



JOURNAL OF ISLAMIC EDUCATION
Vol. 10 No. 2 July – December 2025
P-ISSN 2503-5363; E-ISSN 2528-0465
<https://ejournal.letiges.or.id/index.php/jie/>

Building Innovation in Islamic Boarding School Learning through the Implementation of Educational Tools

***Afiful Ikhwan**

Universitas Muhammadiyah Ponorogo, Jl. Budi Utomo No. 10, Ronowijayan,
Ponorogo, East Java, Indonesia
*afifulikhwan@gmail.com

Article Information	Abstract
Keywords: <i>Education Tools, Learning Innovation, Islamic Boarding School, Islamic Philosophy.</i>	<i>The phenomenon of stagnation in learning approaches in traditional Islamic boarding schools encourages the need for innovation to remain relevant in the digital era without abandoning the basic values of Islamic education. This study aims to examine the implementation of educational tools at the Darul Fikri Islamic Boarding School as part of learning innovation based on spiritual values and Islamic educational philosophy. This study uses a qualitative method with a case study approach through participatory observation and semi-structured interviews with female teachers and students. The results of the study show that traditional educational tools such as blackboards and yellow books still dominate in religious learning because they are considered effective in deepening understanding and fostering perseverance in learning. However, modern tools such as laptops and projectors are beginning to be used selectively for general subjects such as science and foreign languages to increase engagement and effectiveness in learning. Educators interpret these tools not as the main goal, but as a means or supporting means to help achieve the main values of Islamic boarding schools such as manners, closeness between teachers and students, and sincerity in learning. The conclusion of this study confirms that the integration of traditional and modern tools in Islamic boarding schools must remain based on Islamic spiritual and ethical values so as not to shift into secularization of education. The implication is that the wise use of educational tools can strengthen the quality of learning while maintaining the distinctive character of Islamic boarding schools. The limitations of this study lie in the scope that only covers one institution and has not compared similar implementations in other Islamic boarding schools. Therefore, further research is recommended to reach more institutions and evaluate the long-term impact of educational tool</i>

innovation on the formation of the character of students as a whole.

Fenomena stagnasi pendekatan pembelajaran di pesantren tradisional mendorong perlunya inovasi agar tetap relevan di era digital tanpa meninggalkan nilai-nilai dasar pendidikan Islam. Penelitian ini bertujuan untuk mengkaji implementasi alat-alat pendidikan di Pondok Pesantren Darul Fikri sebagai bagian dari inovasi pembelajaran yang berorientasi pada nilai-nilai ruhani dan filsafat pendidikan Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus melalui observasi partisipatif dan wawancara semi-terstruktur dengan *ustadzah* dan santri. Hasil penelitian menunjukkan bahwa alat-alat pendidikan tradisional seperti papan tulis dan kitab kuning masih mendominasi dalam pembelajaran agama karena dinilai efektif dalam memperdalam pemahaman dan menumbuhkan ketekunan belajar. Namun demikian, alat-alat modern seperti laptop dan proyektor mulai dimanfaatkan secara selektif untuk pelajaran umum seperti sains dan bahasa asing guna meningkatkan keterlibatan dan efektivitas pembelajaran. Para pendidik memaknai alat-alat ini bukan sebagai tujuan utama, melainkan sebagai *wasilah* atau sarana penunjang untuk membantu pencapaian nilai-nilai utama pesantren seperti adab, kedekatan guru-santri, dan keikhlasan dalam belajar. Kesimpulan dari penelitian ini menegaskan bahwa integrasi antara alat tradisional dan modern di pesantren harus tetap berpijak pada nilai spiritual dan etika Islam agar tidak bergeser menjadi sekularisasi pendidikan. Implikasinya, pemanfaatan alat pendidikan secara bijak dapat memperkuat kualitas pembelajaran sekaligus mempertahankan karakter khas pesantren. Keterbatasan penelitian ini terletak pada ruang lingkup yang hanya mencakup satu lembaga dan belum membandingkan implementasi serupa di pesantren lain. Oleh karena itu, penelitian lanjutan disarankan untuk menjangkau lebih banyak institusi dan mengevaluasi dampak jangka panjang inovasi alat pendidikan terhadap pembentukan karakter santri secara menyeluruh.

