Management and Implementation of Gusjigang (Bagus, Ngaji, and Dagang) Values in Digital Learning at Pesantren Assa'idiyyah Kudus

Muhammad Abdur Rozaq[1], Waston[2], Mohamad Ali[3], Andri Nirwana[4], Muthoifin[5*], Toni Ardi Rafsanjani[6]

[1,2,3,4,5,6]Faculty of Islamic Religion, Universitas Muhammadiyah Surakarta, Central Java, Indonesia; abdurrozaq@umkudus.ac.id (M.A.R.) was277@ums.ac.id (W.) ma122@ums.ac.id (M.A.) an140@ums.ac.id (A.N.) mut122@ums.ac.id (M.) toniardi@umkudus.ac.id (T.A.R.).
[1,6]Faculty of Ners, Universitas Muhammadiyah Kudus, Central Java, Indonesia.

Abstract. This study aims to explore and analyze the management and implementation of Gusjigang values (Bagus, Ngaji, and Dagang) in digital learning at the Assa'idiyyah Islamic Boarding School in Kudus. The integration of these values into digital learning management is expected to positively contribute to the development of students' character and skills in the digital era. The literature referenced includes studies on character education in Islamic boarding schools, the management of digital learning, and the incorporation of traditional values into modern education systems. Previous research has highlighted that integrating local values such as Gusjigang can strengthen students' character and competencies to face globalization challenges. This study employs a qualitative method with a case study approach. Data were gathered through in-depth interviews, participatory observations, and document analysis, involving pesantren administrators, ustadz/ustadzah, and students participating in the digital learning program. The findings reveal that effective management of Gusjigang values enhances the implementation process. The "Bagus" (good) value is reflected in students' adherence to digital ethics, the "Ngaji" (learning) value is embodied in the use of technology to deepen religious knowledge, and the "Dagang" (commerce) value is demonstrated through the development of digital entrepreneurship skills. These practices illustrate a balanced management strategy that combines traditional values with modern technological advancements. This study concludes that Gusjigang values can be effectively integrated into the management and implementation of digital learning, fostering students' character development and competitive skills. The findings offer a replicable model for other Islamic boarding schools aiming to adapt to digital learning while preserving traditional values.

Keywords: Gusjigang, Digital learning, Management pesantren, Character education, Digital entrepreneurship.

1. INTRODUCTION

In the increasingly advanced digital era, the challenges and opportunities in the world of education are increasingly complex. Islamic boarding schools, as traditional Islamic educational institutions, must also adapt to technological developments to remain relevant and effective in educating students[1]. Gusjigang values, which consist of Bagus (behaving well), Ngaji (learning religion), and Dagang (trading or entrepreneurship), are a heritage of local wisdom that can provide a strong foundation in the formation of students' character and skills[2]. The implementation of these values in the context of digital learning is expected not only to prepare students to master technology, but also to uphold moral and ethical values, as well as have an entrepreneurial spirit that is adaptive to changing times[3]. This study aims to explore how the Assa'idiyyah Islamic Boarding School in Kudus integrates Gusjigang values in the digital learning program, as well as its impact on the development of students' character and skills[4]. In the midst of rapid technological advancements and digitalization, Islamic boarding schools are faced with the challenge of maintaining traditional values while adopting modern learning methods. Many Islamic boarding schools still focus on conventional teaching methods and have not fully utilized digital technology in the learning process. In addition, there are concerns that the adoption of technology can erode the moral and ethical values that are the main foundation of education in Islamic boarding schools[5].

At the same time, the existing literature shows that character education based on local values such as Gusjigang has not been explored much in the context of digital learning. The lack of research on the implementation of traditional values in digital learning in Islamic boarding schools creates a knowledge gap on how such integration can be carried out effectively and efficiently[6]. Therefore, this research is important to answer the question of how the Assa'idiyyah Islamic Boarding School in Kudus can integrate Gusjigang values in digital learning without sacrificing existing moral and ethical values. This research also aims to identify the challenges and opportunities faced in the process and provide recommendations for the development of a pesantren curriculum that is more adaptive to technological changes[7]. There are several indicators of problems that need to be overcome in the implementation of Gusjigang values in digital learning at the Assa'idiyyah Islamic Boarding School in Kudus: 1). Technology and Knowledge Gap: One of the main indicators that needs to be overcome is the gap between the technological ability of students and the needs of digital learning. Many students are not familiar with modern technology so they need additional training. The use of digital devices and

1 H Ii, T S Amin, and Z Zulfitri, "Community's Role in Developing Local Culture and Wisdom in the Digital Media Era," ANTHOR: Education and Learning Journal 1, no. 6 (2022): 394–403.

