

TRANSFORMING KITAB KUNING RECITATION THROUGH DIGITALIZATION IN PESANTREN

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ABSTRACT

Within the pesantren tradition, *kitab kuning* serves as a foundational and authoritative reference for Islamic scholarship. This study focuses on the regular recitation of *kitab kuning* texts—*Tafsīr al-Munīr* by Imam al-Nawawī and *Iḥyā' 'Ulūm al-Dīn* by Imam al-Ghazālī, as conducted by K.H. Ahmad Hasan, the head of Pesantren As-Sa'īdiyyah 2 Bahrul Ulum Tambak Beras, Jombang. Employing a field-based, qualitative research approach, this study applies the lens of digital da'wah to examine how traditional pedagogical practices are being transformed through modern technology. This study's findings indicate that since 2014, the pesantren has initiated the digital broadcasting of *kitab kuning* recitations via YouTube. Despite limitations in audiovisual quality, which often affect sound clarity, the integration of digital media has substantially widened the reach and accessibility of these religious teachings. This transformation yields three significant impacts: (1) spatial boundaries are reduced through the enabling power of information technology; (2) audience participation is no longer limited by physical space; and (3) the availability of recitation content transcends time, allowing asynchronous access for learners. These developments mark an important step toward preserving classical Islamic scholarship while adapting to contemporary modes of knowledge transmission.

Keywords: Digitalization, Kitab Kuning, Pesantren, Sosial Media Da'wah.

ABSTRAK

Dalam tradisi pesantren, kitab kuning berfungsi sebagai rujukan fundamental dan otoritatif untuk keilmuan Islam. Studi ini berfokus pada kegiatan pengajian rutin kitab kuning, Tafsir al-Munir karya Imam al-Nawawī dan Ihyā' 'Ulūm al-Dīn karya Imam al-Ghazālī, yang diselenggarakan oleh K.H. Ahmad Hasan, pimpinan Pesantren As-Sa'idiyyah 2 Bahrul Ulum Tambak Beras, Jombang. Dengan menggunakan pendekatan penelitian kualitatif berbasis lapangan, studi ini menerapkan lensa dakwah digital untuk mengkaji bagaimana praktik pedagogis tradisional bertransformasi melalui teknologi modern. Temuan studi ini menunjukkan bahwa sejak tahun 2014, pesantren tersebut telah menginisiasi penyiaran digital pengajian kitab kuning melalui YouTube. Meskipun terdapat keterbatasan dalam kualitas audiovisual yang sering memengaruhi kejelasan suara, integrasi media digital secara substansial telah memperluas jangkauan dan aksesibilitas ajaran-ajaran agama ini. Transformasi ini menghasilkan tiga dampak signifikan: (1) Batas spasial berkurang berkat kekuatan teknologi informasi, (2) Partisipasi audiens tidak lagi terbatas oleh ruang fisik, (3) Ketersediaan konten pengajian melampaui batasan waktu, memungkinkan akses asinkron bagi para pelajar. Perkembangan ini menandai langkah penting menuju pelestarian keilmuan Islam klasik sembari beradaptasi dengan mode transmisi pengetahuan kontemporer.

Kata kunci: Digitalisasi, Kitab Kuning, Pesantren. Social Media Da'wah.

INTRODUCTION

Among the pesantren community, *kitab kuning* holds a foundational status as a trusted source of Islamic knowledge. These classical Islamic texts, authored by both classical and contemporary scholars are integral to the daily scholarly life within pesantren. Each pesantren employs different *kitab kuning* tailored to the level, tradition, and pedagogical character of the institution. Their study reflects the dynamic interrelation between religious thought and the sociocultural and spiritual realities of a particular time and place.¹ As such, *kitab kuning* not only represents the doctrinal legacy of Islam but also constitutes a vital component of Indonesia's intellectual and cultural heritage²,

¹ Muhammad Andryan Fitryansyah and Fatimah Nur Fauziah, "Bridging Tradition and Technology: AI in the Interpretation of Nusantara Religios Manuscripts," *Jurnal Lektur Keagamaan* 22, no. 2 (2024):x 317–46, <https://doi.org/https://doi.org/10.31291/jlka.v22i2.1247>.

² Fitryansyah and Fauziah.

necessitating preservation³. Their authority stems from their rootedness in the Qur'an and Hadith and their systematic articulation by renowned Islamic scholars.

