

Digitizing Information in Islamic Boarding Schools: Efforts to Enhance Transparency and Accountability in Governance

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ABSTRACT. This study aims to analyze the practice of information digitization in the governance of Islamic boarding schools based on the principles of Good Governance. A descriptive qualitative approach with field-based case study methods was employed. Data were collected through literature review—drawing on accredited national journals, academic books, research reports, legal regulations, and relevant scientific articles—and through direct observation and documentation of digital practices in several Islamic boarding schools in the Kalimantan and Java regions. The analysis focused on themes such as the role of kiai in institutional management, the Islamic boarding school education system, the digital transformation of religious institutions, and the implementation of sound governance principles from an Islamic perspective. The findings reveal that several pesantren have adopted digital management applications, institutional social media platforms, and integrated financial and administrative reporting systems. These digital transformations have enhanced institutional transparency, managerial efficiency, and public accountability. The study concludes that information digitization is a strategic tool for establishing modern and accountable Islamic school governance. The implications highlight the need for improved digital infrastructure, increased technological literacy among pesantren stakeholders, and integrating Islamic values into technology-based governance to ensure sustainable institutional transformation.

Keywords: *Accountability, Good governance, Information digitization, Islamic boarding schools, Transparency*



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INTRODUCTION

Islamic boarding schools are Islamic educational institutions with a long history and a strategic role in shaping the character of the Indonesian nation (Kunaifi, 2016). Since the pre-independence era to the modern era, Islamic boarding schools have been centers of religious education and a place for forming social, cultural, and leadership values for the community (Astuti et al., 2023). Islamic boarding schools have a unique education system with direct care by kiai, and students' life is integrated within the boarding school environment (Asmara et al., 2022). The scientific tradition based on Classical Book Learning and Islamic moral values has made Islamic boarding schools a base for society's spiritual and intellectual development (Astuti et al., 2023).

However, the dynamics of globalization and advances in information technology require Islamic boarding schools to adapt to remain relevant to the needs of the times (Maimunah & Junadi, 2023). One of the main challenges Islamic boarding schools face in the digital era is how to carry out transformations in overall institutional governance, especially in transparency and accountability. The public is now increasingly aware of the importance of open information, data accessibility, and

the accountability of educational institutions to the public (Izzulloh & Moebin, 2022). In this context, digitizing information becomes an inevitability that cannot be avoided (Asmara et al., 2022).

Digital transformation also allows Islamic boarding schools to continue to improve the quality of management and services in the fields of education, preaching, and community empowerment, including in the economic sector, so that they are more transparent, accountable, and can be accounted for according to the principles of good governance or in other words Good Corporate Governance (GCG), namely a sound institutional management system with various basic principles such as transparency, accountability, professionalism and responsibility (Ja'far, 2018; Nurkhin et al., 2024; Soliha et al., 2024; Tarmiati & Febriani, 2024). It aligns with what the National Committee on Governance Policy recommends, which includes five main pillars: transparency, accountability, responsibility, independence, and fairness (Head, 2012; Kurniawan & Yuliana, 2019).

In many sectors, including education, applying this principle has been proven to improve the quality of service, managerial efficiency, and build public trust in institutions (Lanin & Hermanto, 2019). Islamic boarding schools, as institutions based on Islamic values, can also play an important role in realizing good governance by integrating GCG principles into their management systems (Soliha et al., 2024; Tarmiati & Febriani, 2024). It also aligns with Islamic values such as amanah, justice, syura, and responsibility, which have become an inseparable part of Islamic boarding school life. However, digitalization efforts in the Islamic boarding school environment cannot be separated from several challenges. Some include limited technological infrastructure, low digital literacy among Islamic boarding school administrators, and a lack of human resources with technical competence. In addition, resistance to changes from manual work patterns to digital systems is also an obstacle. However, the opportunity to develop digital-based information systems in Islamic boarding schools remains open. Several Islamic boarding schools have successfully implemented academic, financial, and digital communication information systems based on Islamic values.

