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Modernization of Islamic Boarding School Education: Utilization of the Pintro Application System to Enhance Quality Management of Islamic Boarding School Services

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ARTICLE INFO	ABSTRACT
<p>Article History: Received: March 7, 2025 Revised: June 13, 2025 Accepted: June 30, 2025</p> <p>Keywords: modernization; pintro; <i>pesantren</i> management; service quality.</p>	<p>This study aims to analyze and understand the utilization of the Pintro application system in response to the modernization at the Al-Hamidiyah Islamic Boarding School, Depok, in improving its service quality management. This study employed a case study qualitative research method. The data were collected using interviews, documentation, and observation. Data analysis from this study began with data presentation and reduction and ended with a conclusion. The result of this study affirms that the utilization of the pintro application system can respond to the challenges of modernizing the Al-Hamidiyah Islamic boarding school in Depok, by improving its service quality management. It involves registration services, student identity, number of students, students who win achievements and penalties, student learning progress, teacher profiles, learning curricula in madrasas and Islamic boarding schools, attendance of students and teachers, entry and exit permits for students, and even payment systems made digitally via virtual accounts.</p>
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INTRODUCTION

In the discussion concerning educational challenges, much more needs to be done. When viewed from the perspective of Islamic education, numerous issues must be addressed, and solutions must be found to achieve a brighter future for Islamic education in Indonesia. One of Indonesia's traditional Islamic educational institutions is the *Pesantren* (Islamic Boarding School).¹

From time to time, the modernization of the *pesantren* in Indonesia has been widely pursued by *pesantren* leaders or Kiai, to keep pace with the changing times. The government also participates in advancing Islamic boarding schools by issuing various policies and regulations regarding the existence of *pesantren* in Indonesia.² Many *pesantren* have started modernizing by establishing madrasas or schools in their surrounding environment.³ However, Islamic boarding schools still prefer to stay with their traditional values, so much so that they close themselves off from the development of the modern world. Is there even a *pesantren* that does not allow its students to study in formal schools and restricts its students from the outside world, which is classified as technology?⁴ Consequently, many *pesantren* graduates find it challenging to handle technological advancements once they graduate and enter society.

Currently, advances in information and digital technology are growing rapidly, one of which is in the aspect of educational technology and other activities such as e-payment, e-commerce, and edutech.⁵ In line with advances in technology and information, especially in the era of the Industrial Revolution 4.0, the world of education faces various obstacles, especially Islamic boarding schools as educational institutions with special characteristics in their operation.⁶ These challenges relate to public expectations about the quality of education in Islamic boarding schools, improving service quality, speed in accessing information, and aligning *pesantren* management with technology.⁷

As a result of advances in the IT and communication sectors, the Al-Hamidiyah Islamic boarding school in Indonesia is working hard to adapt to current developments and meet the complexities of public demand due to the development of information technology.

¹ M. Ali Sibram Malisi, "Modernization of Islamic Education in South Kalimantan (Socio-Historical Perspective of Normal Islam Amuntai)," *Ijtima'iyya: Journal of Muslim Society Research* 2, no. 1 (2017): 43–66, <https://doi.org/10.24090/ijtimaiyya.v2i1.1051>.

² Miftahul Huda, "Perkembangan Pendidikan Islam Di Indonesia Dan Upaya Penguatannya Dalam Sistem Pendidikan Nasional," *Journal of Islamic Education Research* 1, no. 02 (2020): 39–53, <https://doi.org/10.35719/jier.v1i02.24>.

³ Basri Ibrahim, "Madrasah Transformation Into Modern Educational Institutions During The New Order," *Istawa: Jurnal Pendidikan Islam* 4, no. 2 (2019): 196, <https://doi.org/10.24269/ijpi.v4i2.2006>.

⁴ Nur Hidayah, "Modernisasi Sistem Pendidikan Pesantren Salafiyah," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 4, no. 01 (2019): 60, <https://doi.org/10.32332/riayah.v4i01.1505>.

⁵ Abd Hamid Wahid et al., "Management of Islamic Higher Education Based on Benchmarking and Information Technology in The," in *WESTECH 2018: Proceedings of 1st Workshop on Environmental Science, Society, and Technology*, *WESTECH 2018, December 8th, 2018, Medan, Indonesia*, ed. Robbi Rahim et al. (EAI Research Meet Inovation, 2018), 269–74, <https://doi.org/10.4108/cai.8-12-2018.2284035>.

⁶ Olga N. Machekhina, "Digitalization of Education as a Trend of Its Modernization and Reforming," *Espacios* 38, no. 40 (2017): 26–33.

⁷ Muhammad Aji Santoso, Muhammad Win Afgani, and Afriantoni, "Manajemen Penerimaan Santri Baru Sebagai Kunci Keberhasilan Optimalisasi Kuota Santri Di Pondok Pesantren Jami'atul Qurro' Palembang: Pendekatan Penelitian Kualitatif," *Journal of Innovative and Creativity* 5, no. 2 (2025): 575–84, <https://doi.org/https://doi.org/10.31004/joecy.v5i2.213>.