I. INTRODUCTION

Education is one of the primary needs that must be met. This means that education is a basic need needed in the growth of individuals and society. In western education theory, it is explained that a person's level of education will determine their standard of living or vice versa (Khoeriah et al., 2023). This is because education helps improve a person's standard of living through better knowledge, skills, and awareness. Providing opportunities to continue learning and improving oneself, both informally and formally. So that an intelligent, creative, and innovative society is formed. In general, education is the most important investment for the

future of individuals and society because it can improve the quality of life, develop character, increase job opportunities, and build a more advanced and harmonious society (Suyadi et al., 2022). To gain a clearer insight, let's review some definitions of education according to related thinkers: Ki Hadjar Dewantara stated that education is an effort that aims to stimulate the development of a child's character, mind, and body as a whole. Meanwhile, Langeveld views education as a form of guidance given by adults to children, so that they are able to grow and develop towards adulthood. Evidence of active and directed intentions is the basic principle of organizing the world of education which is associated with the formation of children's character who are competent in competing" (Sanga & Wangdra, 2023).

Philosophically, Islamic education is seen as a comprehensive perspective that is directed at the formation of "divine", "humanity", and "nature" values as an effort to humanize humans and guide them to be able to carry out their roles and responsibilities as caliphs on earth, in the context of devotion to God and providing benefits to others (Wowor et al., 2021). Therefore, education has procedures that are arranged in stages to achieve certain goals that improve the quality of life in totality. Education is not just about transferring knowledge, but also plays a role in shaping the character of students through instilling moral and ethical values. From a process perspective, it is undeniable that education will experience continuous quality improvement along with the development of the times (Nabila, 2020).

In the context of Islam, the goals of education are not only focused on cognitive aspects, but also include the formation of morals, character, and strengthening *hablum minallah* (Sutiono & Ridho, 2023). In this case, Islamic education can be in the form of a theory of thought or education which is based on the main sources, namely the Qur'an and hadith. Islamic religious education can be seen from its perspective, namely the effort to instill Islamic teachings and values so that they become part of a pattern of life, which leads to safety and happiness both in the world and in the hereafter (Somad, 2021). Islam requires its followers to seek knowledge. The Prophet said *"seeking knowledge is obligatory for Muslim men and Muslim women"* HR. Bukhori and Muslim.

One of the institutions that always carries out this goal is the Islamic boarding school. As the oldest Islamic educational institution in Indonesia, Islamic boarding schools have a unique learning system. Islamic boarding schools as one form of educational institution, play a significant role in developing and fostering the progress of the world of education (Triyuliasari & Ainunnisa', 2024). Islamic boarding schools are also one of the solutions in solving most of the current educational problems, the importance of opening up to discussing freely about various problems in life. Islamic boarding school education as one of the oldest educational systems in Indonesia has a major contribution to the formation of the nation's character, morals, and spirituality (Huda, 2024). This education system emphasizes the values of sincerity, closeness to teachers, and strengthening the morals of students as the main foundation in the teaching and learning process. However, as time goes by, Islamic boarding schools are starting to face challenges in adapting learning methods and tools to remain relevant to the needs of today's generation living in the digital and information era (Somad, 2021).

In the learning process, various learning devices are used to ensure the success of learning. The main purpose of learning devices is to achieve maximum learning outcomes. According to (Suyadi et al., 2022) definition, education is a direction of awareness for teachers to develop students physically and spiritually to become exemplary individuals, while Islamic education is a direction towards individuals who are in accordance with Islamic teachings. From the definition above, it can be concluded that Islamic educational devices are all related to achieving the goals of Islamic education. These devices come in physical form: books, computers, and other devices. While educational devices are intangible. While intangible devices consist of associations, authorities, sanctions, and so on (Aisyah, 2022). These devices include books, blackboards, stationery, audiovisual media, and several other modern devices. Although simple educational devices play an important role in training students' knowledge of religious knowledge. However, in reality, the selection and use of educational devices are not always apparent, especially from a philosophical perspective.

Islamic educational philosophy holds that every component of education, including devices, has a measure of value and purpose. Islamic educational facilities are not only seen as technical facilities, but also as support to help students achieve the ultimate goal of education, namely closeness to Allah SWT, perfection of morals, and utilization of knowledge for the benefit of the community. Therefore, understanding the implementation of educational facilities from the perspective of Islamic educational philosophy is very important so that the learning process not only runs effectively, but also in accordance with the basic values of Islam.