The corpus of *kitab kuning* commonly taught in pesantren typically spans eight key disciplines: *nahwu* (Arabic grammar), *ṣarf* (morphology), *fiqh* (Islamic jurisprudence), *uṣūl al-fiqh* (principles of jurisprudence), *ḥadīth* (prophetic traditions), *tafsīr* (Qur'anic exegesis), *tawḥīd* (theology), and *taṣawwuf* (Sufism), alongside supplementary subjects such as Islamic history (*tārīkh*) and Arabic rhetoric (*balāghah*). These texts vary in length and complexity, from concise treatises to voluminous scholarly works. In the Indonesian context, *tafsīr* literature and oral interpretation are often conducted not only in Arabic but also in regional languages such as Malay, Javanese, Sundanese, Bugis, and Madurese⁴.

Traditionally, tafsir is delivered orally through structured recitations, lectures, and classroom-based teaching methods⁵, particularly within pesantren. These oral transmissions serve as rich platforms for expanding students' understanding across various Islamic sciences⁶. Pedagogical considerations such as selecting appropriate texts for the students' level and providing

³ Ridhoul Wahidi and Nur Kholis, "Characteristics and Preservation of The Kamus Mu' Jam Al-Qur'an Manuscript : A Study of The Manuscript In The Ministry of Religious Affairs Collection," *Jurnal Lektur Keagamaan* 22, no. 1 (2024): 97–122, <https://doi.org/10.31291/jlka.v22i1.1214>.

⁴ Saifuddin Herlambang et al., "The Translation of the Qur'an in Sambas Script: A Studi on Jawi and Latin Script By Muhammad Basiuni Imran," *Jurnal Lektur Keagamaan* 21, no. 2 (2023): 325–252, <https://doi.org/10.31291/jlka.v21i2.1117>.

⁵ Muhammad Irsad, Abdul Mustaqim, and Saifuddin Zuhri Qudsy, "Paradigm Shifts in Gender Narratives of of Tafsīr Al-Ibrīz through Oral Exegesis on Youtube," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (2024): 141–60, <https://doi.org/10.14421/qh.v25i1.5416>.

⁶ Forum Pesantren, *Praksis Pembelajaran Pesantren*, ed. Dian Nafi' (Yogyakarta: Institute for Training and Development (ITD), 2007), 89.

adequate instructional tools (e.g., microphones, whiteboards), are central to effective delivery. While the recitation is often centered around the *Kyai* (the pesantren leader)⁷, interaction between the *Kyai* and *santri* (students) remains a hallmark of the learning process. The *Kyai* also plays a central role in guiding religious acculturation and shaping Islamic expressions within local cultural frameworks⁸, especially in communities such as Java.

Various pedagogical methods are used in pesantren, including the *bandongan* method (where a *Kyai* reads and explains the text while students follow), lecture-style instruction, *bahṭh al-masā'il* (collaborative legal deliberation on contemporary issues using classical texts⁹), and *majlis ta'lim* (public study circles often attended by the wider community¹⁰). At Pesantren As-Sa'idiyyah 2 Bahrul 'Ulum Tambak Beras, Jombang, an institution under the broader auspices of Bahrul 'Ulum Pesantren, the head *Kyai*, K.H. Ahmad Hasan, M.Pd.I., regularly leads recitations of *Tafsīr al-Munīr* by Imam al-Nawawī and *Iḥyā' 'Ulūm al-Dīn* by Imam al-Ghazālī. Initially conducted using the *bandongan* method, these sessions involve the *Kyai* reading aloud and interpreting, interweaving religious, moral, and cultural reflections, and often prompting interactive engagement with the *santri*.

⁷ Adib Khairil Musthafa, Oky Bagas Prasetyo, and Amin Maghfuri, "Kiai, Ustaz, and Ghuru Morok: Contestation and Tolerance of Three Religious Authorities in Kangean Island, Madura," *Jurnal Lektur Keagamaan* 21, no. 2 (2023): 561–86, <https://doi.org/10.31291/jlka.v21i2.1125>.

⁸ Danur Putut Permadi, Hanif Fitri Yantari, and Muhammad Taufiq, "Learning From History: Paku Buwana II's Attempt At Religious Moderation in Serat Cebolek," *Jurnal Lektur Keagamaan* 22, no. 1 (2024): 221–52, <https://doi.org/10.31291/jlka.v22i1.1203>.

⁹ Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokrasi Institusi* (Jakarta: Erlangga, 2004).146

¹⁰ Muhamad Ramli, "Karakteristik Pendidikan Pesantren; Sebuah Potret," *Al-Falah Jurnal Ilmiah Keislaman Dan Kemasyarakatan* 18, no. 1 (2018): 89–116, <https://doi.org/http://dx.doi.org/10.37758/jat.v2i2.162>.

