of HR management, technology, and other facilities and resources (Armstrong & Taylor, 2020).

Besides understanding academic governance, knowledge of this technology is essential for both teachers and students. Before learning activities begin virtually, at least an understanding of technology must be sufficient for both teachers and learning participants (Lewis, 2013). For example, how to use a laptop computer, mobile phone, and the like. Then how do they understand learning, carry out interactions between student teachers and students, teachers, teachers, and all learning communities with education administration control management (Buttram & Farley-Ripple, 2016)?

So the point is knowledge about the governance of this technology, including how databases work, how technology functions, and what it is for (Ølnes et al., 217). This fundamental knowledge of technology and databases is a prerequisite that must be possessed by virtual education managers so that students are the spearhead of learning and the expected outputs will be automatically achieved and should not face significant obstacles (Fredin et al., 2015).

- **Function of technology**

Information technology-based education and teaching allows millennials to explore Islamic knowledge for the sake of increasing faith and piety (Masum et al., 2012). So that the millennial generation is not identified with a generation that is only familiar with technological developments and the progress of the times, but they are also a generation with Islamic character and able to become a complete Indonesian young generation; balance between the goodness of this world and the goodness of the hereafter (Hakim, 2012). For this reason, any study that integrates learning systems for the younger generation using digital applications needs support from various parties, parents, teachers, scholars, and the government (Suroso et al., 2021).

In its implementation, as is happening today in Indonesia, digital-based learning has indeed been carried out both in public schools and in some modern Islamic boarding schools, but when it comes to millennials who do not have the opportunity to study religious knowledge at Islamic boarding schools (Puspitasari et al., 2021). It would be nice when they were at home to stay connected with religious learning content. So the way is that pesantren education managers must also develop their gait (Muid, 2017). Which not only serves the process of learning religious knowledge in Islamic boarding schools but is also committed and highly dedicated to disseminating Islamic religious education to millennial generations who are not united as santri students in Islamic boarding schools (Al Balushi et al. 2019). They are ordinary students who study at school, but the rest can also adapt to a religion-based curriculum delivered in a virtual way managed by the government or religious education institutions, but they can access their homes with measurable and planned programs (Conroy et al., 2013).

This digital technology-based virtual education is a learning activity utilizing internet services with a delivery method more or less like what they do in Islamic boarding schools (Syakroni et al., 2019). This virtual method in a learning model school also serves students who are not themselves in their cottage. However, they are like online learning. The students in their homes are connected to technology to plan, implement, and control payment content by clerics or scholars from various models of Islamic educational institutions that spread (Parker & Raihani, 2011). It seems impossible in the conditions of advances in digital technology and all its very up-to-date learning applications, presumably the students who say that they are freelance students who are not from pesantren should also have access to their unique needs in the field of religion (Saat et al., 2021). can obtain it from public education institutions such as schools and universities.

- **Millennial learning**

Understanding how the millennial generation learns is another issue that must be a concern for managers of virtual millennial education programs, especially for the younger generation (Susilawati et al., 2021). Many strategies and steps are essential to understand, for example, how millennial youth education takes place. Then the learning materials preferred by millennials roughly have different standards from the learning materials for millennials who study in school. In short, millennials' learning habits and teaching strategies must be designed and implemented according to them (Brecht & Locklin, 2016). This millennial generation is also called the generation because it was born after technology existed, so designing virtual learning requires understanding and understanding of what they face in their lives (Roberts et al., 2012).

On average, this millennial group learns with technology, and technology has been happy from their life because, since birth, they cannot be taught in conventional ways or other ways before. The way millennials learn may be, for example, a learning model based on finding out or moving them to a challenging path one day or the nature of researching something where they are given the freedom to explore with a note given a challenge or problem that requires them to work hard to find out the

answer (Montenery et al., 2013). In other words, the millennial generation prefers to use a kinesthetic learning system with visuals with auditory concepts and in pleasant and pleasant conditions (Farrell & Hurt, 2014). In other words, for this millennial generation, the payout is looking for something like Googling and exploration.