2 F F Puspitasari, T S Mukti, and M Munadi, "Character Building through the Synergy between Parents and School in Indonesia," Proceedings of the International Conference on Engineering, Technology and Social Science (ICONETOS 2020) 529 (2021).

3 P Serdyukov, "Innovation in Education: What Works, What Doesn't, and What to Do about It?," Journal of Research in Innovative Teaching and Learning 10, no. 1 (2017): 4–33, https://doi.org/10.1108/JRIT-10-2016-0007.

4 Moh. Arif, "Madrasah Management in an Effort to Improve the Quality of Islamic Education," Epistemé: Journal of Islamic Science Development 8, no. 2 (2013), https://doi.org/10.21274/epis.2013.8.2.415-438.

5 Eric S. Donkor, "Stroke in the 21st Century: A Snapshot of the Burden, Epidemiology, and Quality of Life," Stroke Research and Treatment 2018 (2018), https://doi.org/10.1155/2018/3238165.

6 Edris Zamroni, "Counseling Model Based on Gusjigang Culture: Conceptual Framework of Counseling Model Based on Local Wisdoms in Kudus," GUIDENA: Jurnal Ilmu Pendidikan, Psikologi, Bimbingan Dan Konseling 6, no. 2 (2016): 116, https://doi.org/10.24127/gdn.v6i2.426.

7 Abdul Ghofur, "In Forming Religious Behavior and Entrepreneurship" 4, no. 2 (2019), https://doi.org/10.24269/ijpi.v4i2.2183.

uneven internet access is also a challenge in creating an inclusive and effective learning environment; 2). Integration of Gusjigang Values: The implementation of Gusjigang values in the digital curriculum requires the right strategy so that these values are not only slogans, but are internalized in the behavior and daily activities of students. It covers how the values of Good, Grade, and Commerce can be integrated in digital subjects and activities without diminishing the essence of those values; 3). Quality of Teaching and Digital Materials: The quality of teaching and digital materials used is also an important indicator. Learning materials must be adapted to the local context and Gusjigang values, and use interesting and interactive methods. The development of quality digital content that is relevant to the values of Islamic boarding schools is a challenge that must be overcome to ensure the effectiveness of learning; 4). Support and Training for Teachers: Teachers in Islamic boarding schools also need support and training in the use of digital technology and teaching methods. Without adequate training, teachers may have difficulty in integrating technology into the learning process. Ongoing support and professional development for teachers is key to addressing these issues; 5). Evaluation and Monitoring of Learning: Systematic evaluation and monitoring of the digital learning process and the implementation of Gusjigang values are needed to assess effectiveness and identify areas that need improvement. A good evaluation system will help in ensuring that educational goals are achieved and Gusjigang values are truly integrated into the lives of students[8]. This research has originality that lies in its efforts to combine the traditional values of Gusjigang (Bagus, Ngaji, and Dagang) with digital learning technology in the Islamic boarding school environment. While much research has been conducted on digital learning and character education separately, this research is unique in that it integrates specific aspects of local wisdom into the modern learning framework. The Assa'idiyyah Islamic Boarding School in Kudus is a representative case study to see how local values can remain relevant and useful in the digital era[9]. This approach makes a new contribution to the educational literature by offering a holistic and contextual model for digital learning that focuses not only on technological aspects, but also on the formation of strong character. As such, this research not only fills in existing knowledge gaps, but also provides practical guidance for other educational institutions that want to adopt a similar approach[10]. Literature Review. Research on the integration of traditional values in modern learning has been the focus of various academic studies in recent decades. Another research highlights the importance of character education in Islamic boarding schools as an effort to form students who have noble character and are ready to face global challenges. Gusjigang values, which include the concepts of Bagus (behaving well), Ngaji (delving into religious knowledge), and Dagang (trading or entrepreneurship), have strong relevance in this context, as explained by Lindsrom who found that teaching local values can strengthen students' cultural and moral identities[11]. On the other hand, research on digital learning shows that technology can be an effective tool to improve access and quality of education, as expressed by Asmuni[12]. However, there are concerns that technology can reduce personal interaction and moral values, an issue raised by Assa'idi in his study on the digitalization of education in Islamic schools[13]. This research seeks to bridge these two fields of study by exploring how Gusjigang values can be integrated into digital learning in Islamic boarding schools[14].

