

Table Of Contents

Journal Cover	1
Author[s] Statement	3
Editorial Team	4
Article information	5
Check this article update (crossmark)	5
Check this article impact	5
Cite this article.....	5
Title page	6
Article Title	6
Author information	6
Abstract	6
Article content	7

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Halal Lifestyle Understanding Among Students in the Digital Era

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Abstract

General Background: Islamic boarding schools in Indonesia play a central role in transmitting Islamic values and shaping ethical student behavior. **Specific Background:** In the digital era, their relevance is increasingly tested, particularly in guiding students to understand and practice a halal lifestyle across food, beverages, clothing, and digital activities. **Knowledge Gap:** Despite their strategic role, many pesantren still face limited halal literacy and have not fully integrated halal principles into students' daily practices. **Aims:** This study analyzes the role of the Syaichona Moh Cholil Islamic Boarding School in improving students' understanding and application of halal lifestyle values in a digitalized environment. **Results:** The findings show that the pesantren enforces strict supervision of halal food and beverages, applies sharia-based dress codes, and builds halal-oriented habits through structured education and daily routines. Digital innovations such as student digital cards, technology-supported learning, and the use of social media further strengthen halal-based economic and behavioral systems. **Novelty:** This research presents the integration of classical Islamic education with digital transformation to reinforce halal lifestyle awareness. **Implications:** These findings affirm the potential of pesantren as adaptive institutions capable of enhancing halal literacy and forming digitally competent, ethically grounded future generations.

Highlights:

- Strengthens students' halal literacy through daily supervision and education.
- Integrates digital tools to support halal-based financial and learning systems.
- Combines classical Islamic values with modern technological adaptation.

Keywords: Halal Lifestyle, Islamic Boarding School, Digitalization, Students, Sharia Values

Published date: 2025-11-13

INTRODUCTION

Indonesia is not only one of the largest and most numerous archipelagic countries in the world, but Indonesia is also ranked 4th as the country with the largest population in the world exceeding 260 million people [1]. The large number of Indonesia's population is 87% of which are Muslims, so this makes Indonesia the country with the largest Muslim population in the world, this number also accounts for at least 12.7% of the total number of Muslims in the world [2]. Based on data from the Ministry of Religious Affairs in 2025, the number of Islamic boarding schools in Indonesia will be 42,369 institutions. Of the total number, East Java province occupies the highest position as many as 7,347 Islamic boarding schools. Meanwhile, in Madura, there are 861 Islamic boarding schools. Based on this data, it shows that in East Java, especially in Madura, pesantren not only function as traditional Islamic institutions but also as a strategic pillar as religious literacy [3].

Islamic Boarding Schools are able to maintain their sustainability with a multi-aspect education system by adjusting to the conditions of the Indonesian Muslim community [4]. The emergence of Islamic boarding schools has also changed people's perceptions to be more concerned and to deepen the importance of the meaning of religion and education [5]. According to Ahmad Tafsir, pesantren is the earliest educational institution in Indonesia that has acted as a center for the spread of Islam and has played a role in various aspects of life both in terms of religion, social, education, and character building. Islamic boarding schools are also often used as a forum for learning, applying, and spreading Islamic values in the community [6].

Islamic boarding schools that function as educational institutions and the development of Islamic teachings have an important role in instilling sharia values to students, one of the important aspects that must be understood by students is the importance of a halal lifestyle, namely halal *lifestyle*, which is now becoming a trend in the digital era [7]. Halal phenomenon *lifestyle* which now continues to be a trend in the digital era, still refers to a lifestyle that follows principles such as halal and haram provisions and pays attention to health, safety and hygiene aspects. It is also often said to be digital halal *lifestyle* [8].

Ethical values that are the support in building an Islamic social and economic order provide a strong basis for Islamic boarding schools in carrying out their role in the midst of change [9]. In line with the times, pesantren as the oldest Islamic educational institution in Indonesia plays an important role in the dynamics of social and religious change [10]. Pesantren not only function as a center for the spread of Islamic teachings, but pesantren are also expected to be able to adapt and take an active role in encouraging the strengthening of halal lifestyles in line with the development of digital technology [11]. This halal lifestyle is no longer an option but a commitment to live daily life. Interestingly, the implementation of this halal lifestyle is not only in demand by Muslims but also began to be accepted by non-Muslims [12]. Considering the urgency of the halal concept *lifestyle* In the dynamics of modern life, it has become the responsibility of Islamic boarding schools as Islamic educational institutions that have a strategic responsibility in shaping the awareness and understanding of students globally.