From the perspective of Islamic educational philosophy, educational tools are seen as a means (intermediary) to achieve the main goal of education, namely the formation of a perfect human being who is knowledgeable, has noble character, and is close to Allah SWT. Therefore, educational tools should not shift the orientation of Islamic education from spirituality to secularity, but must be interpreted as a support in perfecting the process of delivering knowledge (Khair, 2022). Unfortunately, there are still many Islamic boarding schools that have not optimally utilized educational tools innovatively. Several limitations such as lack of infrastructure, the ability of educators to operate technology, and the assumption that the use of modern media can reduce the blessings of knowledge are challenges in themselves. In fact, if used with the right intention and method, educational tools can actually strengthen students' absorption of lessons and accelerate understanding of complex material.

In practice, the implementation of educational tools in Islamic boarding schools must also consider Islamic educational values such as sincerity, responsibility, and simplicity. The use of tools should not lead to luxury or laziness in learning, but rather as a means to increase learning effectiveness and build the character of students who are adaptive to changing times without being uprooted from Islamic values (Kurdi, 2023). Thus, the development of innovation in Islamic boarding school learning through educational tools is not only a matter of technology, but also concerns the paradigm and philosophy of Islamic education that places knowledge as a means of getting closer to Allah. Innovation should not

only be technical, but must be sourced from Islamic values, the needs of students, and the socio-cultural context of the Islamic boarding school itself (Nabila, 2021).

This title is very interesting to study because in the study of Islamic educational philosophy, there is always minimal specific discussion about educational tools. Most studies focus more on research programs, teaching methods, or student learning outcomes, without examining the role of educational facilities as an important factor in the learning process. By raising this topic, it is hoped that research can provide theoretical and practical contributions to the development of a learning system that considers philosophical meaning and is more meaningful.

II. METHOD

This study uses a qualitative method with a case study approach that aims to observe, collect, and describe data in accordance with real conditions in the field, as well as analyze the learning process in more depth using educational tools oriented to Islamic values. This study was conducted at the Darul Fikri Islamic Boarding School with primary data sources of several *ustadzah* and *santri* who were directly involved in learning activities. Data collection techniques used include observation and interviews (Creswell, 2019). Observations were carried out during class with a period of approximately 10 days to directly observe the learning process and the use of educational tools. Researchers used semi-structured interviews to explore the views and experiences of educators regarding the use of educational tools in daily practice. The instruments used in this study were observation guidelines and interview guidelines that were compiled based on research objectives and the principles of Islamic education. The data collected were analyzed using a qualitative descriptive approach, which includes the process of data reduction, data presentation, and drawing conclusions (Hasan et al., 2023). Through this approach, researchers hope to reveal how educators explain and implement educational tools, as well as how their views reflect the values in the philosophy of Islamic education. then for the validity of the data is tested through the source triangulation technique so as to obtain accurate information validity (Sugiyono, 2019).

III. FINDINGS AND DISCUSSION

Basic Concepts and Functions of Islamic Educational Teaching Aids

Educational aids are all resources used in teaching Islamic education so that they can be taught correctly (Khair, 2022). Educational aids are all forms of tools or methods that can be observed directly and used in the implementation of the educational process. These aids greatly influence the achievement of the expected educational outcomes. In addition, educational aids can also be understood as equipment that supports the implementation of educational activities. Education will be more conducive if educational aids are used. An educational activity, the term educational aids is often associated with something used in education or media used in education, although in fact the definition of aids basically has more meaning than media. However, what is meant is educational aids, namely something used in implementing education (Josué et al., 2023).

Based on the results of an in-depth interview with *ustadzah* X as the homeroom teacher of class 1 C of the Darul Fikri Islamic Boarding School, as well as the results of observations for one week in the classroom environment and learning activities, it was found that the implementation of learning devices was carried out in various ways, namely combining traditional and modern methods. As explained by the informant, traditional devices such as blackboards and textbooks are still the main media in understanding lessons, especially to deepen the explanation or explanation of the book. The results of the observation show that the students are accustomed to taking notes on the *ustadzah's* explanation manually, following the word-for-word explanation of the book that is read together. However, following the development of the times, Darul Fikri Islamic Boarding School has begun to use modern devices such as projectors, laptops to support more interactive learning, especially in general subjects such as foreign languages and science.

In line with previous research which revealed that technological advances are a concern, it is undeniable that various models and forms of educational teaching aids have developed. Despite this progress, the main purpose and function of the teaching aids have not changed. The equipment is intended to assist in the delivery

or reception of learning materials and not just as decoration. Advances in educational technology are an effort to understand and perfect the process of improving human quality. The concept of learning is defined as a change experienced by individuals or organizations with the aim of gaining more knowledge, attitudes, or skills through rational thinking and life experience. What is important is that learning can be obtained in various forms and methods in different locations. (Prihartana et al., 2022).