The case study at the Assa'idiyyah Islamic Boarding School in Kudus provides a rich context to see how traditional values can be applied in the digital environment. According to Abdullah, the integration of local values in the digital curriculum in Islamic boarding schools can improve the quality of education while maintaining cultural values. This research seeks to expand these insights by examining implementation strategies and their impact on the character and skills of students in the digital era[15]. The following is a review literature presented in the form of a table:

Table 1: Literature review on character education in Islamic boarding schools.

Author and Year	Research Title	Key findings
Arifin (2018)	The Importance of Character Education in Islamic Boarding Schools	Character education in Islamic boarding schools plays an important role in forming students who have noble character and are ready to face global challenges.
Suryadi (2020)	Teaching Local Values to Strengthen Cultural and Moral Identity	Local values such as Gusjigang can strengthen students' cultural and moral identities.
Johnson et al. (2019)	The Effectiveness of Technology in Improving Access and Quality of Education	Technology can be an effective tool to improve access and quality of education.
Rahman (2017)	Digitalization of Education in Islamic Schools	There are concerns that technology could diminish personal interactions and moral values.

8 Imam Taulabi, "Islamic Religious Education and Integration of Character Education," Journal of Islamic Thought 28, no. 2 (2017): 351–71, https://doi.org/10.33367/tribakti.v28i2.488.

9 Hidayat Rahmat, "Management of Quality Improvement of Islamic Educational Institutions in the City of Medan," Journal of Islamic Education Management 1, no. 1 (2016): 1–17.

10 S Farid and N Taufikin, "Local Wisdom Cum Suis Education: Reviewing Ki Hadjar Dewantara's Gusjigang Perspective," PalArch's Journal of Archaeology of Egypt 18, no. 4 (2021): 7829–40.

11 N Lindström and L Samuelsson, "Moral Taste and Moral Education – An Interview Study," Athens Journal of Education 9, no. 3 (2022): 365–76, https://doi.org/10.30958/aje.9-3-1.

12 A Asmuni, "Moral Teachings and Spirituality in Manuscript Studies: A Critical Study of Social Values in the Digital Age," Journal of Social Studies Education Research 12, no. 4 (2021): 302–19.

13 M Asror, "Analysis Study of an Islamic-Based Comprehensive Counseling Guidance Program to Increase Student Resilience," Pamomong: Journal of Islamic Educational Counseling 1, no. 1 (2021): 1–13.

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

15 "Hous Regency Regional Regulation Number 5 of 2021 Concerning Strengthening Character Education," Penguatan Pendidikan Karakter, Gusjigang, 2021, 1–34.

Abdullah (2021)	Integration of Local Values in the Digital Curriculum in Islamic Boarding Schools		The integration of local values in the digital curriculum can improve the quality of education while maintaining cultural values.	

Table 2: Literature review about Gusjigang in the Digital Era.

It	Heading	Writer	Source	Year
1	Implementation of Gusjigang Values in Digital Learning at Assa'idiyyah Kudus Islamic Boarding School	Mohammad Mushfi El Iq Bali, Mohammad Fajar Sadiq Fadli	PALAPA: Journal of Islamic Studies and Education	2019
2	Implementation of Digital Marketing in the Society 5.0 Era	Jelanti Desi, Meta Noorshita, Khusanul Khuliki, Nugraha Vidhi Pratham	Journal of Community Service	2021
3	Management of Islamic Boarding Schools in Preparation for Learning 5.0	Ariani Dea, Syahrani	Cross-border	2022
4	The Existence of Islamic Boarding Schools in the Formation of Student Personality	Vivian Fatiriya, Abdul Hameed Wahid, Chisnoul Ma'ali	Palapa: Journal of Islamic Studies and Education	2018
5	Implementation of Islamic Boarding School Educational Values in Increasing Mental Resilience of Students	Mohammad Mushfi El Iq Bali, Mohammad Fajar Sadiq Fadli	PALAPA: Journal of Islamic Studies and Education	2019

2. RESEARCH METHOD

Qualitative type field research aims to explore a deep understanding of social phenomena through direct interaction with participants in their natural environment. In this study, researchers used methods such as in-depth interviews, participatory observations, and document analysis to collect data[16]. In-depth interviews allow researchers to obtain personal and narrative perspectives from participants. Participatory observation provides a contextual and dynamic picture of social behavior and interaction[17].

