

The Digitalization of *Kitab Kuning*: The Role of Santri in Reactualizing Islamic Treasure

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ABSTRACT

To anticipate the burial of the Islamic treasures and to answer the community's needs in virtual reality. Accordingly, it is necessary to conserve the manuscript and study its contents. This has been successfully realized through various innovations and creativity of the Santris in digitizing Islamic boarding school books. Santri is present as promoters and initiators of digitizing the *Kitab Kuning* to actualize Islamic treasures so that they can be accessed more widely by people from various walks of life, wherever and whenever. The digitization of these books is presented in various forms, such as social media; Facebook; Instagram; Whatsapp; Youtube, website; Galeri *Kitab Kuning*, Smartphone application: Salaf, *Kitab Kuning*. Promoting Islamic treasures with a new face by digitizing the *Kitab Kuning* is notable for its audience. Contents containing Islamic values are nicely packaged in digital form to attract public interest to open, read and disseminate the content. Therefore, this research was conducted 1) to find out the role of digitizing the *Kitab Kuning* as a tool to actualize Islamic treasures 2) to uncover the role of santri as generators in the process of actualizing Islamic treasures. The results of this study are expected to open a new perspective that Santri can create the latest innovations by utilizing technological advances to contribute to world civilization.

Keywords: *Kitab Kuning, the role of santri, Islamic treasure, digitalization*

1. INTRODUCTION

The rapid advancement of information and technology has created a transformation (manual-digital) which is impacted people's behavior and lifestyle, especially in Islamic Boarding schools. One of the influences of the digital era towards Islamic Boarding schools is the re-actualization literacy tradition of boarding schools in the form of digitalization. Thus far, Islamic Boarding School is considered closed, traditional, and reluctant to keep up with the times, particularly technology [1]. Nevertheless, something that is rarely realized is that Santri, whose part of the Islamic Boarding School community, has created numerous innovations by utilizing technological advances. Several forms of its innovations are application, website, and social media content that contains Islamic treasure, which indeed becomes the community's needs. That application, website, and social media have surfed and can be accessed in the digital world. Some of them are Kesan, Berbagai *Kitab Kuning*, NuBlitar.or.id,

shepangaropustaka.com. This phenomenon proves that santri were previously considered domestic and their education did not lead to technological advances. They can innovate and contribute to world civilization. The transformation process (manual-digital) corresponds to Islamic Boarding School philosophy "maintain good classical tradition and able to transform with new useful things" [2].

The beginning of Islamic treasure actualization in Indonesia is started with the birth of Islamic boarding school education. This civilization began with the mosque being used to worship and learn with the halaqah system (sitting in a circle). After that, other buildings such as *surau*, *pesantren*, or *dayah* were used as religious, educational institutions, and places of worship. At that time, Santri was focused on reading religious scholarly works (*Kitab Kuning*) in the mid-century. A deep understanding of those works becomes Santri's characteristics in their knowledge. History records that Islamic Boarding School experience development and renewal from time to time, either in terms of method, curriculum, or

infrastructure. However, something that still adheres and cannot be erased is a tradition of "reciting the Kitab Kuning (Ngaji Kitab Kuning)" [3]. The Kitab Kuning is the characteristic and the primary source of Islamic studies in Islamic boarding school education. Studies of the Kitab Kuning became the establishment background of Islamic Boarding Schools so that the existence of Islamic treasures was maintained from generation to generation. Islamic Boarding School has three noble characters instilled in santri's heart: sincerity, *zuhud*, and love of science as a worship form. Based on three things, santri is enthusiastic about serving and propagating science; one of them is to re-actualize Islamic treasures, which are packaged according to the development of the digital era.

Digitalization from various aspects has been studied by previous scholars, one of the forms of realization is the digitalization of Islamic treasure; *Lidwa Pusaka* [4]; *The Kitab Kuning Application* [5]. Likewise, with the santri's role, several studies showed that santri plays a part in building world civilization. The role of santri exist in various fields, ranging from the struggle for Indonesian independence until the formation of the foundation of the Indonesian country [6], national education [7], socioeconomic [8], and sociopolitics [9]. However, suppose it is examined more deeply. In that case, it is still infrequent for an investigation that connects digitalization with the Santri role, which in essence, Santri has the potential to create breakthroughs by utilizing technological advances.