The digital revolution of Islamic boarding schools continues to take place in the face of relevant information, with the development of increasingly sophisticated digital technology [13]. In Indonesia resulting in many changes that have occurred, especially in religious-based educational institutions, namely Islamic boarding schools which are now faced with the challenge of staying relevant in the midst of increasingly rapid technological developments [14]. In the era of digital literacy, information, and communication are also useful to cover up existing unrest, everyone is free to express themselves, compete for innovation with each other [15]. Mustiqowati explained that the era of disruption is a transitional phase marked by rapid advances in digital technology. This development has a significant influence on various aspects of human life, especially in the industrial sector. So that this phenomenon is known as the digital technology revolution [16]. Therefore, Islamic boarding schools need to strive for technological collaboration into the Islamic boarding school education system without setting aside Islamic values and traditions that are their characteristics and identity.

In this context, the Syaichona Moh Cholil Islamic Boarding School plays an important role in increasing students' awareness of the halal or halal lifestyle *lifestyle* which includes aspects of food, beverages *Fashion* and cosmetics [17]. Although pesantren have a strategic position in spreading Islamic values which include the principle of halal. Its implementation in the field continues to face various challenges and problems [18]. One of the prominent obstacles is the low level of halal literacy among students and pesantren managers, many pesantren still focus on learning worship and morals in general. However, it has not fully integrated the understanding of halal into various aspects of daily life [19].

The Syaichona Moh Cholil Islamic Boarding School was founded by KH Moh Cholil bin Abdul Lathif, since the establishment of the Syaichona Moh Cholil Islamic Boarding School has produced many famous scholars such as KH. Hasyim Asy'ari (Founder of NU), KH. Wahhab Hasbullah and KH. As'ad Syamsul Arifin. In addition, the Syaichona Moh Cholil Islamic Boarding School also plays an important role in the sustainability of Islamic scientific practices in Indonesia. As the times develop, the Syaichona Moh Cholil Islamic Boarding School also needs to adapt. This is important considering the number of students of the Syaichona Moh Cholil Islamic Boarding School which reaches 2,500, consisting of students and students. A form of self-adjustment carried out by the Syaichona Moh Cholil Islamic Boarding School by providing a forum for each student and his wife to remain productive, work and develop their abilities with several extracurricular programs [20].

By understanding sharia principles and aspects of health, safety and hygiene, students can become a driving force as well as change in society. As well as supporting the formation of socially responsible individuals [21]. In line with the results of various previous researches, the role of pesantren in shaping halal lifestyle awareness has been widely studied from various perspectives. Research conducted by Mufarida & Sariati (2019), it shows that pesantren have a significant contribution to improving halal literacy through book learning, Islamic financial literacy and halal consumption habits in the pesantren environment [22]. Furthermore, the findings of the study Sapphire Mahda (2025) emphasized that Islamic boarding schools play an active role in actualizing halal *lifestyle* students through religious activities and strengthening sharia values [23].

A similar phenomenon is also found in the environment around the TMI Al-Amien Prenduan Islamic Boarding School, where people have a high level of trust in Islamic boarding school graduates, and even do not hesitate to entrust their children's education to the Al-Amien Prenduan Islamic Boarding School [24]. This is proof that most Muslims tend to trust Islamic boarding school graduates more than others in various aspects of life that are covered by halal *lifestyle* especially the people of Madura island. Based on the above problems, the researcher conducted research on the role of the Syaichona Moh Cholil Islamic Boarding School in improving students' understanding of halal *lifestyle* in the digital age. This research is expected to make an important contribution to Islamic boarding schools in Indonesia in increasing students' awareness of the importance of implementing a halal lifestyle in their daily lives.