The difference in the use of traditional and modern learning media lies in the approach: traditional learning media emphasizes perseverance and depth of understanding of knowledge, while modern learning media accelerates access to information (Triyuliasari et al., 2025). The students' response to the use of these learning media is quite positive, because they feel that learning is more varied and interesting. However, teachers in Islamic boarding schools still emphasize that these learning media are only supporting facilities, while manners, sincerity in learning, and closeness to teachers remain the main foundations in the education process. As the results of an interview with one of the teachers revealed:

"In Islamic boarding schools, the application of learning media is quite diverse. In general, we use traditional and modern learning media. For example, for books, we usually still use media such as whiteboards and markers to explain the text of the book in more detail. In addition, some classes have now also started using projectors, laptops to support more interactive learning, especially for general materials such as foreign languages or science."

The students' response to the existence of these learning media is positive. Observation results show that they appear more enthusiastic when the material is delivered through visual media, but still show respect and discipline when following traditional methods. Based on the interview results, the types of educational devices used in Islamic boarding schools to support the learning process are still dominated by traditional devices. Whiteboards, markers, and books are the main means in the learning process, especially in delivering syarah or explanations of religious material. In addition, devices such as notebooks and attendance boards are also used to support the smooth administration of learning (Asmonah, 2019). The application of these devices aims to make learning more varied, without abandoning the basic principles of Islamic boarding schools, namely maintaining manners, sincerity in

seeking knowledge, and strengthening the relationship between students and teachers.

According to Abu Bakar Muhammad, teaching aids or learning media have several functions, namely: *First*, articulating difficult topics, where teaching aids or media help explain complex concepts more simply, using visualization, animation, or simulation. media makes abstract material more concrete so that students can understand it more easily. *Second*, making the learning process easy to understand. this learning media helps accelerate students' understanding because information is delivered in a more interesting and non-monotonous way, thus strengthening the delivery of learning messages. *Third*, making the learning process easy to understand, where learning media helps accelerate students' understanding because information is delivered in a more interesting and non-monotonous way, thus strengthening the delivery of learning messages. *Fourth*, facilitating the enjoyment of entertainment, opinion formation, listening attentively, and reflection on lessons (Kurniailah & Bakar, 2023). This refers to media that is oriented towards collaboration or discussion forcing students to express their opinions and reflect critically on the material, thus stimulating high-level thinking skills. Improve Memory, Sharpen Senses, and Help Learn Quickly. The use of media enriches the multisensory learning experience (involving sight, hearing, and movement), which effectively improves memory and accelerates understanding of the material (Papadakis, 2021).

This is also supported by the results of interviews with *ustadzah* X who views that educational devices have an important function as supporting facilities in the learning process. They consider these devices to help clarify the material, make it easier for students to understand the lessons, and make the learning atmosphere more lively. However, educators emphasize that educational devices are not the main thing in the process of seeking knowledge. For them, the main role in education still lies in manners, the closeness of students to teachers, and sincerity in learning. Educational devices are only considered as a means or intermediary to facilitate the delivery of knowledge, not as a center for learning activities. With this

view, Islamic boarding schools maintain their characteristics, namely prioritizing moral and spiritual values in every learning process.

Types of Educational Teaching Aids

In the philosophy of education, education is not just a process of transferring knowledge, but a conscious effort to develop human potential as a whole, namely physical, intellectual, emotional, social, and even spiritual. Of course, educational teaching aids (such as books, learning media, technology, methods, learning environments, and educators themselves) are important tools to achieve these goals. Experts classify educational tools/media into two groups, namely material and non-material educational teaching aids. Saiful Bahri explained the nature of learning teaching aids, namely in the form of actions to get used to doing good, for example strict supervision, giving orders, making regulations in the form of prohibitions, giving gifts, training discipline, and so on (Sugiyono & Khojir, 2021).

Physical Education Teaching Aids

Physical teaching aids are concrete equipment that can be used directly in the learning process. There are: *first*, textbooks, is one of the physical education teaching aids in the form of text, which is made and compiled for teaching materials. And textbooks are learning aids that are already very well known among educational aids so that all educational institutions recommend having textbooks in an era where the use of these learning aids has grown so rapidly. And this textbook is used as a reference by teachers to perfect the existing curriculum, present material in various ways and is easy for each student to understand (Tuma, 2021). *Second*, whiteboard is one of the simple educational aids made of board, made of wood, plywood, and metal or hard materials and can be given a surface that can be used for writing using special paint, can also use materials that we can write using markers and chalk. And most importantly, the whiteboard is used to make writings, pictures, for schools whose base is still classified as a traditional school, the whiteboard has a very important role and usually this whiteboard is used until it is full and erased again. Used by teachers to explain lesson material in front of the class (Belinda et al., 2023).