One example of adapting the Al-Hamidiyah Islamic boarding school in Indonesia is the modernization of the *pesantren* service management system, codifying the Pintro application as a medium to improve the quality of *pesantren* services to the community. This application is used to store all boarding school data, which includes student data, curriculum, attendance, entry and exit permits for students, and student achievements and penalties, so that *pesantren* caregivers, *pesantren* heads, teachers, and guardians of students can find out periodically the progress of each student through the information system management of Pintro.⁸

Furthermore, based on the urgency to modernize education in Islamic boarding schools and optimize its service quality management, this article aims to analyze and understand the utilization of the Pintro application system as a response to modernization in the Al-Hamidiyah Islamic boarding school in Indonesia to improve its service quality management.

RESEARCH METHOD

This research is a case study using qualitative research methods. Data collection techniques used are interviews, observations, and documentation. The informant for the interview in this study was one person, namely the head of the Al-Hamidiyah Islamic Boarding School, to obtain the information needed using purposive sampling techniques. Furthermore, the researcher also conducted documentation and observation of various activities using this Pintro application system. The types of data used are verbal, observation, and document data. The qualitative data analysis tool used is descriptive analysis using the model proposed by Miles and Huberman, which begins with the presentation of overall research data, continues with data reduction and selection based on research subjects, and ends with drawing conclusions, as research findings.

RESULT AND DISCUSSION

Portrait of Education at Al-Hamidiyah Islamic Boarding School Depok

Linguistically, the word Pondok originates from the Arabic word *Funduq*, which means hotel or hostel.⁹ Meanwhile, *santri* is the root word of *pesantren*, which is inserted with the prefix *pe* and the suffix *a*, meaning the place where the students live.¹⁰ So the boarding school is the residence of the students.¹¹ However, most researchers generalize that *pesantren* is an original Islamic educational institution in Indonesia and a national heritage that continues to grow because *pesantren* is a cultural product of the Indonesian people who recognized the importance of education for the native people. In general, boarding school facilities are in

⁸ Interview with Suma Wijaya, "Modernization of the Management of the Salafiyah Al-Hamidiyah Islamic Boarding School" (Indonesia, 2021).

⁹ M. Mujaab, "The Role of Pesantren on the Development Islamic Science in Indonesia," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 37, no. 2 (2016): 415–37, <https://doi.org/10.30821/miqot.v37i2.90>.

¹⁰ Miftahul Huda and Rhoni Rodin, "Perbandingan Strategi Dan Pola Pengembangan Pesantren Dan Diniyyah Berwawasan Multikultural," *Journal of Islamic Education Research* 2, no. 1 (2021): 45–62, <https://doi.org/10.35719/jier.v2i1.80>.

¹¹ Siti Asiah et al., "The Dynamics of Islam in Indonesia in the Perspective of Education," *Proceedings of the 4th International Colloquium on Interdisciplinary Islamic Studies in Conjunction with the 1st International Conference on Education, Science, Technology, Indonesian and Islamic Studies, ICIIIS and ICESTIIS 2021*, 20-21 October 2021, Jambi, 2022, <https://doi.org/10.4108/eai.20-10-2021.2316321>.

the form of dormitories, mosques, the teaching of the *Kitab Kuning* (literally: yellow book), also known as *Kitab Gundul* (literally: bare book), students, and *Kiai*.¹²

Meanwhile, Nurcholis Majid argues that from a historical perspective, *pesantren* is not only identical to Islamic institutions but also covers the meaning of Indonesian ethnicity (Indigenous).¹³ Because in the Hindu-Buddhist era, there was already an institution similar to a *pesantren*, therefore Islam merely continued and Islamized the institution.¹⁴ However, in establishing Islamic boarding schools, there is no longer any connection with the theory of establishing a similar institution in the Hindu-Buddhist era.¹⁵

The uniqueness of the *pesantren* from a physical point of view, as mentioned above, is quite representative of an explanation of a traditional *pesantren* that teaches Islam through the classical yellow book (*Kitab Kuning*) teachings with the halaqah method, more popularly known as *sorogan*.¹⁶ However, these physical characteristics are no longer acceptable for semi-modern and modern Islamic boarding schools.¹⁷ Following the development of semi-modern and modern *pesantren* which not only teach Islamic religious knowledge, but also have a madrasa education system, public schools, and even universities that have been equipped with infrastructure such as library buildings, computer laboratories, workshops, conference halls, auditoriums, art studios, performance centers, sports fields, isolation rooms, and so on.¹⁸ These infrastructure and facilities have been designed with contemporary modern architecture.

Furthermore, the non-physical distinctiveness, such as tradition or culture in institutions in the *pesantren*, has also enjoyed development.¹⁹ If the traditional Islamic boarding school is based on *tarekat* values, such as *zuhud*, *qana'ah* (feeling sufficient with what is attained), *wara'* (protecting oneself from what is forbidden and doubtful), patience, honesty, sincerity, *tawakkal*, gratitude, and so on, in a modern *pesantren*, apart from these values, they are also thought values related to discipline, hard work, creativity, independence, and entrepreneurship.²⁰

¹² Alberto Ernesto Nacanha, "Modernization and Changes in Kiai-Santri Relations in Three Pesantrens in Java," *Islamica: Jurnal Studi Keislaman* 4, no. 1 (2021): 6, <https://doi.org/10.15642/islamica.2021.16.1.58-79>.