METHODS

This study uses a qualitative approach with a type of descriptive approach. Researchers study and describe phenomena in depth and contextual by considering the values, norms and social dynamics that influence the behavior of the research subjects [25]. Especially related to the role of Islamic Boarding Schools in increasing students' understanding of Halal *Lifestyle*. This research was conducted at the Syaichona Moh Cholil Islamic Boarding School in Bangkalan, Madura. The research data is sourced from primary and secondary data. Primary data was obtained directly through observation in the Islamic boarding school environment and conducting interviews with administrators and ustadzah who were directly involved in fostering halal values at the Syaichona Moh Cholil Islamic Boarding School. Meanwhile, secondary data is obtained from written data subjects such as official documents of Islamic boarding schools and institutional profiles as well as scientific journals and other literature relevant to the research [26].

The data collection techniques in this study were carried out through observation, interviews and documentation which were carried out systematically. Observations were carried out directly in the Syaichona Moh Cholil Islamic Boarding School to gain an empirical understanding of the daily activities of students and pesantren policies related to the implementation of halal *lifestyle*. Through this observation activity, the researcher seeks to capture the dynamics and real practices that take place in the field. Furthermore, in-depth interviews were conducted with a number of informants who had direct involvement in pesantren activities, such as Islamic boarding school leaders, daily administrators, ustad and ustadzah. The interview aims to explore in depth the perceptions and understandings as well as strategies applied in fostering halal values in daily life [27].

The documentation is used as a complementary technique to obtain and complete field data through the study of various archives and official documentation of the pesantren including institutional profiles, activity guidelines and rules related to student development. This technique serves as supporting evidence that can strengthen research findings and policy rules. It was happened at the Syaichona Moh Cholil Islamic Boarding School [28]. The data obtained was then analyzed qualitatively through a reduction and presentation process in accordance with the research procedure and drawing conclusions. To ensure the validity of the data, the researcher uses triangulation techniques which include source and time triangulation so that this study has a high level of validity and is able to provide an objective picture [29]. This is about regarding the role of the Syaichona Moh Cholil Islamic Boarding School in internalizing halal values *lifestyle* among the students.

RESULTS AND DISCUSSION

A. Overview of Syaichona Moh Cholil Islamic Boarding School

The Syaichona Moh Cholil Bangkalan Islamic Boarding School is one of the oldest and most influential Islamic educational institutions in Madura. This Islamic boarding school was founded by KH. Kholil bin KH. Abdul Lathif, a charismatic scholar who is widely known in the archipelago for his breadth of knowledge and his contribution to the development of Islamic science. Before establishing the Islamic boarding school which is now known as the Syaichona Moh Cholil Islamic Boarding School, he first pioneered a pesantren in the Jangkebuan area, Bangkalan, which was then handed over to his father-in-law, Moh. Toha Kaffal as a form of continuity of Islamic education within the family.

In line with the development of the Syaichona Moh Islamic Boarding School. Cholil developed into a center for the education and regeneration of influential scholars in the Madura and Nusantara regions. After the death of the founder of the pesantren in 1925 AD, the leadership was continued from generation to generation by his son KH. Imron Cholil, then by KH. Amin Imron, KH. Abdullah Aschal, RKH. Fachrillah Aschal, until now is cared for by RKH. Fakhruddin Aschal. The change of leadership is proof of the continuity of scientific traditions and the adaptation of Islamic boarding schools to the changing times.

From time to time, the Syaichona Moh Cholil Islamic Boarding School continues to show progress in the field of education and institutional governance. Under the leadership of RKH. Fachrillah Aschal, carried out learning innovations through the application of the Amstilati method in 2009 which was later perfected into Al-Miftah Lil Ulum in 2011. This innovation aims to make it easier for students to understand the yellow book systematically and contextually, as well as to adjust the curriculum with other salaf Islamic boarding schools. In addition, Islamic boarding schools are also known to be active in spiritual activities such as dhikr and shalawat, which then makes Bangkalan known as the "City of Dhikr and Shalawat".

Under the leadership of RKH. Fakhruddin Aschal, Syaichona Islamic Boarding School Moh. Cholil maintains its identity as a salaf pesantren with the main focus on learning the yellow book, but remains open to updates in the fields of management, education and digitalization of pesantren. His leadership emphasizes the balance between the preservation of classical scientific traditions and adaptation to modernization, as well as the development of morals, spirituality and discipline of students. Geographically, the Syaichona Moh Islamic Boarding School. Cholil is located on Jl. KH. Moh. Kholil No. 1-6,

Demangan Village, Bangkalan District, Bangkalan Regency, East Java. This Islamic boarding school stands on an area of ±1.5 hectares with complete educational facilities, including classrooms, laboratories, libraries, dormitories and worship facilities. With an education system that integrates formal and non-formal education, the Syaichona Moh Cholil Islamic Boarding School continues to play a role as a center for the formation of the character of students who are religious, independent and adaptive to the development of the times, without abandoning the principles of sharia on the island of Madura.