Unlike earlier studies, this study presents a tool to open a new perspective that the digitalization process cannot be separated from Santri's role. This study is done 1) to find out how the role of the Kitab Kuning digitalization as a tool to re-actualize Islamic treasure 2) to reveal the role of santri as generators in the process of actualizing Islamic treasures.

2. LITERATURE REVIEW

2.1. *The Digitalization of The Kitab Kuning*

Islamic Boarding schools have their tradition of knowledge, making them different from other educational institutions. One of the most prominent characteristics of the tradition of knowledge from Islamic boarding school is its persistence in caring for classical scientific traditions that have genealogical continuity, *sanad*, or genealogy that can determine the efficiency and quality of an intellectual's knowledge.

This is manifested in the classical Islamic treasures in a Kitab Kuning. The Kitab Kuning is one of the forms of classical Islamic treasure, which comes from a long process, deep research, and persistence with a transparent system of knowledge transmission by parties that are considered to have scientific authority whose literature sources can be accounted for [10].

Ali Yafi mentioned that the Kitab Kuning is a book written by Nusantara Islamic scholars or ulama and used by Islamic Boarding schools. The Kitab Kuning is written with Arabic letters in Arabic or Malay, Javanese or Sundanese, and the letters are not marked with punctuation (*harakat, shakal*) [2]. Several of the Kitab Kuning by the Islamic scholars of Nusantara have been circulated and become references throughout the world.

Some of them were Sheikh Nawawi al-Bantani (1815-1897), whose books were written in Arabic; *Nihayat Az-Zain*, *Uqudul Lujain*, *Tafsir Marah Labid*, *Maraqi al-Ubudiyyah*, *Qathr al-Ghaitis*, *Tausyekh*. There is also Sheikh Mahfudz Attarmasy (1868-1920) with his books *Nail al-Ma'mul bi Hasyiyati Ghayat al-Wushul fi 'ilmi al-Ushul*, *Manhaj Dzawi an-Nazhar*, *Hasyiyah at-Turmusi*, *Fath al-Khabir*, *Bughyat al-Adzkiya*, and so forth. Sheikh Yasin bin Isa al-Fadani (1915-1990) works *Al-Fawaid al-Janiyyah' Ala Qawa'id al-Fiqhiyah*, *Husn as-Siyaghah*, *Bughyat al-Musytaq*, *Arba'una Haditsan min Arba'in Kitaban 'an Arba'ina Shaykhan*, and more than 100 other works written in Arabic.

To anticipate the "buried" of Islamic treasure and to answer the community's needs on virtual reality, it is necessary to make an effort to conserve the manuscript and study the contents contained within it. This circumstance has been successfully realized through various innovations and creativities by santri in the digitalization of Islamic boarding schools' books [11]. The digitalization of books is presented in diverse forms. Among them are through social media, such as Facebook, Instagram, Whatsapp, and Youtube; some are presented through website-based media, such as the Kitab Kuning gallery; there are also presented in Smartphone applications, such as the *Salaf Book* application or the *Kitab Kuning* application. The presentation design is also diverse: text, audio, video, picture, and pdf. Furthermore, there is also presented in the format of HTML (Hypertext Markup Language). Each pattern has given a valuable contribution to the process of re-actualization of Islamic treasure in the digital era [12].

2.2. The Role of Santri

According to Geertz, santri is derived from the Indian language “Shastri,” which means scholar who smarts in reading and writing. Based on C.C Berg, santri is derived from the Sanskrit language “Cantrik,” which is meant as a person who always follows the teacher. Meanwhile, according to A. H. John, the word santri is derived from the Tamil language, meaning Islamic teacher who teaches how to recite al-Qur’an [6][13]. Regarding those perspectives, generally, santri is a person who cannot be separated from intellectual activity, namely the tradition of reciting the Kitab Kuning, to master religious knowledge and practice it as life guidance in daily activity. The place where the Islamic intellectual activity is carried out is at the Islamic Boarding School.