Third, computer/laptop is an electronic device that functions to process data according to certain procedures to produce useful information for its users (Owan et al., 2023). One of the physical education tools based on modern technology and one of the hardware made to process, store, and transfer data. In relation to education, sometimes computers or laptops are used as a means of seeking knowledge, both small and global. *Fourth*, projector is one of the physical education tools based on modern technology and is also one of the hardware used by both educational institutions and agencies to display images or videos from the original device, for example for DVD playback, laptops and computers become larger parts, such as displaying them on walls and projection screens. Teaching aids: For example, globes for geography, heart models for biology, math blocks for counting (Josué et al., 2023). *Fifth*, Study Tables and Chairs. That was useful for making it easier for students during teaching and learning activities so that they can support learning comfort.

Non-physical educational facilities

First, learning method, a system that is built regularly and systematically to help deliver knowledge to students based on the curriculum or each learning implementation plan. However, Ramdani et al (2023) provides her conclusion about the definition of learning methods, while Reksiana explains that the method is an approach used by teachers to implement learning plans, namely to achieve goals that have been designed through real activities or practices (Ramdani et al., 2023). *Second*, curriculum. The curriculum is all plans prepared during the education process, and the curriculum can be interpreted as all activities of an educational organization to achieve common goals. The curriculum is a teaching plan that combines all learning experiences of all school students. The curriculum compilers are curriculum trainers/experts, science experts, teachers, educational organizations, entrepreneurs, and other bodies (Asror et al., 2023). *Third*, educational values or norms. Character education is an important part of the educational process that aims to shape students' personalities. Values such as discipline, honesty, responsibility, and tolerance must be instilled from an early age.

These values not only support the mastery of knowledge, but also form a moral and responsible person in community life (Kurdi, 2023).

Fourth, learning motivation. Learning motivation refers to the support or inspiration given to make students motivated and ready to learn and also one of the key factors that determine the success of a student (Fernando et al., 2024). said that motivation, both intrinsic and extrinsic, can increase students' consistency, persistence, and enthusiasm for learning. Strong motivation can lead students to achieve optimal results. *Fifth*, education policy. Rules or guidelines that govern the course of the education process (eg rules on attendance, national exams, independent curriculum). rules or guidelines designed to regulate the course of the education process. For example, the Independent Curriculum and National Assessment policies in Indonesia. The goal is to provide flexibility to schools and teachers to adjust the learning process to the needs and characteristics of students. Abidin & Sulaiman (2024) shows that evaluating policy implementation is very important to ensure that the policy is effective and relevant to the needs of the world of education.

Implications of Using Educational Tools at Darul Fikri Islamic Boarding School

The use of educational tools at Darul Fikri Islamic Boarding School has a significant impact on learning patterns and the achievement of Islamic education goals. In reality, the use of these tools does not only function as a learning medium, but also as a *wasilah* (intermediary) to convey knowledge with the values of manners, spiritual closeness, and sincerity. Field findings show that traditional educational tools such as blackboards, yellow books, and stationery are still the main components in teaching and learning activities, especially for religious materials. The existence of these tools is maintained because it is believed to support the depth of students' understanding, train perseverance, and foster discipline in absorbing knowledge through the talaqqi and musyafahah methods.

However, as time goes by, Darul Fikri has also begun to adopt modern educational tools such as laptops, projectors, and interactive visual media to support learning general subjects, such as foreign languages and science. Students welcome

this innovation because learning becomes more interesting, varied, and easy to understand, especially in explaining abstract concepts. The positive implications of this traditional-modern combination can be seen from the balance between preserving the distinctive values of Islamic boarding schools and the demands of contemporary learning effectiveness. Technology is used sufficiently to clarify the material, not to replace the role of the teacher. Thus, the interaction between teachers and students is maintained within the framework of manners and spirituality.

Based on the interview results, the use of educational devices in Islamic boarding schools is seen as an important means to support the learning process, although it is still placed as an intermediary, not the main goal. Traditional means such as whiteboards, markers, and books are still the main media in delivering material, especially in the study of the text of the book. Some Islamic boarding schools have also begun to introduce modern means such as laptops and projectors for general learning. Projectors for general learning, but still within limits that maintain the values of the Islamic boarding school (Amrullah et al., 2024).