One of the biggest challenges faced by many Islamic boarding schools is the firm reliance on manual and traditional management systems, which are often unable to accommodate the need for information that is fast, accurate, and widely accessible. The lack of digital documentation, weak financial reporting systems, and lack of transparency in institutional management can be serious obstacles to improving the quality of education and public participation (Dwiyanto, 2021). As a result, public trust in Islamic boarding schools can be eroded if the institution cannot demonstrate a good, open, and accountable management system. The GCG concept is a solution to address the challenges of managing educational institutions in the digital era, including in Islamic boarding school environments. Good governance includes the principles of transparency, accountability, effectiveness, efficiency, participation, and justice. From an Islamic perspective, these principles are strengthened by values such as amanah, honesty, justice, syura or deliberation in decision-making, and the responsibility of ukhuwah as a form of social solidarity. When these principles are applied in the pesantren education system, digitalization of information becomes a strategic means to operate it professionally and ethically.

The main problem raised in this study is how Islamic boarding schools can implement the principles of good governance through information digitization amidst their limitations in infrastructure and resources. Although digitization has become an important discourse in the management of modern educational institutions, its implementation in the context of Islamic boarding schools still faces various technical and cultural obstacles. Dependence on traditional systems based on manuscripts and manual administration makes transparency and accountability difficult to achieve optimally. In addition, the research gap that is the basis for this article is that not many studies deeply explore the integration between the principles of GCG and information digitization in the context of Islamic boarding schools as Islamic educational institutions. Previous studies tend to focus on conventional managerial aspects or the role of Islamic boarding schools in moral and spiritual development, without emphasizing the opportunities and challenges of digital transformation as an instrument of good governance (Yuwanda et al., 2023; Happyana et al., 2025).

In fact, in the context of the industrial revolution 4.0 and the digitalization of the public sector, this integration is very relevant and urgent to be studied.

Thus, this article not only contributes to broadening the perspective on the application of digitalization in Islamic boarding schools but also presents a new approach in viewing the role of Islamic boarding schools as adaptive, innovative, and accountable Islamic educational institutions amidst the challenges of the digital era. This research is expected to strengthen the conceptual and practical basis in developing digital technology-based Islamic boarding school governance that aligns with sharia principles and inclusive and progressive Islamic values. This article describes how digitalizing information can be a strategic solution in realizing GCG-based transparency and accountability in Islamic boarding schools. Through a literature analysis of various studies and best practices, this article presents various approaches and case studies of the application of digitalization that are relevant to the context of Islamic boarding schools in Indonesia. Thus, this article is expected to strengthen Islamic boarding school governance by integrating technology and noble Islamic values.

METHOD

This study used a qualitative descriptive approach with a multiple case study design based on the field research method. This approach was chosen because it allows researchers to explore and deeply understand the phenomenon of information digitalization and the application of GCG principles in the context of complex and contextual Islamic boarding school management (Azzah et al., 2023). This study highlights more than one location (multiple cases) in order to obtain a broader comparison and understanding of diverse practices. This study's analysis unit includes two main dimensions: (1) Islamic boarding school institutions as institutional entities that manage information systems and managerial decision-making, and (2) actors implementing digitalization, including kiai, Islamic boarding school administrators, and technical teams responsible for information systems. The research focuses on how digitalization of information is integrated into institutional governance according to GCG principles and the obstacles and strategies used in the process. The research locations include several Islamic boarding schools in the Kalimantan and Java regions, with selection criteria based on the existence of information digitalization initiatives that have been running for at least one year, the openness of the Islamic boarding school to research activities, and the diversity of the socio-cultural backgrounds of the Islamic boarding school. The pesantren studied were institutions with a digitalization system in education, finance, or institutional communication.

Data collection was carried out through three main techniques: Literature review, which reviewed accredited national journals, academic books, regulations, and relevant scientific articles, with a focus on the theme of the role of kiai in pesantren management, digital transformation of religious institutions, and the application of GCG principles in Islamic education. Direct observation, namely, the implementation of digital systems in the pesantren environment, including management applications, official social media, financial reporting platforms, and documentation of other digitalization activities. Documentation study is done by collecting documents related to internal pesantren policies, financial reports, screenshots of digital platforms, photos of activities, and digital archives used by the institution (Hasmiza & Muhtarom, 2022).