Another aspect that is also very important to understand is how the learning characteristics of the millennial generation are something that must be rational, and they will respond well if they are expected to teach rationally. They are given the opportunity and opportunity to find out for themselves something that they consider reasonable or regional (Nikirk, 2003). 2012). Another habit, for example, the millennial generation likes to learn in a relaxed manner, and they prefer to return to learning from informants with a good climate, in other words, less pressure but more freedom to complete tasks. Their tasks are in an accessible manner and are highly creative and innovative (Franetovic, 2012). More accessible, some habits that millennials face are more active and seek personal connection by studying with fellow millennials. They are more inclined towards something that allows technology to allow them to lift with one community to another so that when they are given the freedom and most importantly, the teachers and the instructor understands that students' interpersonal differences and this is something that is understood (Akyeampong, 2011, March).

CONCLUSION

In this last session, the author will explain the conclusions of the implementation of this study with the theme of understanding how virtual learning for Muslim millennials with Islamic religious content is like a millennial boarding school. With evidence from previous studies, after this, we have succeeded in getting an understanding of how virtual education is implemented by utilizing technology facilities, human resources, teachers, then technology facilities, and most importantly, knowledge about how virtual technology works, so we believe in this study through the description above. has been able to answer the main problems of technological studies, and study Islam virtually. This study does rely on data from past studies where the learning systems are manual face-to-face, and some are blended learning or virtual. Another conclusion that we can repeat understands the strategy of running virtual education for the millennial generation with Islamic religious knowledge content like modern Islamic boarding schools in Indonesia.

The following findings that we can include how the learning process for millennials is virtual. The following finding is how the ability of human resources for education management teachers and students is to take advantage of technological facilities related to virtual learning so that in the implementation later, all of the above individuals do not experience significant obstacles. The following finding concerns how this millennial generation learns, as our data explains that there are many relevant strategies used in the millennial class, including research and exploration-based learning strategies. This millennial generation prefers to learn opportunities and challenges to use cruising power by using adequate technology tools. Thus, among others, the findings that we can describe, we realize that in this study we did many weaknesses and also because of the database factor that we did, it might require a quantitative conceptual study, so hopefully, constructive input and criticism will improve the appearance of the study and data exposure in future studies will come.

Acknowledgment

All authors express profound gratitude for the input and assistance provided by the campus as academic assistance and the Indonesian Ministry of Education and Culture in the form of assistance and funding. We are very proud and grateful that you believe and believe without such support and

assistance. We will not be able to carry out this as we wish; the author again expresses his most profound appreciation. Hopefully, future studies will be even better.

REFERENCES

- Akyeampong, A. (2011). The millennial generation: Using web 2.0 technology to support meaningful learning. Paper presented at the *Society for Information Technology & Teacher Education International Conference*, 3860-3863.
- Al Balushi, Y., Locke, S., & Boulanouar, Z. (2019). Omani SME perceptions towards Islamic financing systems. *Qualitative Research in Financial Markets*,
- Andert, D., & Alexakis, G. (2015). Virtual teaming and digital learning strategies: Preparing students for a global workplace. *Journal of Online Learning & Teaching*, 11(1)
- Armitage, D., Berkes, F., Dale, A., Kocho-Schellenberg, E., & Patton, E. (2011). Co-management and the co-production of knowledge: Learning to adapt in Canada's arctic. *Global Environmental Change*, 21(3), 995-1004.
- Armstrong, M., & Taylor, S. (2020). *Armstrong's handbook of human resource management practice*.
- Brecht, M., & Locklin, R. B. (2016). *Comparative theology in the millennial classroom* New York, NY: Routledge.
- Brinkman-Kealey, R. (2012). *A Qualitative Phenomenological Analysis Exploring Digital Immigrants' use of Church-Based Computer-Supported Collaborative Learning*,
- Burhani, H., Waseso, H. P., Atieqoh, S., & Hamidi, A. L. (2021). It was mainstreaming religious moderation on the millennial generation through religious literacy on social media. Paper presented at the *ISRL 2020: Proceedings of the 3rd International Symposium on Religious Life, ISRL 2020, 2-5 November 2020, Bogor, Indonesia*, 79.
- Buttram, J. L., & Farley-Ripple, E. N. (2016). The role of principals in professional learning communities. *Leadership and Policy in Schools*, 15(2), 192-220.
- Chen, B., & Bryer, T. (2012). Investigating instructional strategies for using social media in formal and informal learning. *International Review of Research in Open and Distributed Learning*, 13(1), 87-104.
- Conroy, J. C., Lundie, D., Davis, R. A., Baumfield, V., Barnes, L. P., Gallagher, T., . . . Wenell, K. J. (2013). *Does religious education work?: A multi-dimensional investigation* A&C Black.
- Den Hertog, P., Van der Aa, W., & De Jong, M. W. (2010). Capabilities for managing service innovation: Towards a conceptual framework. *Journal of Service Management*,
- Farrell, F. (2016). 'Why all of a sudden do we need to teach fundamental British values?' A critical investigation of religious education student teacher positioning within a policy discourse of discipline and control. *Journal of Education for Teaching*, 42(3), 280-297.
- Farrell, L., & Hurt, A. C. (2014). Training the millennial generation: Implications for the organizational climate. *E-Journal of Organizational Learning & Leadership*, 12(1)
- Fernandez, M. (2017). Augmented virtual reality: How to improve education systems. *Higher Learning Research Communications*, 7(1), 1-15.
- Franetovic, M. (2012). *A higher education case: Millennial experience toward learning in a virtual world designed as an authentic learning environment* Wayne State University.