B. The Role of the Syaichona Moh Cholil Islamic Boarding School in Ensuring the Halal of Food and Beverages

Based on the results of interviews in ensuring the halal of food and beverages at the Syaichona Moh Cholil Islamic Boarding School, the management plays a very important role in supervising the halal of food and drinks consumed by students. The practice of consumption management at the Syaichona Moh Cholil Islamic Boarding School is closely supervised. Food ingredients are only purchased from clear and trusted suppliers, and in food management there are also administrators who closely supervise, especially in the food management department. In addition, the pesantren also provides hygiene support facilities such as sinks placed at several strategic points around the pesantren environment. This facility is used by students to wash their hands before and after meals as a form of effort to maintain personal hygiene while preventing contamination that can interfere with halal and food health. This step is part of the commitment of the pesantren in implementing halal principles and *thayyib*. Overall, it is not only limited to the processing materials but also the consumption stage of the students. Some administrators also have a special task in ensuring that all activities run well and according to the standards determined by the Syaichona Moh Cholil Bangkalan Islamic Boarding School.

This is in accordance with my observation when conducting direct observation at the Syaichona Moh Cholil Islamic Boarding School, where it can be seen that the pesantren management really makes a strict selection of the food items received. The students also seem to be very disciplined in following the rules that have been set, including in terms of maintaining cleanliness and ensuring that the food consumed comes from halal sources. This approach shows that education in Islamic boarding schools does not only focus on scientific aspects, but also instills strong moral and spiritual values through daily lifestyles.

Pesantren is not only a center for religious learning but also a means of education and role models related to the halal lifestyle and its implementation. The food that is managed is supervised both in terms of cleanliness and halal in order to prevent contamination that has the potential to endanger the health of students. The quality and halal of foodstuffs are also considered from the beginning, starting from the process of slaughtering animals, choosing spices, to using cooking utensils. This supervision not only includes the cooking process in the kitchen but also the storage of foodstuffs so that they are fresh and quality is maintained. So that with the implementation of several of these efforts, it is hoped that it can be a guarantee related to the quality of food consumed in the pesantren environment. One form of quality control and prevention of bacterial contamination in food ingredients is washed at least 3 times for each food, especially vegetables. This is in accordance with the results of health-related research which says the importance and good effects of washing foodstuffs with running water, vinegar to vegetable soap [30].

The Syaichona Moh Cholil Islamic Boarding School also pays attention to the halalness of snack products circulating in the pesantren environment. Every seller who deposits their goods at the pesantren must obtain permission from the management and be supervised so as not to sell products that contain haram ingredients or expired food. The pesantren management also encourages students to choose homemade snacks produced by the pesantren so that they are more hygienic and clear about their origin. This effort is made to instill selective consumption habits and form awareness that the concepts of halal and *thayyib* apply to all types of food, including daily snacks.

In line with these efforts, Pondok Pesantren Syaichona Moh Cholil has an important role in supervising and managing consumption as well as providing education to students about halal literacy. The education is realized through the study of *Fiqh* and the delivery of *tausiyah* about halal food, as well as the habit of daily behavior such as reading prayers before eating and maintaining manners when eating. Through this approach, pesantren not only teach the theory of halal, but also foster spiritual and moral awareness that food consumption. More than just an educational function, pesantren also plays a role as a center for halal economic empowerment through various culinary business units such as the production of snacks, bread and herbal drinks managed by students under the supervision of the management. These activities not only provide entrepreneurial skills, but also instill halal-*thayyib* values in the entire production and distribution process so that it becomes a forum for practical learning that encourages economic independence based on sharia principles.