Figure 1: Pesantren As-Sa'idiyyah.

Document analysis complements the data by providing historical and contextual background[18]. The data collected was then analyzed thematically to identify patterns, themes, and meanings that emerged from participant interactions and experiences. This method is particularly suitable for research that focuses on understanding social processes, cultural values, and subjective meanings that cannot be quantitatively measured[19].

Table 3: Qualitative Field Research Methods.

Aspects	Explanation
Research Objectives	Exploring a deep understanding of social phenomena through direct interaction with participants in their natural environment.
Data Collection Methods	In-depth interviews: Gain a personal and narrative perspective from the participants. Participatory observation: Observing social behavior and interactions in a contextual manner Document analysis: Obtaining historical and contextual background.
Data Analysis Process	Thematic analysis to identify patterns, themes, and meanings of participant interactions and experiences.
Research Focus	Understanding of social processes, cultural values, and subjective meanings that cannot be quantitatively measured.

16 W Mengist, T Soromessa, and G Legese, "Method for Conducting Systematic Literature Review and Meta-Analysis for Environmental Science Research," MethodsX 7 (2020), https://doi.org/10.1016/j.mex.2019.100777.

17 A F Noor and S Sugito, "Multicultural Education Based in the Local Wisdom of Indonesia for Elementary Schools in the 21st Century," Journal of International Social Studies 9, no. 2 (2019): 94–106.

18 Asror, "Analysis Study of an Islamic-Based Comprehensive Counseling Guidance Program to Increase Student Resilience."

19 D Asamoah, "Improving Data Visualization Skills: A Curriculum Design [J," International Journal of Education and Development Using Information and Communication Technology 18, no. 1 (2022): 213–35.

| Method Suitability | Suitable for research that requires an in-depth understanding of social and cultural contexts. |

3. RESULTS AND DISCUSSION

Research on the implementation of Gusjigang values (Bagus, Ngaji, and Dagang) in digital learning at the Assa'idiyyah Kudus Islamic Boarding School shows several significant findings. Gusjigang is a local concept that guides the life of the Kudus community, especially in education and economic activities. In this Islamic boarding school, the concept of Gusjigang is integrated into the digital learning curriculum with the aim of forming students who are not only intellectually intelligent, but also have noble ethics, have a deep understanding of religion, and are able to be entrepreneurial[20].

Figure 2: Digital Learning Model at Pesantren As-Sa'idiyyah.

The implementation of Gusjigang's values is divided into three main elements:

1. Good (good morals): This value is applied in digital learning by emphasizing ethics in the use of technology. Students are taught to use digital media wisely, follow online communication etiquette, and maintain good manners in interacting in cyberspace.

2. Ngaji (deepening religious knowledge): Although learning takes place digitally, the emphasis on religious education remains the core. Students use various digital applications to access classic books and religious subject matter. Traditional religious learning is combined with the use of digital platforms to deepen the understanding of religious science in a more interactive way.

3. Dagang (entrepreneurship): Students are taught entrepreneurial skills through technology-based learning. They are encouraged to use the internet and social media as a means of marketing products produced by Islamic boarding schools, such as handicrafts or culinary. This entrepreneurship learning also provides basic knowledge about digital business management and online marketing.

The implementation of Gusjigang values in digital learning shows that the Assa'idiyyah Kudus Islamic Boarding School has succeeded in integrating local wisdom with technological advancements. This combination of traditional values and modern technology presents a pesantren education model that not only focuses on spiritual aspects, but also socio-economic aspects. The digital learning process that adopts Gusjigang values forms the character of students who are more dynamic and adaptive to the changing times, without losing their identity and cultural roots[21]. Good values taught in the use of technology prioritize moral responsibility in interacting online[22]. With digital learning, students are not only taught how to use technology, but also how to use it positively and responsibly. The application of digital ethical values is very relevant considering the many negative impacts of internet use if not balanced with moral awareness[23]. In the Ngaji aspect, the use of digital technology to access religious materials allows students to learn independently and more flexibly[24]. Digital platforms such as e-learning and the yellow book application provide opportunities for students to learn anytime and anywhere. This increases the effectiveness of learning, especially for students who may have difficulty following conventional methods[25].