¹³ Nurcholis Majid, *Bilik-Bilik Pesantren* (Jakarta: Yayasan Wakaf Paramadina, 1997), 185.

¹⁴ Athok Fuadi et al., "Women's Leadership Management Model in Islamic Higher Education Institution," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 22, no. 2 (2024): 155–70, <https://doi.org/https://doi.org/10.21154/cendekia.v22i2.9843>.

¹⁵ Ahmad Ihwanul Muttaqin, "Modernisasi Pesantren; Upaya Rekonstruksi Pendidikan Islam (Studi Komparasi Pemikiran Abdurrahman Wahid Dan Nurcholish Madjid)," *Tarbiyatunna: Jurnal Pendidikan Islam* 7, no. 2 (2014): 67.

¹⁶ Imam Faizin, "Lembaga Pendidikan Pesantren Dan Tantangan Global," *Jurnal Tawadhu* 10, no. 1 (2020): 89–116.

¹⁷ Miftahul Huda, "Kebijakan Pendidikan Islam Di Masa Orde Baru Dalam Mengatasi Krisis Ulama: Kajian Historis Lahirnya MAPK," *Kuttab: Jurnal Ilmu Pendidikan Islam* 06, no. 02 (2022): 234–48, <https://doi.org/https://doi.org/10.30736/ktb.v6i2.1143>.

¹⁸ Bambang Budiwiranto, "Modernization and Pesantren Based Community Depelopment in Indonesia," *Jawi* 2, no. 1 (2019): 1–18, <https://doi.org/10.24042/jw.v2i1.5885>.

¹⁹ Indra Lesmana, Ahmad Haromani, and Hatta Raharja, "Modernisasi Pendidikan Pondok Pesantren Al-Ghozali Bogor," *Rauyan Fikr: Jurnal Pemikiran Dan Pencerahan* 16, no. 1 (2020): 94–107, <https://doi.org/10.31000/rf.v16i1.2462>.

²⁰ Siti Asiah et al., "Islamic Education Policy in Indonesia in the Age of Reformation," *Proceedings of the 5th International Graduate Conference in Islam and Interdisciplinary Studies, IGCIIS 2022*, 19-20 October 2022, Mataram, Lombok, Indonesia 1 (2023), 1-8, <https://doi.org/10.4108/eai.19-10-2022.2329067>.

The progress of these values is in line with changes in the vision, mission, orientation, and goals that Islamic boarding schools wanted to promote.²¹ Suppose traditional Islamic boarding schools aim to produce individuals who are experts in religious knowledge and work in the religious sector. In that case, the purpose of modern Islamic boarding schools is not only to send individuals to work in the religious field but also to produce graduates who can continue to a higher level of education and work in various sectors of life.²² Also, in semi-modern and modern *pesantren*, superior work culture attitudes are fostered, such as discipline, hard work, respect for time, orientation to the future, and so on.²³

In line with the above narration, Al-Hamidiyah *pesantren* is a *pesantren* that claims to be a *salafiyah ashriyah* (traditional modern) *pesantren*.²⁴ It was established on July 17, 1988, by KH. Achmad Sjaichu is engaged in education and social affairs. Al-Hamidiyah has educational units ranging from Al-Qur'an Education Park (TPQ), Playgroup and Kindergarten (PG-TK), Integrated Islamic Elementary School (SDIT), Islamic Junior High School (SMPI), Madrasah Tsanawiyah (MTS), Madrasah Aliyah (MA), and up to the Islamic High School (STAI). One of the advantages of Al-Hamidiyah, apart from the latest learning amenities and facilities, is that it has also collaborated with Cambridge University Press. Moreover, all levels of education have been accredited by A.²⁵

However, in the beginning, there were only three institutional units, namely *pesantren*, madrasah tsanawiyah, and madrasah aliyah, which were chaired by the head of the *pesantren*'s caretaker. Since it was first established, this *pesantren* has carried out its institution as a *salafiyah ashriyah pesantren*, i.e., modern traditional.²⁶

The *salafiyah* characteristic claimed by this *pesantren* is to maintain the general traditions of Islamic boarding schools, such as the tradition of reading *Surah Yasin* on Friday nights, fasting Monday-Thursday, *ratih al-badad* every after maghrib, *ratih al-athas*, the arts and culture of *badroh and marawis*, *pencak silat* martial arts from the Pagar Nusa martial arts school, and so on. Furthermore, the *salafiyah* learning curriculum at this *pesantren* maintains the turats of the archipelago's scholars and the yellow books. In implementing the *Pesantren* and Dormitory programs, to achieve maximum results by the Islamic Boarding School and Dormitory curriculum, a system is implemented from the easiest to the highest level, namely Grades 7, 8, 9, 10, 11, and 12 (grouping of students based on class in Madrasah, and Boy's and Girl's Classes for Madrasah Aliyah 10, 11 and 12.

²¹ Sa'dullah Assa'idi, "The Growth of Pesantren in Indonesia as the Islamic Venue and Social Class Status of Santri," *Eurasian Journal of Educational Research* 2021, no. 93 (2021): 425–40, <https://doi.org/10.14689/EJER.2021.93.21>.