Halal-based economic activities carried out by pesantren not only provide economic benefits but also strengthen the application of halal values in the daily lives of students. Through production and consumption activities based on sharia principles, pesantren seeks to instill an understanding that halal is not only limited to the business aspect, but also to the diet and lifestyle carried out in the pesantren environment. The application of this principle is evident in the management of daily consumption at the Syaichona Moh Cholil Islamic Boarding School which pays great attention to halal and food hygiene aspects. The diet at the Syaichona Moh Cholil Islamic Boarding School pays great attention to the principles of healthy living and halal food. Every day, students get a portion of meals twice a day, with a single payment of Rp 6,000 so that the total cost per day is Rp 12,000 per person. The food served is processed by experts *Chef* who have experienced or previously served in the pesantren family (abdi dhalam), and each foodstuff is cleaned three times before processing. This process is carried out to ensure that there is no blood or dirt that still sticks, so that the cooked food is completely clean and meets hygiene and halal standards. Although there has not been a formal seminar specifically discussing halal food education at the Syaichona Moh Cholil Islamic Boarding School, students are consistently reminded and taught about the importance of

halal food.

Halal education is part of daily coaching in Islamic boarding schools, so that awareness of halal food has been embedded in Islamic boarding school life. The menu provided is not only nutritious and delicious, but also provides a sense of security and trust for the students and the extended family of the Islamic boarding school, because the serving process is considered hygienically and professionally. Furthermore, education related to the importance of halal and its standards is also given to students directly. Not only through the study of the book but also through habits such as praying before eating, maintaining eating manners, and being selective about the products consumed. Through direct application in daily life, students not only understand the concept of halal in theory, but are also able to practice it in life. This habit fosters a higher awareness of the importance of halal, so that Islamic sharia values can be firmly embedded in the form of knowledge and behavior of students, both when in the pesantren environment and when interacting in the community. This illustrates the success of pesantren as a character builder of students both through theoretical education and field practice in daily life. In addition, it is also a form of success of the Syaichona Moh Islamic Boarding School. Cholil in holding the status of a pesantren that is an example and pioneer among other Islamic boarding schools, especially those in Madura.

C. The Role of the Syaichona Moh Cholil Islamic Boarding School in Shaping Halal Lifestyle Awareness in Fashion

The Syaichona Moh Cholil Islamic Boarding School has an important role in shaping the dress pattern of students in accordance with Islamic values. The rules applied do not only regulate the type of clothing, but are also part of the Islamic education and habituation of life. Based on the results of the interview on the role of the Syaichona Moh Cholil Islamic Boarding School in shaping awareness *Fashion*. Pesantren establishes dress rules based on Islamic sharia principles where students are required to wear clothes that cover the aurat, are not tight, are not transparent and do not resemble clothes of the opposite sex. The application is in line with the criteria taught in fiqh, namely modest, simple clothes and not a means to highlight luxury or pride [31].

Based on the results of the interview, the clothes worn by the students must be in the form of a tunic with a sarong that extends below the ankles, and are not allowed to use t-shirt materials. In addition, in daily life, students are also required to wear ciput and needles so that the veil is neatly arranged, as well as ensuring that the veil closes perfectly so that it does not show the curves of the body. The application is in line with the criteria taught in fiqh, namely modest, simple clothes and not a means to highlight luxury and pride. Regarding the daily clothes of students at the Syaichona Moh Cholil Bangkalan Islamic Boarding School, the administrators do not only stipulate for the students. But the same thing is also applied to male students in terms of clothing. As conveyed by the management. Students must dress politely and neatly, especially when going to the mosque in order to perform prayers or participate in book studies. The polite and neat clothes are in the form of a shirt or hem combined with a sarong and black peci. In addition to performing worship at the mosque, the students are also required to dress modestly and neatly in order to carry out teaching and learning activities in class.

In practice, the Syaichona Moh Cholil Islamic Boarding School not only emphasizes the obligation to dress according to sharia, but also instills moral and aesthetic values in dressing students are guided to understand that clothes are a form of obedience to Allah SWT. At the same time the embodiment of the morality and identity of a Muslim, thus every form of clothing worn by students is not only seen in terms of sharia conformity but also from the aspect of cleanliness, politeness and harmony with the culture of pesantren that upholds the value of peacefulness. The Syaichona Moh Cholil Islamic Boarding School not only sets the rules for dressing according to sharia, but also plays an important role in instilling halal values *lifestyle* Through the process of education and habituation in the daily activities of students through the recitation of the book and lectures as well as the dedication of the caregivers and ustadzah of the pesantren consistently foster the awareness of students of the importance of maintaining the aurat, on the other hand the pesantren upholds the supervisory function and provides direct examples in terms of dressing appropriately and in accordance with sharia.