The COVID-19 pandemic accelerated a trend where remote learning (and preaching) could be made possible. It compelled religious educators and preachers to adopt innovative approaches to da'wah, leveraging digital media as new platforms for religious engagement¹¹. Internet consumption in Indonesia rose to 62.84% in 2020 and has continued to grow¹², with platforms like WhatsApp, Facebook, and YouTube¹³ becoming primary venues for religious interaction, learning, and entertainment. The shift has sparked concern among some scholars about the potential erosion of traditional religious authority amidst the expansion of decentralized, digital religious content.¹⁴

Social media, as a technological medium, has thus become a powerful instrument for sustaining and expanding the reach of tafsir recitations. This trend aligns with broader scholarly interest in Qur'anic interpretation, which has increasingly adopted contextual approaches to understand the diverse socio-cultural and temporal settings in which interpretations are produced. While several studies have explored tafsir traditions in Indonesia, particularly through the lens of socio-historical or contextual analysis, as pioneered by figures

¹¹ Destita Mutiara, "The Identity of Islamic Women in Online Media: A Study Confirming The Message of The Digital Identity of Progressive Women in Suara 'Aisyiyah," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 19, no. 1 (2023), <https://doi.org/10.18196/afkaruna.v19i1.16554>.

¹² Putri Rahmah et al., "Digital Sufism : The Transformation of Piety in Gus Ulil ' S Online Teachings" 22, no. 2 (2024): 191–218, <https://doi.org/10.47467/Jdi.V2i1.100.4>.

¹³ Dony Arung Triantoro, Tri Wahyuni, and Fitra Prasapawidya Purna, "Digital Philanthropy: The Practice of Giving Among Middle To Upper-Class Muslim in Indonesia and Soft Capitalism," *Qudus International Journal of Islamic Studies* 9, no. 2 (2021): 315–50, <https://doi.org/10.21043/qijis.v9i2.7814>.

¹⁴ Yeri Nofrianti and Arifmiboy Arifmiboy, "Challenges and Problems of Learning Islamic Religious Education in the Digital Era," *Islam Transformatif: Journal of Islamic Studies* 5, no. 1 (2021): 34, <https://doi.org/10.30983/it.v5i1.4375>.

such as Zubaid Ahmad¹⁵—fewer have specifically addressed the role of digital technology in transforming pesantren-based tafsir pedagogy.

Adri Lundeto's study, *Digitalisasi Pesantren: Hilangnya Budaya Tradisional atau Sebuah Kemajuan?*, highlights both the positive and negative consequences of globalization and digital integration. While the use of ICT within pesantren enables broader and faster dissemination of religious knowledge, it also demands careful adjustments in curriculum design, pedagogical models, and institutional readiness¹⁶. Similarly, Mitachul's work on *Digitalisasi Pendidikan Pesantren* emphasizes the need for pesantren to maintain their pedagogical autonomy and cultural authenticity while embracing digital tools. He notes the potential cognitive and social shifts brought about by the increasingly virtual learning environment.¹⁷

Lobelias's work on *Digitalisasi Pembelajaran Sejarah pada Pesantren Era New Normal* highlights the necessity of moving beyond cognitive objectives in digital learning environments. She argues that pesantren must remain attentive to the affective and spiritual dimensions of their students' formation, even as they embrace technological platforms. A separate study on digital religious discourse—*Text Mining Techniques for Analyzing Religious Moderation Discourse*—further attests to the growing role of digital platforms in shaping

¹⁵ Ghazi Nazir Naqash, "Maṭlab Al-Ṭalībīn: A Milestone in the Development of Tafsīr Literature in Kashmir," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 1 (2025): 217–40, <https://doi.org/10.14421/qh.v26i1.5640>.

¹⁶ A Lundeto, "Digitalisasi Pesantren: Hilangnya Budaya Tradisional atau Sebuah Kemajuan?," *Jurnal Education and Development* 9, no. 3 (2021): 452–57, <http://journal.ipts.ac.id/index.php/ED/article/view/2882>.

¹⁷ Miftachul Ulum and Abdul Mun'im, "Digitalisasi Pendidikan Pesantren (Paradigma Dan Tantangan Dalam Menjaga Kultur Pesantren)," *Proceedings of Annual Conference for Muslim Scholars* 3, no. 1 (2019): 664–70, <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/279>.

theological narratives in the public sphere, particularly between 2020–2023.