²² Abuddin Nata, *Kebijakan Pendidikan Islam Dan Pendidikan Umum Di Indonesia (The Policy of Islamic Education and General Educational In Indonesia)* (Depok: Rajawali Pers, 2021), 135.

²³ Firdaus Wajdi and Rihlah Nur Aulia, "Ma'had 'Aly and the Challenge of Modernizing Islamic Education in Indonesia," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 3, no. 2 (2019): 173–90, <https://doi.org/10.21009/hayula.003.2.04>.

²⁴ Interview with the head of Pesantren Al-Hamidiyah, Suma Wijaya, "Modernization of the Management of the Salafiyah Al-Hamidiyah Islamic Boarding School." Depok, 22 Juli 2022

²⁵ Adie Rakasiwi, "Pesantren Al-Hamidiyah Perdalam Kajian Turats Ulama Dari Nusantara," <http://depokpembaharuan.com/>, 2021, <http://depokpembaharuan.com/pesantren-al-hamidiyah-perdalam-kajian-turats-ulama-dari-nusantara/>.

²⁶ Interview with the head of Pesantren Al-Hamidiyah, Suma Wijaya, "Modernization of the Management of the Salafiyah Al-Hamidiyah Islamic Boarding School." Depok, 22 Juli 2022.

At *Pesantren* Al-Hamidiyah, the madrasah and the pesantren learning system are separated. In the madrasah, the subjects studied are general subjects, while in the *pesantren*, the subjects taught are Arabic, the Qur'an, and the book of the Salaf. The students start at 07.00 AM to 3.00 PM, but during the COVID pandemic, until noon, then they go to the madrasa for the general subjects. Afterward, after Asr and Isha, they study the religious subjects (diniyah) with classes according to their level. For the diniyah class, this classification is called *marhalah*. Diniyah lessons start after Asr prayers, in which all the students learn the Qur'an, whereas the yellow books are studied after Isha prayers. The study of the yellow books is divided into four clusters: the Salaf, language, Al-Quran, and Sibghoh Ma'hadiyah. Consequently, during examinations, the Al-Hamidiyah Islamic boarding school students go through two examinations, one at the madrasa and the other at *pesantren*. Accordingly, they also receive two report cards, i.e., the madrasah report card under the auspices of the Ministry of Religious Affairs and the *pesantren* report card. So, for grades IX and XII, if you want to take a madrasa diploma, you must pass the Islamic boarding school exam, and vice versa. If you do not pass the boarding school exam, you will only be given a photocopy of the madrasa diploma.

Pintro Application: A Modern Education Platform at Al-Hamidiyah Islamic Boarding School

Nowadays, educational institutions are required to adapt quickly to the advancement in the digital era, if they do not want to be left behind; making services to all stakeholders more efficient, fast, easy, accountable, and able to take strategic actions based on existing real-time data.²⁷ The rapid development of the Internet, E-Commerce, and Financial Technology (fintech) in recent years has undeniably encouraged educational stakeholders who have recently been pampered with these services in mobile, fast, and integrated services to want the same convenience in educational institutions.²⁸

Thus, Pintro is present as an innovation in the world of education to answer the need for digitizing the world of education, besides being integrated between public services and the backend of educational institutions, Pintro also has QR Code technology that can be used for attendance, library visits, or even payments.²⁹

Furthermore, the beginning of the Al-Hamidiyah Islamic boarding school in Depok using the Pintro application system was the result of a deliberation whereby it was decided that the *pesantren* wanted to obtain ISO certification, to achieve a one-door system, i.e., one for all, to prevent unauthorized access to the system, payments, and so on. Similarly, to fulfill the aspirations of the guardians of students who require a fast, easy, and practical mobile service, as well as to modernize the management of the *pesantren*'s service quality.³⁰

²⁷ Effendy Mochtar Husni Rahiem, *Arah Baru Pendidikan Islam Di Indonesia* (Jakarta: Logos Wacana Ilmu, 2001), 85.

²⁸ M Nur Ichsan Arief, "Pintro : Modern Education Platform Yang Bikin Pendidikan Full Digital & Mobile Access," *Tribunnews*, 2019.

²⁹ "Pintro - Tatakelola Manajemen Pendidikan," 2021, <https://play.google.com/store/apps/details?id=id.pintro.lite.production&hl=in&gl=US>.

³⁰ Interview with the Head of Pesantren Al-Hamidiyah, Suma Wijaya, "Modernization of the Management of the Salafiyah Al-Hamidiyah Islamic Boarding School." Depok, 22 Juli 2022.

The Pintro application system is focused on optimizing the operational procedures in Islamic boarding schools such as registration of new students, teacher profiles, madrasa, and Islamic boarding schools curriculum, growth in the number of active students, good health conditions for students, education levels, achievements, and punishments, as well as the attitudes and behavior of students. This will be monitored by the parties concerned. This will provide convenience, speed of access, and time efficiency.

Additionally, Pintro has the advantage that guardians of students and administrators of the *pesantren* can easily access it—specifically, a virtual account functions as an online payment system.³¹ Regarding payments, santri guardians need not worry about what payments must be made to the *pesantren*, because the application can bundle payments more easily. The effect of this application system for the Al-Hamidiyah Islamic boarding school is the establishment of a mutual relationship between all components of the boarding school, including students, ustadz, caregivers, and guardians of students, because the system provides convenience, excellent service, and is effective and efficient. It does not make it difficult for guardians of students to take care of various administrative requirements of their sons and daughters.