The caregivers, teachers and administrators act as role models for the students by showing how to dress neatly, cleanly and politely. This supervision is applied not in the form of harsh sanctions, but educational coaching so that students understand the meaning of dressing as part of worship and respect for self-dignity. The main value of clothes which is a blessing from Allah SWT. is as a covering for the awrah and a means of decorating. However, in terms of decorating, a Muslim or Muslim woman is not allowed to be excessive, so as to cause arrogance in her for this. As in Islam, it has also been regulated so that the clothes of Muslim men and Muslim women do not resemble each other. Some of the things above are basically the main points and main goals of education related to dressing in accordance with halal *lifestyle* In this case, the Syaichona Moh Cholil Bangkalan Islamic Boarding School takes a big role, not only as an educator for students and students but also as an example for other Islamic boarding schools, especially those located on the island of Madura.

D. Economic Digitalization of Syaichona Moh Cholil Islamic Boarding School

The development of the times, which in general is in the form of technological advancements, is increasingly spreading and targeting all aspects of human life. Technology that functions as a human assistant in all things is increasingly forcing humans to understand and use it as they should. The use of technology is not only a natural and commonplace thing. But now the use of technology seems to be a necessity that every human needs to do. Lag in the use of technology will also lead to the lag of most humans in general. Technology and all forms of its development do not only play a role in the industrial aspect, at this time even technology plays a role in education and social. As one of the educational institutions, Islamic boarding schools should be able to adjust themselves to the technological developments that occur.

Efforts to adapt to technological developments are usually known as the term "Digitalization". Digitalization is very

necessary, especially in the education sector, both education in general and special religious education as well as Islamic boarding schools. This is because the target of education in general is the general public and specifically the younger generation who will become the successors of the nation and determine the future of the nation itself. Especially in Islamic educational institutions where of course the students or what are commonly called students are Muslims. They are not only the successors of the nation's civilization, but also Islamic civilization in particular. Reviewing the role of such important students makes digitalization very necessary in religious educational institutions such as Islamic boarding schools. Not only so that they are not left behind in terms of the world, but so that the students understand the essence of life is to utilize and be useful. The research we conducted is specialized in digitalization applied to the Syaichona Moh Islamic boarding school. Cholil Bangkalan. Until now, the implementation of digitalization at the Syaichona Moh Islamic Boarding School. Cholil Bangkalan is as follows:

1. Santri Digital Card

An agreement on a Memorandum of Understanding (MoU) between the Syaichona Moh Islamic Boarding School. Cholil with Bank Syariah Indonesia (BSI) is one of the big concrete steps in terms of digitizing Islamic boarding schools. This collaboration with Bank Syariah Indonesia is carried out so that students can more easily manage their finances without having to carry cash. In addition, the system also helps administrators to control the flow of transactions in the pesantren environment in a more transparent manner. This collaboration aims to make it easier for students in terms of finances in the pesantren environment. This convenience is implemented in the form of the implementation of a digital-based multifunctional student card by BSI. The function of this card is not much different from an ATM card, namely as a transaction tool. In particular, this santri card will be a tool for student transactions in various business units owned by Islamic boarding schools, such as cooperatives and canteens. This student digital card will then also be supervised by the student's guardian through an application called "SYAICHONA". The convenience offered by the issuance of this student digital card is not only for students who own the card, there are at least 3 parties who benefit from it, namely, students, guardians of students and pesantren administrators. This digital innovation not only supports financial efficiency but also strengthens *halal lifestyle values* among students, because every transaction is carried out in a sharia economic ecosystem in accordance with halal principles and Islamic financial ethics.

Based on the results of my observations, it shows that the use of student digital cards has gone well and has been implemented in several pesantren business units such as cooperatives and canteens. The students seem to have become accustomed to making transactions using the digital card while the management monitors transactions through the "SYAICHONA" application. This shows that the digitalization process in the pesantren environment has been running effectively and well managed. The success of the implementation of this system is certainly inseparable from the role of Bank Syariah Indonesia (BSI) in supporting the digitalization process at the Syaichona Moh Islamic Boarding School Cholil Bangkalan.