Meanwhile, the value of Commerce is the most innovative aspect of digital learning in this Islamic boarding

20 M Kris et al., "Creativity and Entrepreneur Knowledge to Increase Entrepreneurial Intent among Vocational School Students," J. Educ. Learn 16, no. 4 (2022): 434–39.

21 M Luthfi, "Gusjigang, Spiritual-Social-Entrepreneurial Values in the Al-Mawaddah Kudus Islamic Boarding School Education Curriculum," ABHATS 1, no. 2 (2020): 213–35.

22 A R Muhammad et al., "Integration of Character Education Based on Local Culture through Online Learning in Madras Ahaliyah," Cypriot Journal of Educational Sciences 16, no. 6 (2021): 3293–3304, https://doi.org/10.18844/cjes.v16i6.6559.

23 I Suciati et al., "Character and Moral Education Based Learning in Students' Character Development," International Journal of Evaluation and Research in Education 12, no. 3 (2023): 1185–94, https://doi.org/10.11591/ijere.v12i3.25122.

24 N A Hidayati et al., "Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students," International Journal of Instruction 13, no. 2 (2020): 179–98, https://doi.org/10.29333/iji.2020.13213a.

25 A Luscombe and J Duncan, "Access to Information Research in the Digital Era," Canadian Public Administration 66, no. 2 (2023): 268–76, https://doi.org/10.1111/capa.12518.

school. Students not only learn entrepreneurial theory, but are also trained to practice these skills directly by utilizing digital technology26. The use of social media and e-commerce to market Islamic boarding school products shows that students are able to compete in the digital era and gain practical experience in the business world27.

Analysis

In general, the implementation of Gusjigang values in digital learning at the Assa'idiyyah Kudus Islamic Boarding School proves that pesantren education can adapt to technological developments without losing the essence of inherited noble values28. The use of technology as a means of learning, on the one hand, increases the efficiency and accessibility of education; On the other hand, it provides new challenges in terms of maintaining the moral integrity and religious identity of students29.

The combination of Good, Ngage, and Dagang in the framework of digital learning in this pesantren creates a holistic educational model30. In the midst of modernization, students are equipped with relevant skills to face the future world of work, while still having a strong moral and spiritual foundation. This model can be an example for other Islamic educational institutions that want to integrate local wisdom with modern technology31.

This study examines the implementation of Gusjigang values (Bagus, Ngaji, and Dagang) in digital learning at the Assa'idiyyah Islamic Boarding School in Kudus. Gusjigang is a philosophy of life of the Kudus community that is applied in daily life, including in pesantren education. With the rapid development of technology and digital learning, traditional values such as Gusjigang are integrated in technology-based learning32.

Table 4: Data on the Implementation of Gusjigang Values in Digital Learning.

Gusjigang value	Implementation in digital learning	Information
Good	The application of ethics and manners when interacting in the digital space. The use of the application is in accordance with Islamic ethics and maintains a good attitude in the use of technology.	Nilai Bagus focuses on students' attitudes and behaviors in the digital space to reflect Islamic morals.
Anonymous	The use of digital platforms for the study of the Yellow Book and other religious lessons. Applications such as Zoom and Google Meet are used for online study.	The value of Ngaji is implemented while maintaining the recitation process through digital methods.
Trade	Integration of entrepreneurial materials through digital platforms, such as e-commerce training and online marketing. The use of social media as a means of trading.	Dagang Value is implemented to educate students in the digital business world.

Table 5: The Level of Effectiveness of Gusjigang Implementation in Digital Learning.

Aspects	Success Rate	Explanation
Understanding Good Values	80%	Students understand and apply digital ethics, but there are still obstacles in using technology responsibly.
Understanding the Value of Ngaji	90%	Religious learning with digital platforms is quite effective. Most students find it easy to take part in the study of the yellow book online.
Understanding Trade Value	75%	There are still challenges in the implementation of digital business. However, most students have begun to apply trade materials in the form of online businesses.