Guardians of students and administrators of *pesantren* can easily monitor various activities of students every day and develop a progressive thinking capacity towards the community and the guardians of students.³² Modernization of the management of the Al-Hamidiyah Islamic boarding school through this application system aims to improve the service quality of the *pesantren*.³³ As part of achieving the vision and mission that has been decided mutually. The ease with which the community can access various information and the speed with which services are obtained,³⁴ as well as the ability to reduce costs and time taken,³⁵ which are the expectations of Islamic boarding schools in managing their service quality management, which is crucial for an organization to achieve customer satisfaction.

Suma Wijaya explained that "the development of the pintro application system used by the Al-Hamidiyah Islamic boarding school is a one-stop application system to achieve its main goal as the only parent application regarding valid data for students at the Al-Hamidiyah Islamic boarding school and as a valid information provider to parties related to students".

Furthermore, the head of the *pesantren* also explained that "The Pintro application system was initially used only to register students who were linked with complete biodata. Pintro is integrated with the official *Pesantren* website, health, education, dormitories, and

³¹ M Nur Ichsan Arief, "Pintro : Modern Education Platform Yang Bikin Pendidikan Full Digital & Mobile Access." <https://wartakota.tribunnews.com/2019/02/16/pintro-modern-education-platform-yang-bikin-pendidikan-full-digital-mobile-access>.

³² Mahmud Arif, Siti Fatonah, and Abda Billah Faza MB, "The Dynamic Survival of Pesantren in Indonesia a Brief Explanation for Development of the 'Traditional Muslim Education,'" *Sunan Kalijaga International Journal on Islamic Educational Research* 4, no. 1 (2020): 44–62, <https://doi.org/10.14421/skijier.2020.41.04>.

³³ Erniati Erniati, "Reform of the System of Education in Pesantren," *HUNAF: Jurnal Studia Islamika* 14, no. 1 (2017): 37, <https://doi.org/10.24239/jsi.v14i1.454.37-58>.

³⁴ Ahmad Fauzi et al., "E-Learning in Pesantren: Learning Transformation Based on the Value of Pesantren," *Journal of Physics: Conference Series* 1114, no. 1 (2018): 2–7, <https://doi.org/10.1088/1742-6596/1114/1/012062>.

³⁵ Fani Farida, "The Modernization Practices of Pesantrens in Salatiga," *ATTARBIYAH: Journal of Islamic Culture and Education* 2, no. 2 (2018): 153–73, <https://doi.org/10.18326/attarbiyah.v2i2.153-173>.

student companions while in the *pesantren* environment. The data is instantly integrated into one *pesantren* scope."³⁶

The access to the pintro application is regulated, for instance, the teacher can only access the scope of his teaching and only students under his responsibility; the head of the Islamic boarding school and dormitory can only access the scope of the *pesantren*; guardians of students can only access the entire scope of their children's information needs such as administration of students, licensing, student achievements, punishment of students and so on. Pesantren caregivers can access the overall scope under their auspices, namely Pintros for madrasas and *pesantren*. Therefore, the higher the position in the Islamic boarding school, the broader their scope in accessing the Pintro application.

Before using the Pintro application, each unit had a ledger only used for the unit itself. Accordingly, the administrators and caretakers of the *pesantren* cannot know the overall data in detail in the madrasa and the *pesantren*. Since the data is in the form of books piled up, it is less secure and less flexible to update it; consequently, when there are urgent matters, the *pesantren* cannot provide excellent service to those in need.

After the introduction of the Pintro application system, according to the head of the pesantren and dormitory at the Al-Hamidiyah Islamic boarding school, data can be viewed from the general and specific side in detail, and updating the data of the Al-Hamidiyah Islamic boarding school students has become very easy, according to their needs. Another benefit of the application is that it is not easy to lose student data, and there is safety in providing information. Consequently, whoever needs data is satisfied with the services of the *pesantren* because they can access what they need.

Furthermore, Suma Wijaya said that the pintro application used by the Al-Hamidiyah Islamic boarding school was a new solution that was conceived from the consensus of several related parties, such as the Al-Hamidiyah *pesantren* caregiver, the head of the IT and data section, the guardian of the santri, as well as other supporting factors from some of the limitations at the *pesantren*. This application has become the main answer to several difficulties in searching for student data and other urgent and long-term matters. It can be said that Pintro is considered to have important components that are needed by many parties, such as administrative needs for data collection, both for information centers, units, and student dormitories, and even the need for formal, informal, and non-formal institutions in Al-Hamidiyah boarding schools.

Results from documentation and observations in the field show that the data in the pintro application includes the administration of students and academics of students in terms of cognitive, affective, and psychomotor. The responsible parties, such as teachers and the head of each Al-Hamidiyah Islamic boarding school unit, update this data monthly. The following is an image of the log-in page of the Pintro application:

³⁶ Interview with the Head of Pesantren Al-Hamidiyah, Suma Wijaya, "Modernization of the Management of the Salafiyah Al-Hamidiyah Islamic Boarding School." Depok, 20 Juli 2022.