The collected data were analyzed using the thematic analysis method concerning the six-stage procedure developed by Braun and Clarke (2006): (1) familiarizing oneself with the data, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining and naming themes, and (6) compiling narrative reports. To ensure the credibility of the data, this study applies several validation strategies such as triangulation of sources and techniques, member checking with key informants (boarding school administrators), and compiling an audit trail of the data recording and analysis process. This approach is used to increase the validity of the findings and ensure that

the interpretation of the data represents the reality in the field objectively and can be scientifically accounted for.

RESULT AND DISCUSSION

Result

Digitalization is converting from analog to digital using technology and digital data with an automatic operating system and a computerized system. At the same time, information is data processed into a more valuable and meaningful form for those who receive it. Therefore, digitalization of information can be understood as the process of converting analog data into digital format using technology, so that information can be processed, stored, and accessed automatically and efficiently via computers or other electronic devices, and become more meaningful and useful for users (Putra et al., 2021).

There are several benefits of digitalization of information, including increasing the accessibility of information compatible with various gadgets, such as smartphones, tablets, and laptops, without being limited by space and time, and increasing added value and efficiency of maintenance costs. The application of digitalization is not only found in large Islamic boarding schools in Java. The digital transformation trend has also penetrated Islamic boarding schools in the Kalimantan region. Several Islamic boarding schools in Kalimantan, both Central Kalimantan and South Kalimantan, have adopted digital technology in various aspects of institutional management, both in education and management of business units.

For example, the Nurul Ihsan Islamic boarding school in Palangka Raya, located on Jalan Dr. Murdjani, Palangka Raya City, Central Kalimantan Province, has implemented digitalization through the use of the Smart School Platform (SSP) Mobile application, which integrates financial administration services, attendance, program documentation, and communication between managers, students, and guardians. In addition, the process of accepting new students has also been carried out online using Google Form, a digital platform that allows for practical and efficient data collection. The G.Form registration link can be seen at <https://forms.gle/i5S8JibkzMkBS8RAA>. This Islamic boarding school uses smart televisions as a teaching medium for learning. It actively publishes programs and activities through the official website and social media (H. S, personal communication, April 2025).

A similar transformation was also carried out by the Amanah Umat Quran Memorization Boarding School (*Pesantren Tahfidz Qur'an*, PTQ) located on Jalan Ahmad Yani KM 10, Banjar Regency, South Kalimantan Province. This boarding school has implemented an online registration system for new students and utilizes social media and websites to publish boarding school activities and information. Like Nurul Ihsan, PTQ Amanah Umat also uses the PSP Mobile application to support institutional services, including attendance, financial administration, program documentation, and internal and external communication (R.Z., personal communication, April 2025). Digitalization has also begun to be implemented at the Al-Wafa Islamic Boarding School. This Salafiyah Islamic boarding school organizes an equivalent education program at the Ula, Wustha, and Ulya levels. This Islamic boarding school utilizes social media platforms such as Facebook, Instagram, YouTube, and WhatsApp to manage and convey public information



Figure 1. SSP Mobile View of Nurul Ihsan Islamic Boarding School



Figur 2. Registration pamphlet for new students at Nurul Ihsan Islamic Boarding School

effectively. In addition, a computer-based test system (Computer-Based Test) has been implemented as part of the learning evaluation and an online registration system for prospective new students. The address of the female dormitory of this Islamic boarding school is on Jalan Dahlia, while the male dormitory is located on Jalan Talawang Raya (R.R, personal communication, April 2025).

Regarding information and preaching dissemination, Tanwirul Muslimin Islamic Boarding School utilizes digital platforms such as YouTube and Instagram to deliver

lectures, document Islamic boarding school activities, and engage in social communication with the broader community. It is an expansion of the digitalization function from the administrative realm to the public realm, which increases the credibility and existence of Islamic boarding schools in modern society—the Islamic boarding school located on Jl. Telawang Raya, Palangka Raya City, Central Kalimantan Province, also implements Islamic boarding school digitalization through the PSP Mobile application, which provides attendance services, grades, information, finance, academic calendars and even digital communication between students and parents and ustad/ustadzah as caregivers at the Islamic boarding school (A.M, personal communication, April 2025).