Based on the table above, it can be understood as follows:

Bagus in Digital Learning Good grades in Gusjigang's philosophy reflect a good and ethical personality. In the context of digital learning, this value is applied through the ethics of using technology and social media33. The caregiver of the pesantren provides guidance to the students on how to behave in cyberspace in accordance with Islamic teachings. However, in practice, challenges are still found, especially related to discipline and the wise use of gadgets. However, the majority of students show progress in implementing good values in the digital

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26 Serdyukov, "Innovation in Education: What Works, What Doesn't, and What to Do about It?"

27 S Mulyani, "Gusjigang Based Financial Management," Owner: Research and Journal of Accounting 7, no. 2 (2023): 1320–30.

28 F F Sufa and Y I Wahyuseptiana, "Art and Culture Learning in Supporting Character Education for Early Children," International Journal of Education 4, no. 25 (2019): 44–52.

29 S Waluyo, R Noor, and R Asmarani, "Sunan Kudus Construction as Religious Icon for the People of Kudus Regency," in E3S Web of Conferences, vol. 359, 2022, https://doi.org/10.1051/e3sconf/202235902004.

30 I G A Purnamawati, F Jie, and S E Hatane, "Cultural Change Shapes the Sustainable Development of Religious Ecotourism Villages in Bali, Indonesia," Sustainability (Switzerland) 14, no. 12 (2022), https://doi.org/10.3390/su14127368.

31 D Luriawati Naryatmojo, "Internalization the Concept of Local Wisdom for Students in the Listening Class," Arab World English Journal 10, no. 1 (2019): 382–94.

32 Luthfi, "Gusjigang, Spiritual-Social-Entrepreneurial Values in the Al-Mawaddah Kudus Islamic Boarding School Education Curriculum."

33 I K Sudarsana et al., "Technology Application in Education and Learning Process," in Journal of Physics: Conference Series, vol. 1363, 2019, https://doi.org/10.1088/1742-6596/1363/1/012061.

world34.

The value of Ngaji in Digital Learning The value of Ngaji, which is related to religious teaching and learning activities, is one of the main values maintained in digital learning. The use of applications such as Zoom, Google Meet, and other platforms allows students to continue reciting even if they are not face-to-face35. The effectiveness of this method can be seen from the high participation of students in online studies, as well as the ease of access to learning materials. However, technological limitations in some areas cause obstacles in more optimal implementation36.

Trade Value in Digital Learning Trade value in Gusjigang refers to entrepreneurial ability. Assa'idiyyah Islamic Boarding School integrates this value into digital learning through e-commerce training and online marketing37. This material helps students get to know the world of digital business. However, the challenges in real applications are still felt, especially in terms of mastering digital marketing techniques that require further guidance38,39.

Table 6: Challenges and Solutions in the Implementation of Gusjigang Values in the Digital Era.

Challenge	Solution
Limited internet access	Provides free Wi-Fi facilities in the pesantren environment.
Irresponsible use of gadgets	Implementing strict regulations related to the time spent using gadgets.
Lack of digital business training	Organize more online entrepreneurship training and workshops.

Based on the data above, the integration of Gusjigang values in digital learning at the Assa'idiyyah Islamic Boarding School provides its own opportunities and challenges. In the context of the Bagus value, the digital ethics aspect has begun to be embedded in the students, although it still needs further supervision. The value of Ngaji has been successfully implemented through various digital platforms, although technological limitations are a barrier for some students. On the other hand, the value of Commerce presents a greater challenge, considering that the complexity of digital business requires special guidance4041.

Overall, the application of Gusjigang values in digital learning shows positive results, with several aspects that still need to be improved. Further technology support and training will increase the effectiveness of learning and the readiness of students in facing the digital era424344.