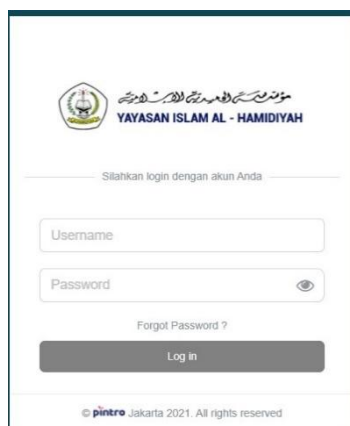


Figure 1. Log in to the Pintro application integrated with the Al-Hamidiyah *pesantren* website (Source: <https://portal.al-hamidiyah.sch.id/login>).³⁷

This application can monitor students' important activities, for example, exit and entry permits for students from and to the *pesantren*, which includes the time, the reason for leaving, and who will accompany and pick them up until they arrive back at the boarding school.

Pintro is an educational management governance platform.³⁸ That can be enjoyed by all educational institutions (schools, colleges, and course institutions) that want to transform their institutions digitally and enable them to provide quick service. Various features include academic administration, search for favorite educational institutions, registration, payment, distance learning (e-learning), and financial features. Its features can be accessed through an application integrated with the online system at the back office of educational institutions. This application is multi-user, whereby educational institutions, teaching staff, students, parents, and prospective students only need to access it through one application.³⁹ The first step in the application is to access and log in to the Pintro application, which initially looks like Figure 1. Several menus can be found as needed by accessing the intro and logging into the system.

The following is an example of the first page of the Pintro application.

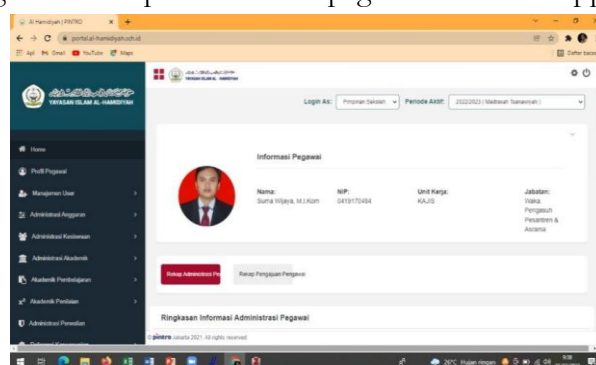


Figure 2. The Dashboard Display Shows the Head of the Al-Hamidiyah Islamic Boarding School and Dormitory.

³⁷ "Profil Pondok Pesantren Al-Hamidiyah," 2019, <https://al-hamidiyah.sch.id/category/tentang-kami.html>.

³⁸ Anugerah Ayu Sendari, "Platform Adalah Dasar Sistem Komputer, Pahami Fungsinya," 2021, <https://hot.liputan6.com/read/4511749/platform-adalah-dasar-sistem-komputer-pahami-fungsinya>.

³⁹ "Pintro - Tatakelola Manajemen Pendidikan."

The Impact of Modernization on the Management of the Al-Hamidiyah Islamic Boarding School

Renewal, as Harun Nasution mentioned, is the same as modernization.⁴⁰ As is usual in a historical process, renewal in Islam is directed at efforts to revive the Muslim community in the process of the orthodoxy of Islamic teachings.⁴¹ The reformers perceive that the renewal movement in the education field is vital, considering society's condition.⁴² Contrary to Harun Nasution, Maulana Maududi stated that renewal in Islamic education is called *tajwid*.⁴³ This means it is a purification movement that embodies the action of weakening because of an external threat. For a movement to be considered a renewal, it fulfills the following criteria: 1) efforts to improve the conditions that exist in the community and to free it from the problems that exist within itself; 2) finding the root of the problem to find a solution;⁴⁴ 3) identifying itself whether it is competent to carry out a renewal; 4) efforts to restore the community's perspective to give birth to a better mindset; 5) efforts to make practical improvements; 6) active and responsive in developing Islamic applications, and 7) reforming internationally.⁴⁵

According to James A. F. Stoner, Management is the process of planning, organizing, directing, and supervising organizational efforts and utilizing other organizations to achieve a predetermined organizational goal.⁴⁶ In other words, management is an effort made to achieve predetermined goals. Meanwhile, Islamic education management is management that is determined in the context of educational development.⁴⁷ This means Islamic education resources are managed by art and science to achieve the goals of Islamic education effectively and efficiently.⁴⁸ Therefore, education management is still general for all educational activities, while Islamic education management is more specifically applied to managing the development of Islamic education.⁴⁹

Furthermore, management can be considered effective and efficient if it successfully

⁴⁰ Harun Nasution, *Islam Di Tinjau Dari Berbagai Aspeknya* (Jakarta: UI Press, 1978), 8.

⁴¹ Fajar Syarif, "The History and Development of Madrasa in Indonesia," *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam* 5, no. 1 (2020): 23, <https://doi.org/10.29300/ttjksi.v5i1.2856>.