- Fredin, A., Fuchsteiner, P., & Portz, K. (2015). Working toward more engaged and successful accounting students: A balanced scorecard approach. *American Journal of Business Education (AJBE)*, 8(1), 49-62.
- Goldie, J. G. S. (2016). Connectivism: A knowledge learning theory for the digital age? *Medical Teacher*, 38(10), 1064-1069.
- Gunawan, I., & Sari, D. N. (2019). Validity and reliability of character education internalization instruments. Paper presented at *The 4th International Conference on Education and Management (COEMA 2019)*. Atlantis Press,
- Hakim, A. (2012). The implementation of Islamic leadership and organizational culture and its influence on Islamic working motivation and Islamic Performance PT bank Mudumalai Indonesia Tbk. An employee in central java. *Asia Pacific Management Review*, 17(1)
- Holtgrewe, U. (2014). New technologies: The future and the present of work in information and communication technology. *New Technology, Work and Employment*, 29(1), 9-24.
- Huda, M., Yusuf, J. B., Azmi Jasmi, K., & Zakaria, G. N. (2016). Understanding comprehensive learning requirements in the light of al-Zarnūjī's ta 'līm al-muta 'all. *Sage Open*, 6(4), 2158244016670197.
- Huda, S., Tsani, I., Syazali, M., Umam, R., & Jermisittiparsert, K. (2020). Retracted: The management of educational system using three law auguste comte: A case of Islamic schools. *Management Science Letters*, 10(3), 617-624.
- Husna, U., & Thohir, M. (2020). Religious moderation as a new approach to learning Islamic religious education in schools. *Nadwa: Jurnal Pendidikan Islam*, 14(1), 199-222.
- Isbah, M. F. (2020). Pesantren in the changing Indonesian context: History and current developments. *Qudus International Journal of Islamic Studies (QIJS)*, 8(1), 65-106.
- Ismail, S., Ruswandi, U., & Erihadiana, E. (2020). The competence of millennial Islamic education teachers in facing the challenges of the industrial revolution. *Nazhruna: Jurnal Pendidikan Islam*, 3(3), 389-405.
- Ismail, S., Ruswandi, U., & Erihadiana, E. (2020). The competence of millennial Islamic education teachers in facing the challenges of the industrial revolution. *Nazhruna: Jurnal Pendidikan Islam*, 3(3), 389-405.
- Janmohamed, S. (2016). *Generation M: Young Muslims Changing the world* Bloomsbury Publishing.
- Jannah, F. (2013). Pendidikan islam dalam sistem pendidikan nasional. *Dinamika Ilmu: Jurnal Pendidikan*, 13(2)
- Lewis, J. (2013). *Academic Governance: Disciplines and Policy* Routledge.
- Masum, A. K. M., Ullah, M., Azad, M., & Kalam, A. (2012). Information technology (IT) ethics in the light of Islam.
- McHaney, R. (2012). *The new digital shoreline: How web 2.0 and millennials are revolutionizing higher education* Stylus Publishing, LLC.
- Miskiah, M., Suryono, Y., & Sudrajat, A. (2019). Integration of information and communication technology into Islamic religious education teacher training. *Cakrawala Pendidikan*, 38(1), 130-140.