2. Digital-Based Learning

Procurement of a computer laboratory at the Syaichona Moh Islamic Boarding School. Cholil Bangkalan is one of the digitalization efforts that are being tried by the caregivers of the boarding school in terms of education, especially learning. Not only with the existence of a computer laboratory, these efforts are strengthened by the existence of digital image projector devices in each class. This is clear evidence that the Syaichona Moh Islamic Boarding School. Cholil Bangkalan continues to strive to adapt to the times. This indirectly expresses the attitude of the pesantren that is open and accepting of technological advances that are increasingly developing. It is not the other way around by continuing to maintain and rely on traditional methods in pesantren education. The attitude shown by the pesantren will certainly be a reference and example for its students. Through this approach, the learning process is not only oriented towards mastering religious knowledge, but also instilling an understanding of the importance of digital ethics and the application of a halal lifestyle in *the modern era*, especially in studying religion correctly and diligently without having to forget the worldly aspects inherent in life.

3. Utilization of Social Media

The exchange of information that is getting easier and faster to do is one of the biggest benefits of technological developments. Seeing this, the Syaichona Moh. Cholil Bangkalan certainly did not waste the opportunity. In disseminating information related to programs, scientific studies, excellences, and even the achievements of the Syaichona Moh Islamic Boarding School. Cholil Bangkalan utilizes at least 4 digital platforms. The use of this digital platform is not only an effort to adjust to technological developments. But also efforts to develop Islamic boarding schools to be more widely known and trusted, especially for the Muslim community. The content contained in these various digital platforms does not only introduce the general public to the Syaichona Moh Islamic Boarding School. Cholil Bangkalan. However, it also contains entertainment in the form of prayers and humming poems as well as some short studies that certainly contain benefits for the listeners. The use of digital content by Islamic boarding schools represents a systematic effort to internalize the values of digital piety based on the principles of halal lifestyle, so that social media functions not only as a means of entertainment, but also as a constructive da'wah instrument for the formation of Islamic and ethical character.

All forms of digitalization efforts carried out by the Syaichona Moh Cholil Bangkalan Islamic Boarding School are none other than a form of halal implementation *lifestyle* that make effective use of digital technology. Starting from financial management with student digital cards and the "SYAICHONA" application that supervises and facilitates students in each transaction and prevents from being extravagant and greedy. Digitalization is also applied in learning activities that utilize digital facilities or tools in the form of projectors as a form of integration of Islamic learning with the use of digital technology. As well as in the dissemination of pesantren information da'wah through digital platforms. In addition, the

administration of the pesantren is now digital-based which includes online registration of new students, attendance and learning schedules as well as activity records so that the administrative process is faster and more efficient. All of these efforts can be categorized as halal implementation *lifestyle* which is combined with technological developments or digitalization that form productive and skilled students and utilize technology that is in line with halal values *lifestyle* [32].