In the view of Islamic boarding school educators, the function of educational facilities is to help clarify the delivery of knowledge to students without ignoring the spirit of Islamic education, namely manners, morals, and sincerity in seeking knowledge. From the perspective of Islamic educational philosophy, the use of these facilities is a form of effort to deliver knowledge more effectively, but must still prioritize the ultimate goal of education, namely getting closer to Allah SWT and having noble morals. Values such as sincerity, responsibility, simplicity, and respect for knowledge are manifested in the application of these facilities (Sutiono & Ridho, 2023).

From a philosophical perspective, educators at Darul Fikri understand that educational tools are only a means to bring students closer to Allah SWT. They do not view tools as the ultimate goal, but rather as part of the process of *tazkiyatun nafs* (purification of the soul) and the formation of morals. Therefore, each tool is used selectively and proportionally, so as not to shift the spirit of Islamic education itself. Administratively, the use of educational tools also increases the efficiency of

class management and learning evaluation. The use of laptops and projectors allows *ustadzah* to prepare materials more systematically, while digital attendance and learning documentation systems are also being introduced. However, all of this remains limited so as not to cause excessive dependence on technology. In interviews, teachers also emphasized that the blessings of knowledge are born from righteous intentions, perseverance in learning, and a civilized relationship between teachers and students. Therefore, even though modern tools are used, the enthusiasm of students to learn remains directed at seeking knowledge as a form of worship. This strengthens the spiritual dimension of education which is the hallmark of Islamic boarding schools.

From the perspective of students, the use of modern tools increases learning motivation and fosters curiosity (Rodiana & Rosidi, 2022). They are more active in discussions and show enthusiasm when the material is delivered through visual media. However, they also continue to show discipline in following classical methods, such as taking notes on the text of the book and listening to direct sermons. Islamic educational values such as sincerity, responsibility, simplicity, and respect for knowledge continue to be emphasized in the use of educational tools (Zamsiswaya et al., 2024). Teachers instill that the advancement of tools must go hand in hand with the improvement of morals and spirituality, not just the pursuit of sophistication. In this way, Islamic boarding schools maintain their integrity and identity as institutions that produce perfect human beings.

In addition, the combination of traditional and modern tools opens up opportunities to design more adaptive learning. Teachers can choose an approach that suits the character of the material and the needs of the students. For classical text comprehension materials, the *talaqqi* method remains dominant, while for analytical and exploratory lessons, modern tools can be relied on. Another implication is the formation of a dynamic learning environment but remains within the limits of Islamic values. Islamic boarding schools do not close themselves off from the development of the times, but also do not abandon their basic principles. This reflects the character of *wasathiyah* (moderate), namely being wise in taking advantage of technology without being carried away by the current of modernity

that endangers the spirit of education. Thus, the use of educational tools at the Darul Fikri Islamic Boarding School not only has an impact on the teaching and learning process technically, but also has an impact conceptually and spiritually. Tools are not just objects, but part of a value system that must be integrated with the principles of Islamic education.

IV. CONCLUSION

Based on the results of research on the implementation of educational tools in the learning process at Darul Fikri Islamic Boarding School, it can be concluded that educational tools, both physical and non-physical, have an important role in supporting the achievement of Islamic education goals. Physical educational tools such as blackboards, books, laptops, and projectors are used as a means to facilitate the delivery of learning materials to students. Meanwhile, non-physical educational tools such as learning methods, curriculum, educational values, learning motivation, and educational policies, are important components in shaping the character and personality of santri in accordance with the values of Islamic teachings.

Traditional tools such as blackboards, markers, and books are still the main media in delivering religious material, while modern tools such as projectors and laptops have begun to be utilized to support the learning of general subjects. Educators view these tools as a means or *wasilah* to facilitate santri understanding, not as the core of the educational process. Education in pesantren remains oriented towards the formation of adab, morals, and spiritual closeness to Allah SWT, so that educational tools are used wisely so as not to shift these main values. The positive response from the santri shows that variations in learning media can increase enthusiasm for learning, as long as it remains framed in the principles of Islamic education. Therefore, the use of modern educational tools in pesantren should continue to be developed proportionally, while maintaining the spirit and character of pesantren education based on the values of sincerity, responsibility, simplicity, and respect for knowledge and teachers.