- Mondal, M. A. H., Kamp, L. M., & Pachova, N. I. (2010). Drivers, barriers, and strategies for implementing renewable energy technologies in rural areas in Bangladesh—An innovation system analysis. *Energy Policy*, 38(8), 4626-4634.
- Montenery, S. M., Walker, M., Sorensen, E., Thompson, R., Kirklın, D., White, R., & Ross, C. (2013). Millennial generation student nurses' perceptions of the impact of multiple technologies on learning. *Nursing Education Perspectives*, 34(6), 405-409. doi:10.5480/10-451 [doi]
- Morse, J. M. (2015). Critical analysis of strategies for determining rigor in qualitative inquiry. *Qualitative Health Research*, 25(9), 1212-1222.
- Muid, A. (2017). Gait portrait of islamic boarding school qomaruddin in indonesia. *At-Tahdzib: Jurnal Studi Islam Dan Muamalah*, 5(1), 41-76.
- Nadareishvili, I., Mitra, R., McLarty, M., & Amundsen, M. (2016). *Microservice architecture: Aligning principles, practices, and culture* " O'Reilly Media, Inc."
- Nam, T., & Pardo, T. A. (2011). Conceptualizing smart city with dimensions of technology, people, and institutions. Paper presented at the *Proceedings of the 12th Annual International Digital Government Research Conference: Digital Government Innovation in Challenging Times*, 282-291.
- Nikirk, M. (2012). Teaching millennial students. *The Education Digest*, 77(9), 41.
- Nugroho, B. T. A. (2017). Integration of islamic education with science and technology in islamic junior high school. *MUDARRISA: Jurnal Kajian Pendidikan Islam*, 9(1), 1-27.
- Ølnes, S., Ubacht, J., & Janssen, M. (2017). *Blockchain in Government: Benefits and Implications of Distributed Ledger Technology for Information Sharing*,
- Parker, L., & Raihani, R. (2011). Democratizing Indonesia through education? Community participation in Islamic schooling. *Educational Management Administration & Leadership*, 39(6), 712-732.
- Parvez, Z. F. (2017). *Politicizing Islam: The Islamic revival in France and India* Oxford University Press.
- Puspitasari, D., Yuliani, B., & Huda, M. (2021). The transformation of Islamic education in a disruptive era: Is it A necessity? Paper presented at the *ICIS 2020: Proceedings of the 2nd International Conference on Islamic Studies, ICIS 2020, 27-28 October 2020, Ponorogo, Indonesia*, 125.
- Rahman, K. (2018). Perkembangan lembaga pendidikan islam di indonesia. *Tarbiyatuna: Kajian Pendidikan Islam*, 2(1), 1-14.
- Roberts, D. H., Newman, L. R., & Schwartzstein, R. M. (2012). Twelve tips for facilitating millennials' learning. *Medical Teacher*, 34(4), 274-278.
- Rohaeni, A., Wasliman, I., Rostini, D., & Iriantara, Y. (2021). Management of noble moral education for madrasah aliyah students at Persatuan Islam boarding school. *Journal of Industrial Engineering & Management Research*, 2(4), 154-171.
- Saat, N., Ibrahim, A., & Rahman, N. A. A. (2021). *Reaching for the crescent: Aspirations of Singapore Islamic studies graduates and the challenges* ISEAS-Yusof Ishak Institute.
- Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and western liberal secular values of education. *Religions*, 9(11), 335.