In operational management, Pesantren Baitussalam and Pesantren Zhilalul Qur'an Jepara show that digitalization also supports the learning process and internal management. The use of applications such as teacher notes and Canva graphic design to convey information to guardians of students proves that digitalization can be carried out gradually according to the capacity of each institution (Darmawan & Hidayati, 2023). These various initiatives reflect the commitment of Islamic boarding schools to utilize digital technology to improve the quality of educational services and the effectiveness and transparency of institutional governance. Therefore, the digitalization system in several Islamic boarding schools has accommodated the implementation of GCG principles. The use of the PSP Mobile application, official website, and social media, for example, is proof that Islamic boarding schools have implemented the principle of transparency or openness of public information so that various information related to learning, activities, and administration of Islamic boarding schools can be accessed in real time.

Regarding accountability, several Islamic boarding schools have also implemented the principle. The proof is that the digital application in the form of PSP Mobile provided by Islamic boarding schools has been able to document attendance, financial administration that is presented accurately, and can be audited at any time. Likewise, regarding institutional responsibility, several Islamic boarding schools studied have shown increased professionalism in implementing education and administration. It is reflected in the use of technology-based devices, such as smart TVs, in the learning process and the implementation of Google Forms for the registration process for new students. This kind of digital innovation reflects a commitment to institutional responsibility and expands access to services evenly to all prospective students without distinguishing between geographical or social backgrounds. With these achievements, the old narrative that states that Islamic boarding schools are lagging in adopting information technology can begin to be dispelled through objective evidence of transformation and innovation that has been carried out systematically.

Similar things can also be seen in the Manba'u Darissalam Islamic Boarding School in Palangka Raya City, which is an example of a Salafiyah Islamic boarding school in Central Kalimantan Province that has succeeded in managing commercial business units sustainably while adhering to the principles of Good Corporate Governance. Although the digitalization system in financial and administrative aspects has not been implemented optimally, adaptation to information technology has begun to be seen in marketing and product promotion activities through social media platforms



Figure 3. The Manager of the Manba'u Darissalam Islamic Boarding School Bread Business Unit with several students and the local community while packaging the boarding school bread

such as YouTube and Instagram. The use of digital media has shown effectiveness in expanding market reach while building a positive image of superior Islamic boarding school products in the eyes of the wider public. The GCG principle in the management of business units in the Islamic boarding school located on Jalan Mendawai I, especially the production of Islamic boarding school bread, can be seen from the principle of openness of the management to the flow of production and sales results which are routinely reported to the leadership of the Islamic boarding school, both directly and in writing every week. Accountability is maintained through a clear division of tasks and periodic evaluation of each manager's performance. The value of responsibility is internalized through dedication and integrity in maintaining product quality and business sustainability.

The aspect of independence is realized through decision-making that is free from external intervention. At the same time, the principle of fairness is seen in determining product prices and distributing incentives that are proportional to all human resources involved in the business. The principal value that underlies all of this governance is the principle of trust, where honesty is the moral foundation of managers in avoiding all forms of deviation that are not only detrimental in the worldly sense, but are also seen as a responsibility for the Ukhrawi (H.S., personal communication, April 2025).

Based on these factual findings, the Pesantren Manba'u Darissalam bakery business unit has built a foundation for accountable and integrated governance, while also opening up space for strengthening digital-based systems in the future. Another Islamic boarding school that stands out in implementing GCG is the Mambaus Sholihin Islamic Boarding School in Gresik, East Java Province. The implementation of GCG is combined with Islamic values such as amanah, ridha, tauhid, and maslahat (Syihabuddin, 2024). They draft internal regulations like the Santri Law, containing articles and sanctions. Although not fully digitalized, the structured governance system opens up great opportunities for further and systematic digitalization. Pasolong's thinking also supports this, that the principles of modern public administration are closely related to efficiency, responsive public services, and institutional responsibility (Pasolong, 2019).