The article entitled *Digitalisasi Kitab-Kitab Pesantren Sebagai Dakwah Santri Millennial* " was written by Ibu Hajar Anshori. The research sees several patterns of digitization that will be described narratively and studied using the content analysis method. The results obtained from this study are that there are several patterns of digitization of pesantren books that have been carried out presented in Facebook, Instagram, WhatsApp, YouTube also in website-based media like the kitab kuning gallery. There are also those presented on the implementation of smartphones, for example the implementation of kitab salaf or the implementation of the kitab kuning. The presentation pattern also many models. Some are in the pattern of text, audio, video, images, and PDF. Some are presented in HTML (Hypertext Markup Language) format. All of them have made precious donations for the da'wah of the pesantren dream in the modern period. It needs more attention according to several related parties for its development and massive dissemination.¹⁸

The article entitled *Digitalisasi Pembelajaran Sejarah Pada Pesantren Era New Normal* " was written by Lobelia. The result is that digitized annals studies must be developed in terms of studying more than cognitive aspects. Pesantren and ustad need to give santri the digital based learning can still be applied in pesantren¹⁹. In connection with digital space research, there is an article entitled *Text Mining Techniques for Analyzing*

¹⁸ Muhammad Solikhudin and Choiru Umatin, "Resolusi Jihad Sebagai Momentum Integritas," *Pesantren Studies Annual Symposium on Pesantren Studies (AnSoPS)*, no. July (2019), <https://scholar.google.com/scholar?q=+intitle:%27Resolusi Jihad Sebagai Momentum Integritas Santri Indonesia Dalam Spirit Keislaman dan Kebangsaan%27>.

¹⁹ Lobelia Asmaul Husna, "Digitalisasi Pembelajaran Sejarah Pada Pesantren Era New Normal," *Jurnal Pendidikan Dompot Dhuafa* 11, no. 1 (2021): 27–33, <https://scholar.google.com/scholar?q=+intitle:%27Digitalisasi Pembelajaran Sejarah Pada Pesantren Era New Normal%27>.

Religious Moderation Discourse: Insight from Indonesian Digital Space. This research focuses on discussing the forms and discourses of moderation in religion that increased in Indonesia's social media in 2020-2023.²⁰

The novelty of the present study lies in its focus on a specific case: the long-term digitalization of *kitab kuning* recitation at Pesantren As-Sa'idiyyah 2. While prior studies, such as those by Lundeto and Anshori explore digital tools in pesantren broadly, they do not examine the digital transformation of a single institution in depth. This research fills that gap by tracing not only the adoption of digital platforms but also the shifting pedagogical dynamics, benefits, and limitations emerging from that transformation. Understanding how Pesantren As-Sa'idiyyah 2 has navigated this process provides unique insight into the interplay between Islamic tradition, social change, and technological adaptation during and beyond the pandemic era.

METHOD

This research adopts a field-based qualitative approach aimed at understanding the phenomenon as experienced by research participants in its natural context. Qualitative research, in this sense, focuses on interpreting meaning from behaviors, narratives, and experiences through descriptive data, both written and spoken in an authentic setting. The study explores the lived realities of stakeholders at Pesantren As-Sa'idiyyah 2 Bahrul Ulum Jombang, particularly in relation to the digitalization of *kitab kuning* recitation.

Data for this research are divided into two categories²¹: primary and secondary. Primary data were collected directly from

²⁰ Roni Tabroni, Reza Shaker Ardekani, and Ahmad Yunani, "Text Mining Techniques For Analyzing Religious Moderation Discourse: Insights From Indonesian Digital Space," *Jurnal Lektur Keagamaan* 22, no. 2 (2024): 347–82, <https://doi.org/https://doi.org/10.31291/jlka.v22i2.1281>.

²¹ Syafrida Hafni Syahrir, *Metode Penelitian* (Yogyakarta: IKAPI, 2022).45

the field through in-depth interviews with key informants, while secondary data were obtained from relevant sources such as photographs, books, journal articles, reports, and other media connected to the research focus.

Data collection employed two primary techniques: observation and interviews. The observation method was used to systematically record and interpret phenomena occurring in the research setting, utilizing sensory perception and field notes to capture meaningful behaviors and contexts. The interview method involved structured conversations with selected informants who were directly involved in the digitalization process. Two key criteria guided the selection of interviewees: (1) decision-makers within Pesantren As-Sa'īdiyyah 2, and (2) technical operators and students who function as the frontline agents of digital implementation.

Primary informants included KH. Ahmad Hasan, M.Pd., the director of Pesantren As-Sa'īdiyyah 2 who has led the digital recitation initiatives since their inception, and Dra. Hj. Umdatul Choirot, his wife, who oversees pesantren administration. Both provided detailed insights into the institutional vision and managerial dynamics surrounding digital transformation. In addition, interviews were conducted with santri such as Muhammad Arif, one of the primary digital operators. His account offered valuable information regarding the technical processes, benefits, and challenges encountered in broadcasting *kitab kuning* recitation.

Throughout the fieldwork, ethical principles were strictly upheld, including informed consent, transparency, data protection, honesty, privacy respect, and researcher accountability. These principles ensured participant safety and research credibility. Interview questions explored topics such as the nature of *kitab kuning* instruction prior to digitalization, the development of digital broadcasting, the pedagogical and social benefits of this transformation, and the ongoing challenges faced by pesantren in adapting to digital formats.