⁴² Dakir and Harles Anwar, "Nilai-Nilai Pendidikan Pesantren Sebagai Core Value dalam Menjaga Moderasi Islam Di Indonesia," *Jurnal Islam Nusantara* 3, no. 2 (2020): 495–517, <https://doi.org/https://doi.org/10.33852/jurnalin.v3i2.155>.

⁴³ Machekhina, "Digitalization of Education as a Trend of Its Modernization and Reforming."

⁴⁴ Moch Yusuf Efendi and Hsi-nancy Lie, "Implementation of Multicultural Education Cooperative Learning to Develop Character, Nationalism and Religious," *Journal of Teaching and Learning in Elementary Education* 4, no. 1 (2021): 20–38, <https://doi.org/http://dx.doi.org/10.33578/jtle.v4i1.7817>.

⁴⁵ Miftahul Huda and Rhoni Rodin, "Balanced Scorecard Sebagai Alternatif Tool Sistem Manajemen Sekolah Abad 21," *Tadbir: Jurnal Studi Manajemen Pendidikan* 4, no. 2 (2020): 201, <https://doi.org/10.29240/jsmv.v4i2.1619>.

⁴⁶ James E. F. Stoner, *Management* (New York: Prentice/ Hall International Inc, 1982), 105.

⁴⁷ Nurul Ngainin Rr. Kusuma Dwi Nur M, "Modernization of Islamic Boarding Schools in the Perspective of Azyumardi Azra," *Madrosatuna: Journal of Islamic Elementary School* 5, no. 2 (2021): 63–69, <https://doi.org/10.21070/10.21070/madrosatuna.v5i2.1562>.

⁴⁸ Choirul Mahfud, "Understanding Political Reform and Islamic Education Position in Indonesia," *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman* 6, no. 2 (2020): 130–36, <https://doi.org/10.53627/jam.v6i2.3768>.

⁴⁹ Rhoni Rodin and Miftahul Huda, "Rahmah El- Yunisiyah's Dedication in Islamic Education For Women in Indonesia," *IjoASER (International Journal on Advanced Science, Education, and Religion)* 3, no. 3 (2020): 96–106, <https://doi.org/https://doi.org/10.33648/ijoaser.v3i3.82>.

achieves its target objectives perfectly, quickly, and safely.⁵⁰ On the other hand, effective but inefficient management is a management that is successful in achieving its goals but by wasting energy, time, and money.⁵¹ Thus, based on this assumption, reform or modernization in Islamic education can include its management.

To achieve effective and efficient goals, the modernization of pesantren management as traditional Islamic educational institutions must be guided by the five management functions: planning, organizing, motivating, controlling, and evaluating.⁵²

Part of Al-Hamidiyah Islamic Boarding School management is the quality assurance division that handles all units, whether in Islamic boarding schools, madrasah tsanawiyah, or madrasah aliyah. Even this *pesantren* is in the process of preparing ISO standards for both the madrasa and the *pesantren*.⁵³ Moreover, Al-Hamidiyah is in the process of preparing ISO standards for both the madrasa and the *pesantren*. Furthermore, in the modernization of the learning system in the classroom. In terms of facilities, all classrooms at the madrasah Tsanawiyah, aliyah, and Diniyah are equipped with an InFocus projector, whiteboard, two air conditioners for each class, an exhaust fan, chairs, and tables for each student, as well as electricity plugs are provided to charge their laptops.⁵⁴ The teaching process of religious books at the Al-Hamidiyah *pesantren*, which is called diniyah or Islamic studies, is supported by a well-structured curriculum. For each diniyah subject, the teachers have to make an RPP (Learning Implementation Plan), there is MGMP (Subject Teachers Deliberation), and there are groups in *pesantren* and madrasahs.

When the COVID-19 pandemic started from March 2020 to December 2021, Al-Hamidiyah implemented limited face-to-face learning, whereby only 50% of students lived in residence and 50% at home. Subsequently, after three months, students at home took turns with students who lived in the dormitory, and those who lived there studied from home. The learning system used is a hybrid or blended one, in which the students at home use Zoom meetings, and the ones in the class participate in face-to-face learning. Students in class can still connect with students at home and see them when learning is in progress. Vice versa, students at home can see videos or pictures of students in class because each classroom has a focus projector, cameras, and loudspeakers for Zoom meetings. It is fascinating to study at this *pesantren* because not all *pesantren* can carry out a learning system like Al-Hamidiyah. Hence, this *pesantren* is capable of claiming itself as a salafiyah ashriyah (traditional modern) *pesantren*.

⁵⁰ Nizarani, Muhammad Kristiawan, and Artanti Puspita Sari, "Manajemen Pendidikan Karakter Berbasis Pondok Pesantren," *Jurnal Intelektualita: Keislaman, Sosial, Dan Sains* 9, no. 1 (2020): 37–44, <https://doi.org/https://doi.org/10.19109/intelektualita.v9i1.5432>.

⁵¹ Abu Hasan Agus RM and Siti Zakiatul Amalia, "Implementasi Manajemen Sumber Daya MANusia Di Era Digital: Studi Kasus Di Madrasah Tsanawiyah Nurul Jadid," *Al-Idarah: Jurnal Kependidikan Islam* 9, no. 2017 (2019): 50–57, <https://doi.org/https://doi.org/10.24042/alidarah.v9i1.4135>.