The existence of the santri role exists in various fields, starting from the struggle for Indonesian independence to the formation of the foundation of the Indonesian state [6]. This is evidenced by national heroes from the Santri, such as KH. Hasyim Asy’ari, KH Wahid Hasyim, KH Ahmad Dahlan, or KH. Bisri Syansuri. Not only that, but santri are also present to embellish the national education world [7], socioeconomic [8], and also sociopolitics [9]. Some of the figures are Ki Hajar Dewantara, KH. Abdurahman wahid, R.A Kartini and many more.

Not only taking part in the country, but the Santri also participates in the international arena, especially in literacy. Several figures among them are Syekh Nawawi al-Bantani, Syekh Mahfudz Attarmasy, Syekh Yasin bin Isa al-Fadani, KH. Ahmad Warson Munawwir. Until now, their works have become references all over the world. Starting from works in Sufism such as Nashaihul Ibad, fiqh such as Fasalatan, hadith such as Book of Al-Arba’una Hadith.

2.3. Reactualization of Islamic Treasure

Islam has expanded, not only in sociological aspect and regional map. Islam has expanded along with encouragement to broaden knowledge. Then after that, no wonder if Islam has Islam has a vast scientific treasure in the form of written works by previous scholars. They wrote various kinds of Islamic sciences, science, even the relationship between Islam and science. Through their works, earlier scholars take a significant role in the process of actualization of Islamic values and also the rate change of times [2]. Among Islamic boarding schools, the Islamic treasures in classical literature are often the Kitab Kuning [10].

The Kitab Kuning, whose number may reach millions of titles and volumes, has become the primary reference after the Qur’an and hadith. It is because the resulting written work has a detailed and in-depth discussion. The continuity of Sanad is added value that the validity of the writings of previous scholars has been guaranteed.

To date, the Islamic treasures in the Kitab Kuning still exist in the world of literacy. To archive and maintain that is not to disappear, the preservation of classical literature of the Kitab Kuning is continuously carried out in various ways. They started reviewing the manuscript’s content through the batsul masa’il forum to copy these books into more significant numbers [11]. The existence of advanced information technology in the current digital era makes the process of re-actualization of Islamic treasures easier and faster. Various innovations in the presentation of digital books are served. The re-actualization of Islamic treasures through digitalization is an excellent opportunity to spread Islamic treasures so that they can be accessed and read online by anyone, anywhere, and anytime.

In this present time, the rapid development of science and technology offers diverse forms of simplicity in accessing information. Digitalization is viewed as technology advances and can be an entity that can create a new arena that facilitates countless menus of information that can be a driving force for social change. Digitalization has chopped to various fields of life; social, culture, education, and information [14] [15] [16] [17]. Digitalization seems to have become a basic need that cannot be separated from life. The digitalization process impacts changes in behavior, style, lifestyle, and even people’s views [18] [2] [19] [20].

Several natural digitalization phenomena are in front of us. We do not need to go to the bank to transfer money, only by using a mobile banking application. We can easily do buying and selling transactions anywhere and anytime through e-commerce. Alternatively, keep in touch with distant relatives via social media. Not only that, the rapid dissemination and circulation of information has become a necessity for the desire for information among the public.

3. FINDING AND DISCUSSION

3.1. Reactualization of Islamic Treasure

Kyai, Santri, and Islamic Boarding schools support the birth of Islamic treasures in the Nusantara. Based

on one of the noble values of Islamic boarding schools 'love of knowledge as a form of worship and the development of Islamic boarding schools corresponding to the needs of the times, santri certainly have creative and innovative characteristics in spreading Islamic values [24]. The reactualization of Islamic treasures is a form of digitalization the Kitab Kuning made by santri, including in the form of applications; Santri Ngaji, Jurumiyah Makna Pesantren, Andalan Mobile Santri, Terjemah Mobile Santri PRO (All in ONE), Terjemah Fathul Qorib Terbaik, Terjemah Baiquniyah dan Penjelasannya, Kumpulan Kitab Terjemah dan Wirid, media sosial; WhatsApp BerbagiKitab & Musyawarah, Instagram; kajian kitab kuning, web; Al-Khoiro.com, dutaislam.com and the like are forms of santri responsiveness in spreading Islamic values in the digital era.