Data analysis was conducted in several iterative stages. First, data reduction was undertaken to distill essential

information from interview transcripts, audiovisual content from the As-Sa'idiyyah 2 YouTube channel, and related literature. Second, the reduced data were systematically organized and presented in line with the study's thematic concerns. Third, a thematic analysis was performed to identify recurring patterns and structural shifts associated with the digital transformation of *kitab kuning* recitation. Key analytical themes included evolving conceptions of religious authority, the rigidity and flexibility of assessment models, and changes in pedagogical flow. Lastly, these insights were interpreted and synthesized to formulate evidence-based conclusions regarding the digital reconfiguration of Islamic traditional learning

FINDING AND DISCUSSION

DIGITALIZATION OF THE RECITATION KITAB KUNING IN PESANTREN AS-SA'IDIYYAH 2 BAHRUL ULUM

As-Sa'idiyyah 2 is one of pesantren under shade Pesantren Bahrul Ulum Tambak Beras Jombang. Before occupying to As-Sa'idiyyah 2, Abah KH. Ach. Hasan, M.Pd.Mrs. Nyai Dra. Hj. Umdatul Choirot resided in PP. As-Sa'idiyyah 1 joined the parents of Abah KH. Nashrullah Abdurrahim and Nyai Hj. Zubaidah. Abah Hasan used to recite the book of Ikhya Ulumuddin in the gilded house which was intended for senior santri who had graduated from diniyyah.

After 2002, both of them moved to Pesantren As-Sa'idiyyah 2 which is located not far away still in the Pesantren Bahrul Ulum area. After moving, both of them were still actively teaching in As-Sa'idiyyah 1. Abah continued to recite the book of Ikhya 'Ulumuddin at night around 21.00 WIB. He brought along As-Sa'idiyyah 2 Bahrul Ulum santris to study at Pesantren As-Sa'idiyyah 1 Bahrul Ulum. at that time, santri of As-Sa'idiyyah 2 were not as many as they are now. But over time, Abah only recites the al-Qur'an in As-Sa'idiyah 2 only.

The method used by Abah Hasan can be included in the wetonan method. Santri who follow the recitation of the Ikhya Ulumuddin book are proficient in interpreting and mastering the

knowledge of tools. As-Sa'idiyyah 1 and As-Sa'idiyyah 2 santri who have graduated from diniyyah can follow this recitation. Usually, they are already in their third or fourth year of study. It is possible for first-year santri to attend the second year of diniyyah so that the third year can attend this recitation of Ikhyā Ulumuddin. Abah Hasan at the beginning of the recitation will interpret the book in Javanese and the santri interpret it in pegon letters, when it reaches a discussion, he stops interpreting and explains the meaning of the sentence that was interpreted in outline. His explanation sometimes concerns the science of tools that teach santri to analyze the tashrif or i'rab of a particular word. Not infrequently he also invites santri to look for sources of nahwu tools from the amsilati couplet whose source is the book Alfīyah Ibn Malik. Santri has no difficulty answering because Pesantren As-Sa'idiyyah 2 is indeed one of the books characterized by kitab kuning using the Amsilati book. The explanation given by Abah is not only about the knowledge of the tools but also about the story or context related to the contents of the book being read. Abah often asks questions to the santri which are usually answered simultaneously so that his recitation is interactive. This data was obtained from an interview with Nyai Umdatul Choirot.²²

Over time, the recitation of books and activities in PP. As-Sa'idiyyah 2 is broadcast through social media owned by the cottage. The most intensely used social media is YouTube. The difference that occurs after broadcasting on social media is that the preparation must be more mature. Starting from the arrangement of tempat, tools such as loudspeakers, cellphones and adequate internet connections. In addition, because the santri who attended the recitation were also wider, the description explained the book, page, and line studied that day. At the beginning of the recitation Abah explained in general the material that had been obtained yesterday. In addition, Abah also has a target for each recitation session.