Likewise, the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School can manage various commercial business units without abandoning the principles of GCG, such as transparency, accountability, and responsibility. However, the principles of independence and fairness have not been fully implemented ideally because the founder's dominance in ownership and decision-making is still strong, reflecting the tendency as a family business and management based on family assets. Moreover, this Islamic boarding school has implemented four distinctive pillars based on local wisdom and religiosity in the management of its various business units, namely professionalism, based on ethics, work ethic, and loyalty; social responsibility towards the surrounding community and poor students; sharia supervision, to ensure that all business activities are by Islamic principles;

Adab, or moral and ethical values as the soul of every managerial activity (Kurniawan & Yuliana, 2019).

These four components strengthen the trust-based governance mechanism and moral control, an effective antifraud strategy without relying on external supervision. Thus, the typical Islamic boarding school governance model that combines GCG principles and local religious values has a real contribution to preventing internal fraud. These findings are a real form of Islamic boarding school efforts in realizing transparency and accountability based on good governance through digital transformation. Therefore, in short, the implementation of digitalization and the application of GCG in several Islamic boarding schools described above can be seen in the comparative table of the application of digitalization and GCG as follows:

Table 1. Implementation of Digitalization and GCG in Islamic Boarding Schools

No	Islamic Boarding School	Level of Digitalization Implementation	Level of GCG Implementation
1	Nurul Ihsan	High: PSP Mobile, Google Form, smart TV, publication via website and social media.	Quite complete: Transparency (real time public information), accountability (documented financial data & absences), and responsibility (open access & professionalism).
2	PTQ Amanah Umat	High: PSP Mobile, online registration, website and social media for publication.	In line with Nurul Ihsan: transparency, accountability and responsibility are implemented through a similar digital system
3	Al-Wafa	Medium-High: Active social media, online registration, computer-based exams.	Quite strong: transparency (public access to info), accountability (CBT system), and responsibility (equitable access & digital learning).
4	Tanwirul Muslimin	High: Digitalization is focused on preaching and social communication (YouTube, Instagram) as well as the implementation of PSP Mobile for administrative, financial, value, information services and even connecting students and parents.	Focus on transparency and public engagement, but not yet strong on aspects of accountability and independence.
5	Baitussalam & Zhilalul Qur'an, Jepara	Focus on transparency and public engagement, but not yet strong on aspects of accountability and independence.	Gradual: more focused on aspects of responsibility and transparency in communication, not yet touching on more structural aspects of GCG such as accountability & independence
6	Manba'u Darissalam	Intermediate: Digitalization is still limited to promotion and marketing via social media.	Very strong: Transparency (weekly reporting), accountability (task division & evaluation), independence (free from intervention), fairness (fair incentives), trust (values).
7	Mambaus Sholihin	Low: Not fully digitalized, but the management system is neatly arranged manually	Strong: GCG is combined with Islamic values; governance structure is very clear and ready for further digitalization
8	Riyadlul Jannah	Medium: Digitalization is not yet comprehensive, but is starting to be implemented in business unit management.	Partially good: transparency, accountability and responsibility are implemented; independence and fairness are still weak due to the dominance of family businesses.

Discussion

Based on Table 1, the Islamic boarding schools that advanced in digitalization, such as Nurul Ihsan, PTQ Amanah Umat, and Al-Wafa, are not necessarily prominent in explicit GCG practices. Islamic boarding schools such as Manba'u Darissalam, Mambaus Sholihin, and Riyadlul Jannah are

stronger in implementing GCG, although not yet optimal in digitalization. The ideal integration between digitalization and GCG is still a future challenge for Islamic boarding schools (Pasolong, 2019). The study by Putra et al. (2021) in the context of higher education also strengthens this argument, that the principle of good governance, when applied consistently in the world of education, will have a positive impact on the effectiveness, efficiency, and accountability of educational institutions as a whole.

Islamic boarding schools that have advanced in digitalization, such as Nurul Ihsan, PTQ Amanah Umat, and Al-Wafa, are not necessarily prominent in explicit GCG practices. Islamic boarding schools such as Manba'u Darissalam, Mambaus Sholihin, and Riyadlul Jannah are stronger in implementing GCG, although not yet optimal in digitalization. The ideal integration between digitalization and GCG is still a future challenge for Islamic boarding schools. In the context of Islamic boarding schools as one of Indonesia's oldest Islamic educational institutions, implementing digital information significantly positively impacts institutional governance. Digitalization is no longer just an administrative tool; it has developed into a strategic instrument for forming a more efficient, accountable, and transparent management system. This digital transformation covers various institutional aspects, from academic systems, financial management, and documentation of student data to external communication with student guardians and the wider community (Anwar et al., 2023; Kunaifi, 2016).