The Islamic treasures include the study of interpretation, fiqh, ulumul Qur'an, monotheism, hadith, tasawuf, morals, Arabic, nahwu shorof science, whose field of study is contained in the classic book or Kitab Kuning [21] [22]. To maintain spiritual (Islamic) knowledge, santri are present to preserve it in the form of digitalization so that Islamic intellectual civilization is created that can be enjoyed practically anywhere and anytime. The breakthroughs that are responsive to the development and needs of the times is a form of representation of character education directly exemplified by the kyai (teachers) and the atmosphere of the boarding school environment itself.

3.2. The Role of Santri as Generator and Promoter in Reactualizing of Islamic Treasures

Santri presents as the idea initiator of digitalization the Kitab Kuning to re-actualize Islamic treasures (Fadlan, 2012). The idea was born based on the limited age of old Islamic treasure texts. The Islamic treasures were originally only written perfunctory on paper, leather, wood, bamboo, lontar. Then over time, these manuscripts began to be copied manually into book form. Furthermore, technological advances inspire Santri to preserve the Kitab Kuning by converting them into digital form in the current digital era. Santri presented various innovations and creativity in digitizing the Kitab Kuning [12]. Besides aiming to maintain the Islamic treasure heritage in the form of the Kitab Kuning, the digitization of the Kitab Kuning

also aims to meet the public's need for knowledge in virtual reality. Contents containing Islamic values are packaged digitally to attract public interest to open, read and disseminate the content.

Santri, besides being the idea initiator of digitizing the Kitab Kuning, also has a role as a promoter so that Islamic treasures are widely accessible by people from various groups of people, anywhere and anytime. Promoting Islamic treasures with a new face in digitalization, the Kitab Kuning is of particular interest to its audience. Data from APJII (Association of Indonesian Internet Service Providers) shows a significant increase in internet users. From 20 million users in 2007, it increased to 143.26 million users in 2017 [19]. Based on these data, the process of promoting Islamic treasures through digital media is considered precise because of the continuity between the public interest in the digital world and various innovations in digitizing books. In addition, da'wah via digital like this is considered more effective because of its broader and faster distribution range.

3.3. The Digitalization of Kitab Kuning

The challenges of Islamic boarding schools in maintaining Islamic values have occurred since the Dutch colonial period. The Dutch carried out a conspiracy of belief known as the receptive theory, which Hurgronye initiated. The conspiracy theory makes indigenous customs or cultures a source of law for their beliefs. The source of the law of his belief is Dutch culture. However, this did not work because the Islamic boarding school had a firm stance [23]. Even in the digital era, the challenges remain the emergence of anxiety about the erosion of Islamic scholarship, backwardness, and the threat of degradation. It will happen if Santris do not take on the role of utilizing technological sophistication [5].

To take advantage of technological sophistication, Santris view it as a gift that can help spread Islamic knowledge by digitizing the Kitab Kuning in the form of applications, web, and social media. The description is shows in Table 1.