V. BIBLIOGRAPHY

- [1] Abidin, A. A., & Sulaiman, M. (2024). Innovation of Educational Curriculum in Salafiyah Islamic Boarding Schools. *Jurnal Kependidikan Islam*, 14(1), 61–71. <https://doi.org/10.15642/jkpi.2024.14.1.61-71>
- [2] Aisyah, S. (2022). Media Pembelajaran Perspektif Pendidikan Agama Islam. *TA'DIBAN: Journal of Islamic Education*, 2(2), 9–29. <https://doi.org/https://doi.org/10.61456/tjie.v2i2.19>
- [3] Amrullah, A., Firdaus, A., Adawiyah, L. R., Hasanah, A., & Arifin, B. S. (2024). The Curriculum and Learning Systems at Muhammadiyah Boarding School Syamsul Ulum Bandung. *Bulletin of Science Education*, 4(2). <https://doi.org/10.51278/bse.v4i2.843>
- [4] Asmonah, S. (2019). Meningkatkan kemampuan membaca permulaan menggunakan model direct instruction berbantuan media kartu kata bergambar. *Jurnal Pendidikan Anak*, 8(1), 29–37. <https://doi.org/10.21831/jpa.v8i1.26682>
- [5] Asror, M., Mahfudloh, R. I., Kusaeri, K., & Rusydiyah, E. F. (2023). Educational innovation of islamic boarding schools in Indonesia and Malaysia in facing the 21st century challenges. *Jurnal Tarbiyatuna*, 14(1), 27–50. <https://doi.org/10.31603/tarbiyatuna.v14i1.8802>
- [6] Belinda, L. N., Iskandar, S., & Kurniawan, D. T. (2023). Penggunaan Media Pembelajaran Papan Tulis Interaktif di Kelas Pada Abad 21. *Jurnal Lensa Pendas*, 8(1), 23–31. <https://doi.org/10.33222/jlp.v8i1.2555>
- [7] Creswell, J. W. (2019). *Research Design: Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran* (IV). Pustaka Pelajar.
- [8] Fernando, Y., Andriani, P., & Syam, H. (2024). Pentingnya Motivasi Belajar dalam Meningkatkan Hasil Belajar Siswa. *ALFIHRIS: Jurnal Inspirasi Pendidikan*, 2(3), 61–68. <https://doi.org/10.59246/alfihris.v2i3.843>
- [9] Hasan, M., Harahap, T. K., Hasibuan, S., Rodliyah, I., Thalhah, S. Z., Rakhman, C. U., Ratnaningsih, P. W., Mattunruang, A. A., Silalahi, D. E., & Hasyim, S. H. (2023). Metode penelitian kualitatif. *Penerbit Tahta Media*.
- [10] Huda, M. (2024). Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education. *Al-Hayat: Journal of Islamic Education*, 8(1), 59. <https://doi.org/10.35723/ajie.v8i1.458>
- [11] Josué, A., Bedoya-Flores, M. C., Mosquera-Quiñonez, E. F., Mesías-Simisterra, Á. E., & Bautista-Sánchez, J. V. (2023). Educational Platforms: Digital Tools for the teaching-learning process in Education. *Ibero-American Journal of Education & Society Research*, 3(1), 259–263.