However, implementing digitalization in Islamic boarding schools is not without challenges or obstacles (Lundeto et al., 2021; Mahsusi et al., 2024). Various factors can potentially trigger failure, ranging from limited supporting infrastructure, such as minimal internet network—especially in Islamic boarding schools located in remote areas—lack of adequate digital devices, to unstable electricity supply. In addition, internal obstacles are also quite significant, especially in the form of low digital literacy among ustadz/ustadzah and Islamic boarding school managers. As a result, many Islamic boarding schools still rely on third parties or vendors to implement digital systems (Anwar et al., 2023; Kunaifi, 2016). This high dependence on technology vendors carries serious risks to the system's sustainability, especially if it is not accompanied by knowledge transfer and strengthening of the institution's internal capacity. When the cooperation period with the vendor ends, Islamic boarding schools often experience digital stagnation, or even return to manual systems because they do not have human resources capable of managing the system independently.

Furthermore, digitalization shows a fairly sharp gap in digital literacy between large Islamic boarding schools with established infrastructure and small Islamic boarding schools with limited resources (Anwar et al., 2023). It creates inequality in the success of technology adoption, which ultimately strengthens the digital gap between religious institutions. The lack of human resource capacity in technology, both technically and managerially, worsens this situation, making digital transformation not just a technical issue, but also a structural issue in the management of Islamic educational institutions (Soliha et al., 2024). Suppose this condition is not immediately anticipated by strengthening internal capacity, preparing a fair digitalization roadmap, and providing ongoing assistance. In that case, the success of digitalization in the Islamic boarding school environment will be challenging to achieve in a complete, consistent, and sustainable manner. The risk of fragmentation and structural dependence on external parties can obscure the essence of digital transformation based on the values of independence and empowerment of institutions.

GCG is a set of rules, practices, and processes designed to ensure that a company is managed transparently, fairly, and responsibly for all parties involved. So that GCG is a structure that regulates the relationship between various stakeholders in a company, including shareholders, the board of directors, and management to minimize conflict and increase accountability and transparency in decision making. A company or institution that is a legal entity is expected to have GCG that aims to maintain finances or economic systems (Siregar et al., 2023). Jill, et al., as quoted by Adebayo, et al., define GCG as a system of supervision, both internal and external to the company, which ensures that the company will carry out its obligations to parties interested in the

company (stakeholders) and act with social responsibility in all areas of the company's business concerned (Hasmiza & Muhtarom, 2022).

From the two definitions, if associated with Islamic boarding school educational institutions, it can be concluded that GCG is a rule used to manage businesses in Islamic boarding school educational institutions in order to increase good values and public trust in Islamic boarding schools by all interested parties (Ja'far, 2018; Rofiaty, 2019). Although the concept of GCG was initially developed in the corporate realm to improve performance and market confidence, its fundamental principles have now been widely adapted in the public and non-profit institutions, including educational institutions. In the context of Islamic boarding schools, GCG principles are relevant to building a transparent, accountable, and participatory management system, in order to improve the quality of governance, efficiency of fund use, and the credibility of the institution in the eyes of the community and other educational stakeholders (Soliha, 2024).

In general, the principles of GCG, as stated by Nalim (2009), consist of five principles: transparency, accountability, responsibility, independence, and fairness. The principle of transparency requires institutions, including Islamic boarding schools, to be open in providing information to the public, especially to guardians of students and the wider community, regarding various aspects of policies, programs, and fund management. The principle of accountability requires clarity in the institutional accountability mechanism, both in administrative, operational, and financial aspects. Furthermore, the principle of responsibility emphasizes the importance of Islamic boarding schools' compliance with all applicable legal provisions, state regulations, and religious norms, so that the governance carried out is administratively legitimate and spiritually ethical. The principle of independence refers to the importance of independence in the decision-making process, without any pressure or intervention from outside parties that can interfere with the objectivity and integrity of the institution. Finally, the principle of fairness demands justice and equal treatment of all components in the Islamic boarding school, students, educators, management staff, and other parties involved, without discrimination.