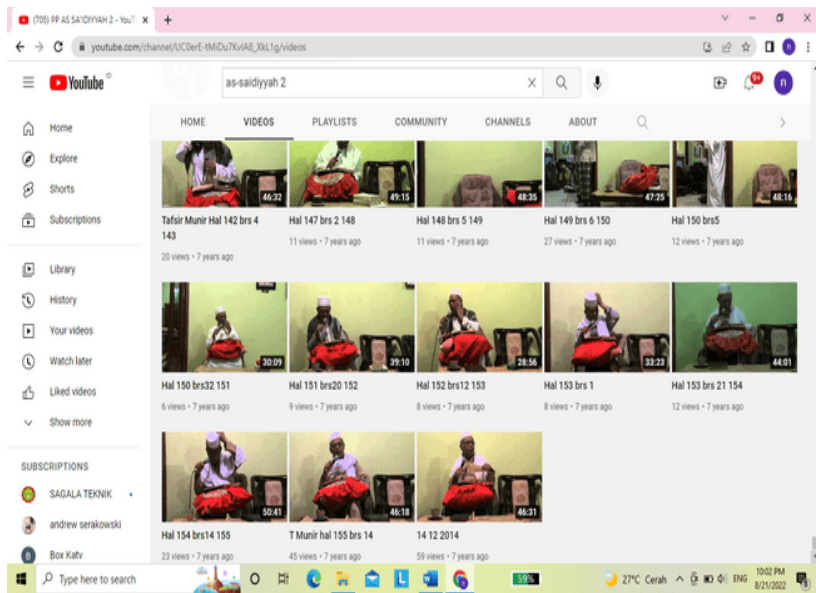
During the month of Ramadan, the presentation of the recitation of the book is even more intense. Starting from the recitation after dawn, after duhr, after asr, and after tarawih. The

²² "Interview with Nyai Dra. Hj. Umdatul Choirot," 2022.

book that is studied after dawn in Ramadan 2022 is Qowaid Fiqh. After duhr it is filled by Abah Hasan's son, Gus Muhammad Imdad with the book of Arba'in Nawawi. After Asr, the recitation of Nashaihl 'Ibad took place at Madrasah 'Aliyah al-I'dadiyyah Bahrul Ulum. After tarawih, the recitation of Tafsir Munir was followed by the book of Ikhyia Ulumuddin. The recitation of Tafsir Munir and Ikhyia Ulumuddin continues the recitation that is usually held at PP. As-Sa'idiyyah 2. The other books are specifically read and targeted to be completed during the month of Ramadan.

The viewing of the recitation of the kitab kuning at As-Sa'idiyyah 2 set to YouTube began in 2014. In that time, not many pesantren viewed their kitab recitation live on YouTube. But the quality of audio and images is restricted. Often, Audio cannot be heard clearly by listeners because the network is disconnected. At that time, there were no santris who could organize YouTube, and the equipment owned by the pesantren was still limited. The Recitation that was not broadcast was also not held daily. Kitab Kuning recitations in other pesantren were viewed massively on social media at the same time as Covid-19, mainly in Ramadan. Almost the majority of pesantren broadcast on social media so that santri who were at home at that time could still attend the recitation. However, after the santri return, the pesantren no longer broadcasts it. Meanwhile, in As-Sa'idiyyah 2 still broadcasts on social media. Here are some pictures of the recitation of the kitab kuning of As-Sa'idiyyah 2 on YouTube.²³

²³ "Interview with Nyai Dra. Hj. Umdatul Choirot."