Table 1. The description of digitizing the Kitab Kuning

| Category | No | Name | Developer |
|-------------|-----|---|---|
| Application | 1. | Santri Ngaji | Madrasah Tsanawiyah Tunas Cendekia |
| | 2. | Jurumiyah makna pesantren | Santri PesisirDev |
| | 3. | Andalan Mobile Santri | Mobile Santri |
| | 4. | Terjemah Mobile Santri PRO (All in ONE), | Mobile Santri |
| | 5. | Terjemah Fathul Qorib Terbaik | Modern Santri |
| | 6. | Terjemah Kitab Fathul Qorib (Fath Al-Qorib) | Achmad Suryanto |
| | 7. | Kitab Fathul Qorib Terjemahan Terbaru | David |
| | 8. | Terjemah Al-Hikam dan Penjelasannya | Mobile Santri |
| | 9. | Terjemah Baiquniyah dan Penjelasannya | Mobile Santri |
| | 10. | Kumpulan Kitab Terjemah & Wirid | Modern Santri |
| | 11. | Kumpulan Kitab Lengkap & terjemahan Offline | Hijrah App Studio |
| | 12. | Riyadhush Shalihin Lengkap Offline | Shaza Studio |
| | 13. | Kitab Kuning Klasik Full terjemahan | Ruang Belajar PDKN |
| | 14. | Kitab Kuning dan Terjemahan Terlengkap | Hasyim |
| | 15. | Kumpulan kitab Kuning pesantren edisi lengkap | Maznanink Dev |
| | 16. | Kitab Kuning Lengkap Terjemahan | Sejalati Studio |
| | 17. | Kumpulan Kitab Kuning | IshoMedia |
| | 18. | Kitab Kuning Lengkap | Ahnaf Dev |
| | 19. | Kesan: Muslim, Santri, Qur'an, Jadwal, Shalat, Azan | Hamdan Hamedan |
| | 20. | Kitab Kuning Lengkap dan Terjemahan | TKZ Apps |
| Website | 1. | alkhoirot.com | Pondok Pesantren Al-Khoirot Malang |
| | 2. | dutaislam.com | Syaiful Mustaqim Ulul Faizah |
| | 3. | galerikitabkuning.com | Abdurrohman Said |
| | 4. | shepangaropustaka.com | Fadlan Sh |
| | 5. | insantri.com | Mudhofar |
| | 6. | Almuhammad.ponpes.id | Pondok Pesantren Al-Muhammad Bojonegoro |
| | 7. | rindurasul2.blogspot.com | Muhammad Rasidi |
| | 8. | Islamiques.net | Muhammad Al-Jawi |
| | 9. | nublitar.or.id | PC NU Blitar |
| | 10. | insantri.com | Mudhofar |
| | 11. | kitabpdf.warisansalaf.com | Abdurahman Rauf Almaidany |
| WhatsApp | 1. | Berbagi Kitab | Ibnu Abdi |
| | 2. | Berbagi Kitab & Musyawarah | Akbar Fauzi Rozi |
| | 1. | Maknawi Channel | Andi S |
| | 2. | Ma'had at-Tamimi | Tamimullah |
| | 3. | Pondok Rombeng | Pondok Pesantren Serang Banten |
| | 4. | Pondok Lirboyo | Pondok Pesantren Lirboyo Kediri |
| | 5. | Pondok Pesantren Mursyidul Falaah | Pondok Pesantren Mursyidul Falaah |

| | | | |
|----------|-----|-------------------------------------|--|
| You Tube | 6. | Al-Wafa Channel | Pondok Pesantren Al-Wafa |
| | 7. | Ngaji Kitab | Amirul Mukminin |
| | 8. | Santri Ma'had Salaf | Pondok Pesantren Darul Huda Nurussaroh |
| | 9. | PonPes Al-Muhsin SMK 1 Islam Blitar | Pondok Pesantren SMK 1 Islam Blitar |
| | 10. | Anwarul Huda TV | Pondok Pesantren Anwarul Huda Malang |
| | 11. | Pondok Pesantren Al-Asror Semarang | Pondok Pesantren Al-Asror Semarang |
| | 12. | Al-Fattah Pule | Pondok Pesantren Al-Fattah Pule |
| | 13. | K.H. Marzuki Mustamar | Pondok Pesantren Syabilurrosyad Gasek |
| | 14. | Ponpesgasek TV | Pondok Pesantren Syabillarusyad Gasek |

4. CONCLUSION

Santris' struggle to maintain and preserve Islamic treasures has occurred from the colonial era to technological progress. Especially in the digital era, the gait of santri had made a significant contribution in actualizing (manual-digital), preserving, and disseminating Islamic treasures. This role is manifested in the form of digitizing the Kitab Kuning. This is evidenced by research data showing at least 20 forms of book digitization in applications, 11 websites, WhatsApp 2, Youtube 14. In the future, Islamic boarding schools, especially Santris, are expected to get more attention and make a more significant contribution to becoming a civilization milestone world.

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