The study by Putra et al. (2021) in the context of higher education also strengthens this argument, that the principle of good governance, when applied consistently in the world of education, will have a positive impact on the effectiveness, efficiency, and accountability of educational institutions as a whole. In addition, the literature review also emphasizes that digitalization in the context of Islamic boarding schools cannot be separated from Islamic spiritual values. Values such as amanah, syura, and justice are ethical principles and can be implemented concretely through an open and auditable information system. A digital system built on the principles of good governance and Islamic values will create a transparent and responsible work culture. It is evidence that digitalization in Islamic boarding schools does not conflict with traditional values, but rather strengthens them through a professional and measurable system. Another study by Raja et al. shows that digitalization also touches on financial aspects through an application-based student payment system such as Ngabar Smart Payment, which encourages efficiency and transparency of transactions in the Islamic boarding school environment.

Digitalization also increases the participation of the community and guardians of students in Islamic boarding school activities. Website-based systems, digital reporting, and financial transparency encourage more active public involvement, thus building higher trust in Islamic boarding school managers. The experience of the Kediri City Islamic Boarding School, which developed a website-based information system, proves that the involvement of technology can bring institutions closer to the community and support the effectiveness of public supervision. Research conducted by Siregar et al. (2023) confirms that strengthening public administration based on information systems will encourage more transparent and professional governance, including in educational institutions such as Islamic boarding schools. Although many benefits are obtained, this digitalization process also faces a number of challenges. Some of them are limited technological infrastructure, minimal human resources skilled in information technology, and cultural resistance

to changes in the long-standing manual system. Therefore, a gradual strategy and ongoing training are needed for Islamic boarding school administrators so that this digitalization process runs sustainably and is oriented towards improving the quality of governance.

Overall, digitalization in Islamic boarding schools not only encourages efficiency and transparency but also manifests the noble values of Islam in the management of educational institutions. Digitalization of information is not only a demand of the technological era, but also a medium to strengthen the principle of good governance in Islamic boarding school governance. Strengthening the principles of good governance through digital technology will lead Islamic boarding schools towards professional, open, and trusted internal and external governance. Applying transparency and accountability through a modern information system, if accompanied by Islamic values such as amanah and deliberation, will create a professional, open, and trusted Islamic boarding school. However, the success of this transformation is highly dependent on the readiness of human resources, regulatory support, and policy continuity. Therefore, it is necessary to design a national strategy for digitizing Islamic boarding schools that is integrated and adaptive and ensures the sustainability of the noble values of Islamic boarding schools in the digital era.

CONCLUSION

This study shows that the digitalization of information in Islamic boarding schools is not just a response to the demands of the times, but also a strategic tool to realize more transparent, accountable, and professional institutional governance by the principles of Good Corporate Governance (GCG). The main findings of the thematic analysis reveal that integrating digital technology—such as the SSP Mobile application, website, social media, and computer-based management systems—has strengthened operational effectiveness and encouraged a more open, responsive, and participatory organizational culture. In terms of Islamic values, this digitalization process also strengthens the principles of trust, honesty (*shidq*), and justice (*'adl*) in institutional management. Socially, digitalization expands the communication network between Islamic boarding schools and the community, and opens up space for public participation in decision-making and institutional supervision. Islamic boarding schools that implement digitalization in their entirety tend to show a more modern, standardized management system and have higher institutional competitiveness compared to Islamic boarding schools that still rely on manual systems. Theoretically, this study contributes to developing studies on digital-based Islamic education governance, especially in filling the gap in the literature that links GCG principles with managerial practices in Islamic boarding schools. Meanwhile, practically, the results of this study can be a policy reference for Islamic boarding school managers, local governments, and related ministries in designing digital infrastructure strengthening and Islamic boarding school HR training based on Islamic values. However, this study has several limitations, including: limited geographic coverage in several areas in Java and Kalimantan, and limited access to internal financial data in some Islamic boarding schools due to the sensitivity of the information.

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