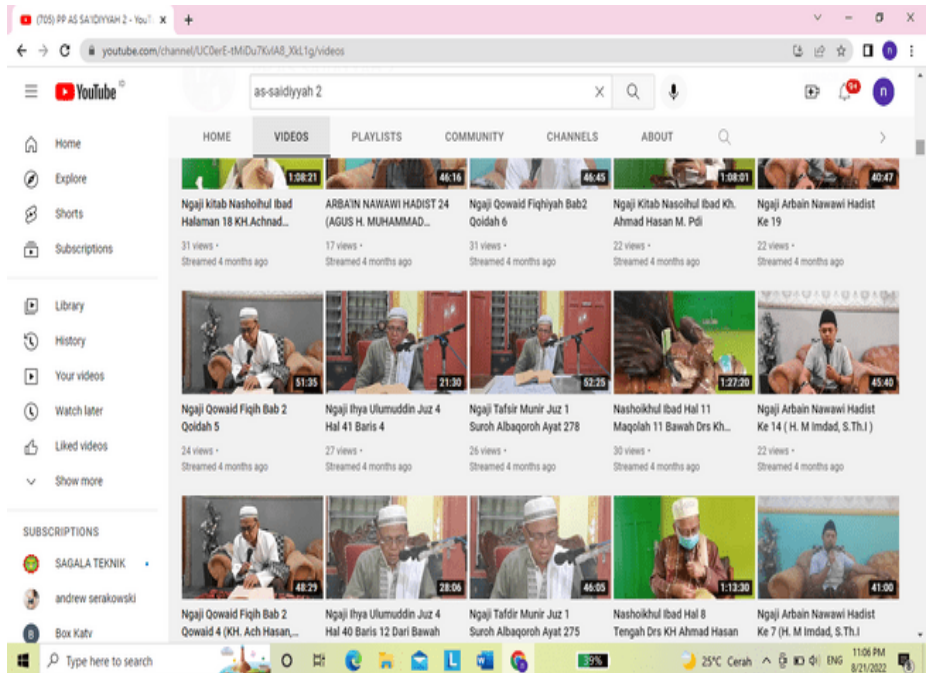
Source: Youtube Channel As-Sa'idiyyah 2

Figure 1: Viewing of Early Kitab Kuning Recitations on YouTube

The figure above shows the initial viewing of the recitation of the book on YouTube, As-Sa'idiyyah 2. The video above was taken in 2014. In this video it can be seen that the tools used in the recitation are still minimalist. The video cover is also still not made uniform and the description of the book, time and chapter read. This YouTube content was initially not specifically aired for Abah's recitation, but also resantren As-Sa'idiyyah 2 activities in general. The books studied and aired are Ikhya Ulumuddin, Fathul Mu'in and Qomi'ut Tughyan. Recitations for santri guardians, which are held regularly every month, are also broadcast on this YouTube.

Starting in 2020, there is a technician named Muhammad Arif. He is an alumnus of Pesantren Raudlatul Mujawwidin Jambi who continues his education in the Informatics Systems department at Wahab Hasbullah University. He is the one who improves the existing system in broadcasting recitation activities and activities of santri As-Sa'idiyyah 2 on social media. YouTube is devoted to broadcasting book recitations. Arif belongs to

Generation Z, who are very familiar with technology and can apply it quickly.²⁴ Santri activities are shown on Instagram belong to pesantren. During the month of Ramadan, the recitation of the Book is often broadcast on YouTube, Instagram, and Facebook. This depends on the availability of recording devices or cellphones available. This data was obtained from an interview with Muhammad Arif.²⁵



Source: Youtube Channel As-Sa'idiiyyah 2

Figure 2: Viewing of the Recitation of Kitab Kuning on YouTube in 2022

The figure above is a video posted in 2022. The tools used are more adequate so that the sound and image quality are also

²⁴ Agus Aditoni and Zuliati Rohmah, "Campus-Based Millennials' Learning Preferences Toward Da'Wah in Urban City of Surabaya," *Journal of Indonesian Islam* 16, no. 1 (2022): 27–48, <https://doi.org/10.15642/JIIS.2022.16.1.27-48>.

²⁵ "Interview with Muhammad Arif," 2022.

better. Although the video cover has not been made uniform, there is already a description of the name, chapter and page of the book in the recitation. Taking videos has also paid attention to the distance between the camera and Abah so that it is more clearly visible. The airing of the kitab kuning recitation became more routine and well-organized. Abah's recitation which is routinely held after dawn, and after Isha is broadcast live on YouTube. There is a technician who comes from the santri who initiated this kitab kuning recitation digitization activity. Kitab Kuning recitations are broadcast during the month of Ramadan and are even more numerous. Starting recitation after dawn after duhr, after asr, and recitation of two books with Abah Hasan after tarawih.

Motivations and Techniques in sharing information and knowledge through YouTube are very diverse.²⁶ Abah KH. Ahmad Hasan said that the purpose of digitizing the recitation of the kitab kuning here is so that alumni who still want to study with Abah can still follow this recitation. With the digitalization of this recitation, santri who can participate in the recitation are getting wider, not only santri who live in this pesantren. It is proven that some alumni who still routinely attend this recitation and even make poems about their admiration for the benefits of studying the Ikhya Ulumuddin book taught by Abah KH, Ahmad Hasan. The alumni is named Beni Muhammad. Here netizens can provide comments to respond to posts shared by the channel owner. Both have transcended space and time.²⁷ he goal of not being adrift of the distance of the place of study is also directly felt by the santri of PP. As-Sa'idiyyah 2 who at night is in charge of maintaining

²⁶ Muhammad Ansor, "Moving Out of Islam on YouTube: Acehnese Christian Narratives, the Public Sphere, and Counterpublics in Indonesia," *Studia Islamica* 31, no. 3 (2024): 1–23, <https://doi.org/10.36712/sdi.v31i3.39771>.

²⁷ Mahfidhatul Khasanah, Saifuddin Zuhri Qudsy, and Thoriqotul Faizah, "Contemporary Fragments in Islamic Interpretation: An Analysis of Gus Baha's Tafsir Jalalayn Recitation on YouTube in the Pesantren Tradition," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 1 (2023): 137–60, <https://doi.org/10.14421/qh.v24i1.4389>.

the pesantren's business, Mada Autocare. Nyai Umda herself immediately checked whether the santri was still attending the recitation or not. This data from interview with Nyai Hj, Umdatul Choirot on August 17, 2022.²⁸