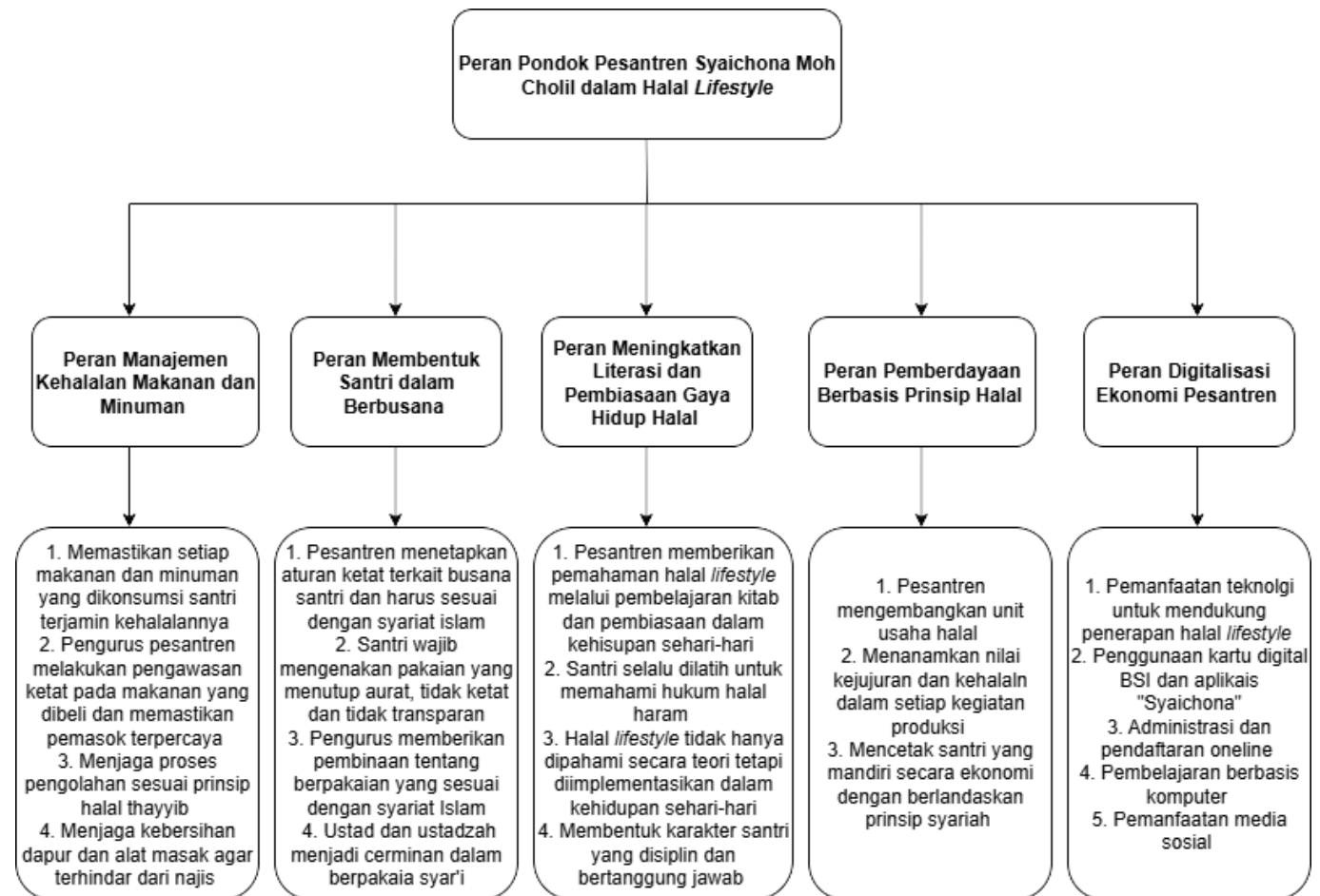


Figure 1. Scheme of the Role of the Syaichona Holil Islamic Boarding School in the halal lifestyle.

CONCLUSIONS

Based on the results of research on the role of the Syaichona Moh Islamic Boarding School. Cholil Bangkalan has a strategic role in shaping students' understanding and awareness of halal *lifestyle* in the digital era. This role is realized through strict supervision of the halalness of food and beverages, coaching of dressing according to sharia principles, and habituation of a halal lifestyle in the daily activities of students. In addition, Islamic boarding schools also develop a halal-based economic system through culinary business units managed by students under the supervision of the management as a form of practical implementation of halalan thayyiban values. Syaichona Islamic Boarding School Moh. Cholil also adapts to technological developments through the implementation of institutional digitalization, such as the use of student digital cards and the "SYAICHONA" application, which supports financial transparency while strengthening student behavior supervision. Digitalization is also applied to the learning system and da'wah media through the use of information technology and digital platforms as a means of spreading Islamic values. Thus, pesantren not only become a religious educational institution, but also function as a center for the formation of religious character that is adaptive to the development of the times without abandoning sharia values.

Based on the findings of this study, there are several suggestions that can be proposed. First, pesantren are expected to expand the implementation of halal literacy in a structured manner through integration in the curriculum and habituation of daily religious behavior, so that students' awareness of the principles of halal *lifestyle* is deepened and embedded. Second, it is necessary to strengthen synergy between pesantren and Islamic financial institutions in order to expand competitive halal-based economic practices in the midst of the development of digital technology. Third, the optimization of the use of digital technology in the pesantren environment needs to be continuously developed, both in the field of education management and student entrepreneurship, so that pesantren can function as a collaborative model between classical Islamic scientific traditions and modern technological innovations. Fourth, follow-up research is recommended to be carried out with a wider scope to comprehensively analyze the impact of digitalization on the success rate of Islamic boarding schools in

implementing halal values.

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