<https://doi.org/10.56183/iberoeds.v3i1.626>

- [12] Khair, H. (2022). Al-Quran dan Hadits Sebagai Dasar Pendidikan Islam. *Darul Ulum: Jurnal Ilmiah Keagamaan, Pendidikan Dan Kemasyarakatan*, 13(1), 1–16. <https://doi.org/10.62815/darululum.v13i1.74>
- [13] Khoeriah, I., Shohib, M. W., & Nubail, A. (2023). Analysis of Learning Innovation Based on Multiple Intelligences (MI) Used in Teaching of Islamic Education. *Cakrawala Dini: Jurnal Pendidikan Anak Usia Dini*, 14(2), 109–118. <https://doi.org/10.17509/cd.v14i2.63670>
- [14] Kurdi, M. S. (2023). Urgensitas pendidikan Islam bagi identitas budaya (analisis kritis posisi efektif pendidikan sebagai pilar evolusi nilai, norma, dan kesadaran beragama bagi generasi muda Muslim). *Indonesian Journal of Religion Center*, 1(3), 169–189. <https://jurnal.academiacenter.org/index.php/IJRC/article/view/131>
- [15] Kurniailah, I., & Bakar, M. A. (2023). Increasing The Quality of Memorizing The Qur'an for Santri Kalong Through the Sisir Method. *Nazhruna: Jurnal Pendidikan Islam*, 6(2), 253–270. <https://doi.org/10.31538/nzh.v6i2.3378>
- [16] Nabila, N. (2021). Tujuan Pendidikan Islam. *Jurnal Pendidikan Indonesia*, 2(5), 867–875. <https://doi.org/10.36418/japendi.v2i5.170>
- [17] Owan, V. J., Abang, K. B., Idika, D. O., Etta, E. O., & Bassey, B. A. (2023). Exploring the potential of artificial intelligence tools in educational measurement and assessment. *Eurasia Journal of Mathematics, Science and Technology Education*, 19(8), 1-15. <https://doi.org/10.29333/ejmste/13428>
- [18] Papadakis, S. (2021). Tools for evaluating educational apps for young children: a systematic review of the literature. *Interactive Technology and Smart Education*, 18(1), 18–49. <https://doi.org/10.1108/ITSE-08-2020-0127>
- [19] Prihartana, P., Salsabila, U. H., Rahman, P., Nafiah, S., & Oktinawati, A. (2022). Peran Teknologi Dalam Pendidikan Islam. *Jurnal Pendidikan Islam*, 6(1), 38–53. <https://journal.unipdu.ac.id/index.php/jpi/article/view/3455>
- [20] Ramdani, N. G., Fauziyyah, N., Fuadah, R., Rudiyo, S., Septiyaningrum, Y. A., Salamatussa'adah, N., & Hayani, A. (2023). Definisi Dan Teori Pendekatan, Strategi, Dan Metode Pembelajaran. *Indonesian Journal of Elementary Education and Teaching Innovation*, 2(1), 20. [https://doi.org/10.21927/ijeeti.2023.2\(1\).20-31](https://doi.org/10.21927/ijeeti.2023.2(1).20-31)
- [21] Rodiana, R., & Rosidi, I. (2022). Da'wah and Social Change in Islamic Organizations: Muhammadiyah and Its Elements. *AJIQS: Asyaid Journal of Islamic and Quranic Studies*, 4(1), 80–100. <https://journal.staialfalah.ac.id/index.php/sya/article/view/42>

- [22] Somad, M. A. (2021). Pentingnya Pendidikan Agama Islam dalam Membentuk Karakter Anak. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 13(2), 171–186. <https://doi.org/10.37680/qalamuna.v13i2.882>
- [23] Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- [24] Sugiyono, S., & Khojir, K. (2021). Materi Alat dan Metode Pembelajaran Dalam Sistem Pendidikan Islam di Era Digital. *El-Buhuth: Borneo Journal of Islamic Studies*, 125–142. <https://doi.org/10.21093/el-buhuth.v4i1.4084>
- [25] Sutiono, S., & Ridho, I. A. (2023). Concept of Integrative Islamic Education. *Al-Risalah*, 14(1), 264–279. <https://doi.org/10.34005/alrisalah.v14i1.2666>
- [26] Suyadi, Nuryana, Z., Sutrisno, & Baidi. (2022). Academic reform and sustainability of Islamic higher education in Indonesia. *International Journal of Educational Development*, 89, 102534. <https://doi.org/10.1016/j.ijedudev.2021.102534>
- [27] Triyuliasari, A., & Ainunnisa', H. (2024). Subjective Well-Being Among Students Experiencing Broken Home: Case Study in Islamic Modern Boarding School. *PSYCHOSOPHIA: Journal of Psychology, Religion, and Humanity*. <https://doi.org/10.32923/psc.v6i2.4752>
- [28] Triyuliasari, A., Ni'matuzahroh, & Anwar, Z. (2025). Stress Management Strategies to Reduce Academic Stress in Modern Islamic Boarding School Students. *Al-Hayat: Journal of Islamic Education*, 9(2), 391–407. <https://doi.org/10.35723/ajie.v9i2.201>
- [29] Tuma, F. (2021). The use of educational technology for interactive teaching in lectures. *Annals of Medicine and Surgery*, 62, 231–235. <https://doi.org/10.1016/j.amsu.2021.01.051>
- [30] Wowor, M., Khuluq, K., & Sembodo, S. P. (2021). Optimization of Teaching Skills for Islamic Religious Education Teachers. *Belajea: Jurnal Pendidikan Islam*, 6(1), 93. <https://doi.org/10.29240/belajea.v6i1.2071>
- [31] Zamsiswaya, Z., Mounadil, A. I., & Abdel-Latief, S. (2024). Teacher identity, Islamic behaviour and project-based learning methods for madrasah teacher: A phenomenological approach. *Jurnal Cakrawala Pendidikan*, 43(2). <https://doi.org/10.21831/cp.v43i2.51909>