⁵² Su'ud, et.al., "Pelatihan Pengelolaan Manajemen Penerimaan Santri Baru Di Pesantren Murottal Depok," *SEWAGATI: Jurnal Pengabdian Kepada Masyarakat* 9, no. 4 (2025): 1–9, <https://doi.org/https://doi.org/10.12962/j26139960.v9i4.4676>.

⁵³ Intervier Head of Pesantren Al-Hamidiyah: Suma Wijaya, "Modernization of the Management of the Salafiyah Al-Hamidiyah Islamic Boarding School." Depok, 20 Juli 2022.

⁵⁴ Adie Rakasiwi, "Pesantren Al-Hamidiyah Perdalam Kajian Turats Ulama Dari Nusantara." <http://depokpembaharuan.com/pesantren-al-hamidiyah-perdalam-kajian-turats-ulama-dari-nusantara/> 2022

Challenges and Opportunities in the Renewal of Islamic Boarding Schools in the Modern Era

The challenges facing the *pesantren* call for the determination of the *pesantren* to develop its potential in dealing with problems.⁵⁵ Challenges can motivate the *pesantren* to work harder to generate something positive. There are two challenges *pesantren* face in this modern era, i.e., specific and general. Specific challenges are challenges faced by *pesantren*, but the implementation depends on the awareness of each *pesantren*. The general challenge is that all Islamic boarding schools will face some challenges.

The specific challenges that Islamic boarding schools will encounter include the following: Human Resources (HR); Learning system (curriculum); financial management system; and Infrastructure or learning facility.⁵⁶ Furthermore, the general challenges that Islamic boarding schools will encounter include the applicable laws and regulations, correlation map with related ministries, quality assurance system, and threat of competition from other educational institutions.⁵⁷

The inhibiting factors mentioned above are problems that the *pesantren* has experienced. However, there are great opportunities for the renewal of Islamic boarding schools in this modern era, which include: a. Opportunity to make the management in *pesantren* more modern and reliable. Thus, it is certain that *pesantren* in this modern era can be more advanced and developed, especially to improve the quality of *pesantren* services. In this modern era, where everything is digital, the Pintro application is one of the best solutions for Islamic boarding school management, providing an opportunity to gain the government's attention. Especially after the law on Islamic Boarding Schools issuance, the government will pay more attention to the students by providing scholarship assistance and other operational costs. For example, providing scholarships for outstanding students; c. Opportunities to improve educational facilities and infrastructure.⁵⁸

In modernizing the management of Islamic boarding schools, not everything has to be changed. Because *pesantren* has similarities with other educational institutions, *pesantren* must also maintain its identity as the oldest traditional Islamic educational institution in Indonesia. This is in line with the principle in the paradigm of change in managing Islamic educational institutions, namely *al-muhaafadhatu 'ala al-qadiim al-shaalih wall akhdzu bi al-jadiid al-aslah* (keeping what is good from the old and taking what is better from the new).

⁵⁵ Ahmad Muhakamurrohman, "Inovasi Dan Modernisasi Pendidikan Pondok Pesantren," *Ibda', Jurnal Kebudayaan Islam* 12, no. 2 (2014): 109–18, <https://doi.org/10.19105/karsa.v2312.728>.

⁵⁶ Husni Rahim, *Pembaharuan Sistem Pendidikan Nasional: Mempertimbangkan Kultur Pondok Pesantren* (Jakarta: Logos Wacana Ilmu, 2001), 128.

⁵⁷ Endah Andayani and Auliana Farrabanie Al Arsy, "Pendidikan Dan Pelatihan Manajemen Pondok Pesantren Upaya Peningkatan Kapabilitas Pengurus," *JPM (Jurnal Pemberdayaan Masyarakat)* 3, no. 1 (2018): 197–204, <https://doi.org/10.21067/jpm.v3i1.2652>.

⁵⁸ Rochmat Koswara, "Manajemen Pelatihan Life Skill Dalam Upaya Pemberdayaan Santri Di Pondok Pesantren," *Jurnal Empowerment* 4, no. 1 (2014): 37–50.

CONCLUSION

Pintro is the main application at the Al-Hamidiyah Islamic boarding school for managing student data. The existence of this application makes it very easy to assist all parties, including Islamic boarding schools, madrasahs, and parents of students in controlling and monitoring the development of students, carrying out tasks, and providing excellent service to guardians of students, helping institutions both formal, informal and non-formal which is in the *pesantren* environment to easily obtain complete data on students for various institutional needs, as well as assisting the guardians of students when they need student data and information related to the students. The Pintro application system is also very effective and efficient in the data entry process in Islamic boarding schools and madrasahs, and likewise, is easy to update. Pintro is a solution for Al-Hamidiyah Islamic boarding school management to provide excellent service, quickly and entirely, to its consumers, especially in the administration and academics of students. Furthermore, the Pintro application can address the challenges and opportunities in reforming Islamic boarding school management today.

This study only explored one Islamic boarding school that had used the Pintro application and involved limited sources, used one research method, and observations were also not carried out for an extended period. So the findings cannot be generalized. However, this study can be an initial input for further research. The researcher suggests further research with a larger sample and research on technology-based Islamic boarding school management in the digital era.

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