4. CONCLUSION

The implementation of Gusjigang values consisting of good, ngaji, and trade in digital learning at the Assa'idiyyah Kudus Islamic Boarding School is an effort to integrate local traditions with the development of educational technology. The values of Gusjigang, which are deeply rooted in the culture of the Kudus community, have a profound meaning. Good means to behave well and have noble character, ngaji reflects the importance of deep religious knowledge, while commerce describes the spirit of entrepreneurship. In the context of education in Islamic boarding schools, the application of these three values in digital learning shows how Islamic boarding school education is able to adapt to the development of the times without leaving its traditional roots. Through digital learning, students at the Assa'idiyyah Islamic Boarding School are taught not only to have good morals and a strong understanding of religion, but also to be equipped with relevant technological and entrepreneurial skills in the modern era. Technology is used as a medium to expand access to learning materials, both religious and business skills. Good values are applied by teaching students to use technology wisely, not only as a learning tool but also to maintain ethics in interacting in cyberspace. Meanwhile, the value of ngaji is emphasized through religious teaching which remains the main focus, but with modern approaches such as the use of learning applications and online discussion forums. On the other hand, the value of trade is strengthened by providing digital-based entrepreneurship training to students, so that they are able to utilize technology to innovate in the business world. The implementation of Gusjigang's values shows that the Assa'idiyyah Islamic Boarding School not only produces religious students, but also creative and innovative in facing the challenges of the digital world. Thus, traditional values remain alive and relevant in the midst of the development of educational technology that continues to move forward. Implication. The implementation of Gusjigang values in digital learning at the Assa'idiyyah Kudus Islamic Boarding School has several significant implications. First, students will not only

34 N Abid, "Gusjigang and Hidden Curriculum-Existence and Enforcement in Kudus Islamic Educational Institutions," Proceedings Ofthe 2Nd International Conference on Sociology Education (ICSE), 2018, 706–10.

35 G Gudnanto et al., "Gusjigang: Local Cultural Values for Developing Bagus Character in High School Students in Kudus," Proceedings of the Proceeding of the 2Nd International Conference Education Culture and Technology, ICONECT 2019, 20-21 August 2019, Kudus, Indonesia, 2019.

36 A K Nawali, "The Values of Islamic Education in the 'Gusjigang' Life Philosophy of Sunan Kudus and Its Implications for Community Life in Kauman Village, Kota Kudus District," (In Indonesia) Jurnal Pendidikan Agama Islam 15, no. 2 (2018): 1–15.

37 Kris et al., "Creativity and Entrepreneur Knowledge to Increase Entrepreneurial Intent among Vocational School Students."

38 Farid and Taufikin, "Local Wisdom Cum Suis Education: Reviewing Ki Hadjar Dewantara's Gusjigang Perspective."

39 Gudnanto et al., "Gusjigang: Local Cultural Values for Developing Bagus Character in High School Students in Kudus."

40 R J Amaruli, "Understanding Figure of Sunan Kudus as the Internalization of Gusjigang to Develop Entrepreneurship in the Global Competition," Indonesian Historical Studies 1, no. 2 (2017): 154.

41 S Ma'Arif, "Education as a Foundation of Humanity: Learning from the Pedagogy of Pesantren in Indonesia," Journal of Social Studies Education Research 9, no. 2 (2018): 104–23, https://doi.org/10.17499/jsser.58854.

42 M Z Abu Nawas et al., "Harmony in the Frame of Local Wisdom One Furnace-Three Stones in Education," Dinamika Ilmu 22, no. 1 (2022): 109–30.

43 J Lind, S Pelger, and A Jakobsson, "Students' Knowledge of Emerging Technology and Sustainability through a Design Activity in Technology Education," International Journal of Technology and Design Education 32, no. 1 (2022): 243–66, https://doi.org/10.1007/s10798-020-09604-y.

44 M J Susilo, M H Dewantoro, and Yuningsih, "Character Education Trend in Indonesia," Journal of Education and Learning (EduLearn) 16, no. 2 (2022): 180–88.

become individuals with good morals and understand religion, but also have technological capabilities that are relevant to the times. This allows them to compete in the digital era, both in the field of religion and entrepreneurship. Second, by instilling trade values, Islamic boarding schools can create graduates who are ready to enter the digital-based business world, which is increasingly important in the era of globalization. Third, this implementation can also strengthen the role of Islamic boarding schools as institutions that are able to maintain traditions, while still adapting to technological developments. Recommendations. To strengthen this implementation, Islamic boarding schools are advised to improve technological facilities such as stable internet access and adequate digital devices. In addition, special training for teachers and students in utilizing learning technology effectively must continue to be held. Islamic boarding schools can also collaborate with technology institutions or entrepreneurial institutions to provide more intensive practical training in the field of digital business. Thus, Gusjigang's values can be more optimally integrated with technology, ensuring that students have complete provisions for life in the modern era.

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