- Salmon, G. (2013). *E-activities: The key to active online learning* Routledge.
- Sari, M. E. (2017). The learning management of Islamic boarding schools (pesantren) in improving students' religious tolerance in west java-Indonesia. *International Journal of Innovation and Applied Studies*, 19(1), 24.
- Sattar, M., Palaniappan, S., Lokman, A., Shah, N., Khalid, U., & Hasan, R. (2020). It motivates medical students using virtual reality-based education. *International Journal of Emerging Technologies in Learning (IJET)*, 15(2), 160-174.
- Sayeed, A. (2013). *Women and the transmission of religious knowledge in Islam* Cambridge University Press.
- Snell, S., Morris, S., & Bohlander, G. W. (2015). *She is managing human resources* Cengage Learning.
- Sulasmu, E. (2021). Managing virtual learning at higher education institutions during pandemic covid-19 in the Indonesian context. *Educational Sciences: Theory & Practice*, 21(1), 98-111.
- Suroso, A., Hendriarto, P., Mr, G. N. K., Pattiasina, P. J., & Aslan, A. (2021). Challenges and opportunities towards cultured Islamic generation: Socio-cultural analysis. *Linguistics and Culture Review*, 5(1), 180-194.
- Suroso, A., Hendriarto, P., Mr, G. N. K., Pattiasina, P. J., & Aslan, A. (2021). Challenges and opportunities towards cultured Islamic generation: Socio-cultural analysis. *Linguistics and Culture Review*, 5(1), 180-194.
- Suroso, A., Hendriarto, P., Mr, G. N. K., Pattiasina, P. J., & Aslan, A. (2021). Challenges and opportunities towards cultured Islamic generation: Socio-cultural analysis. *Linguistics and Culture Review*, 5(1), 180-194.
- Susilawati, S., Chakim, A., Hambali, M., Islamy, M. I., & Rahmaniah, A. (2021). The urgency of digital literacy for generation z in improving the learning of Islamic religious education. *Library Philosophy and Practice*, 2(7), 1-15.
- Susilawati, S., Chakim, A., Hambali, M., Islamy, M. I., & Rahmaniah, A. (2021). The urgency of digital literacy for generation z in improving the learning of Islamic religious education. *Library Philosophy and Practice*, 2(7), 1-15.
- Susilawati, S., Chakim, A., Hambali, M., Islamy, M. I., & Rahmaniah, A. (2021). The urgency of digital literacy for generation z in improving the learning of Islamic religious education. *Library Philosophy and Practice*, 2(7), 1-15.
- Syakroni, A., Muali, C., Baharun, H., Sunarto, M. Z., Musthofa, B., & Wijaya, M. (2019). Motivation and learning outcomes through the internet of things; learning in pesantren. Paper presented at the *Journal of Physics: Conference Series*, 1363(1) 012084.
- Tao, F., Zhang, L., Venkatesh, V., Luo, Y., & Cheng, Y. (2011). Cloud manufacturing: A computing and service-oriented manufacturing model. *Proceedings of the Institution of Mechanical Engineers, Part B: Journal of Engineering Manufacture*, 225(10), 1969-1976.
- Temporal, P. (2011). *Islamic branding and marketing: Creating a global Islamic business* John Wiley & Sons.
- Thaker, Mohamed Amy Bin Mohd Thas, Pitchay, A. B. A., Thaker, Hassanudin Bin Mohd Thas, & Amin, M. F. B. (2019). Factors influencing consumers' adoption of Islamic mobile banking services in Malaysia: Partial least squares (PLS) approach. *Journal of Islamic Marketing*,

- Thoben, K., Wiesner, S., & Wuest, T. (2017). "Industrie 4.0" and smart manufacturing-a review of research issues and application examples. *International Journal of Automation Technology*, 11(1), 4-16.
- Thomas, J. R., Nelson, J. K., & Silverman, S. J. (2015). *Research methods in physical activity* Human kinetics.
- Thompson, K. S. (2016). Organizational learning supports the preferences of millennials. *New Horizons in Adult Education and Human Resource Development*, 28(4), 15-27.
- Waage, J., Banerji, R., Campbell, O., Chirwa, E., Collender, G., Dieltiens, V., . . . Unterhalter, E. (2010). The millennium development goals: A cross-sectoral analysis and principles for goal setting after 2015 lancet and London international development center commission. *Lancet (London, England)*, 376(9745), 991-1023. doi:10.1016/S0140-6736(10)61196-8 [doi]
- Wekke, I. S. (2016). Religious education and empowerment: Study on pesantren in Muslim minority west Papua. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 37(2)
- Yusop, F. D., & Sumari, M. (2013). The use of social media technologies among Malaysian youth. *Procedia-Social and Behavioral Sciences*, 103, 1204-1209.
- Zainuddin, M. R. (2018). Development of traditional islamic boarding schools education system in modernization era. *EDUKASI: Jurnal Pendidikan Islam (e-Journal)*, 6(1), 129-139.

ORIGINALITY REPORT

1 %

SIMILARITY INDEX

1 %

INTERNET SOURCES

0 %

PUBLICATIONS

0 %

STUDENT PAPERS

PRIMARY SOURCES

1 irep.iium.edu.my
Internet Source

<1 %

2 media.neliti.com
Internet Source

<1 %

3 www.yumpu.com
Internet Source

<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On