The next purpose is as a digital footprint. Even though you can't follow it live when it airs at the same time, it can be played back anytime and anywhere. He made this digital footprint so that his children, grandchildren, santri, alumni and the wider community can see this kitab kuning recitation again. The extensive digital footprint and long time can be accessed again if needed. Abah's children who live far away in Australia and Magelang requested this so that they could still follow Abah's recitation. This data obtained from interview with KH. Ahmad Hasan, M.Pd.I on August 17, 2022.²⁹

The changes made in the realm of digitizing the recitation of the kitab kuning are in accordance with the development of the demands of the times, and the benefits gained from utilizing technology. This digitalization of tafsir recitation brings together tafsir recitation with information technology and electronic communication.³⁰ Changes in the recitation of the kitab kuning have been digitized by utilizing the help of information technology. Pesantren As-Sa'idiyyah 2 posts existing activities on various platforms. Instagram for general activities of Pesantren As-Sa'idiyyah 2 and YouTube specifically for the recitation of the kitab kuning. During the Covid-19 pandemic in 2020, more and more peantren are conducting recitations directly through social media. Likewise with Pesantren As-Sa'idiyyah 2 Bahrul Ulum. The development of technology that is applied by conducting direct recitation of kitab kuning on social media results in several benefits and advantages that have been mentioned in the digitalization of da'wah.

²⁸ "Interview with Nyai Dra. Hj. Umdatul Choirot."

²⁹ "Interview with K.H. Drs. Ahmad Hasan, M.Pd.I," 2022.

³⁰ Ahmad Muttaqin, "Women's Identity in the Digital Islam Age: Social Media, New Religious Authority, and Gender Bias," *Qudus International Journal of Islamic Studies* 8, no. 2 (2020): 353–88, <https://doi.org/10.21043/qijis.v8i2.7095>.

The first is the distance that can be cut by the information technology applied. In particular, the santri of Pesantren As-Sa'idiiyyah 2 who were sent home during the pandemic from various parts of Indonesia can still attend recitations broadcast live by Pesantren As-Sa'idiiyyah 2 Bahrul Ulum. Abah Hasan also hopes that families who live far away can still follow Abah's recitation. In general, alumni, and the wider community who live outside Pesantren As-Sa'idiiyyah 2 can easily follow this recitation.

Secondly, the number of people who want to follow Abah's recitation is unlimited. The utilization of technology and carried out by Pesantren As-Sa'idiiyyah 2 Bahrul Ulum makes the number of people who can attend the recitation unlimited in number. This is different from in the past when there was no digitization of the recitation of this book, santri who could recite were limited to santri As-Sa'idiiyyah who live in the pesantren with a certain number according to the capacity of the place in the pesantren.

Third, there is unlimited time to follow the recitation. One of the purposes of Abah hasan digitizing the recitation through social media is so that there is a track record for the recitation of this book. The recitation of the book that is broadcast live through social media will be stored in the social media used and can be played anytime and anywhere. This digital record allows the Abah's children and grandchildren to see a rebroadcast of Abah's recitation. The number of people who watched Abah's recitation live was small, less than 10 people. But as time goes by, the number of people who see the replay of the recitation increases.

Digitizing the recitation of the kitab kuning can generate more profit with less capital. People who watch these recitations can be cross-generational and cross-regional. The time used to watch is also more flexible when there is free time. However, the capital required is still fairly affordable with today's technological developments. Recording devices, internet networks, social media, loudspeakers as well as operators must be available to support the digitalization of this kitab kuning recitation. The capital spent can still be adjusted with more results in terms of reach and number.

On the other hand, the challenges faced by Pesantren As-Sa'idiiyyah 2 Bahrul Ulum after digitizing this recitation also

deserves attention. First, whether the understanding ability of the santri who study both in the pesantren and those who study virtually is in accordance with the material presented. From the kyai's side, the skills possessed also tend to be broader because the santri who participate in the recitation consist of diverse groups. Both the mastery of technology and delivery methods that are suitable for the various characters and backgrounds of santris are important concerns for the kyai, who here is Abah KH. Ahmad Hasan, M.Pd.I. He said that the preparations made were more extra than when the recitation had not been digitized. He gave a target limit that was delivered at each recitation session. He also summarized the explanation of the last recitation before starting the recitation, information on the name of the book, page, juz and title of the material has also been conveyed before the start of the recitation session.

The use of digital technology in the recitation of the kitab kuning does have several benefits as described above. Wider access and unlimited time are advantages that can be an option for users who want to take advantage of it. Technology users with high mobility and limited time to come offline can easily access religious recitation from anywhere and anytime. This is very much different from education in traditional Islamic religious institutions that have not utilized distance learning. Face-to-face learning is still firmly held as a process of transferring knowledge. Direct transfer of knowledge in places such as pesantren is still maintained until now. The digitalization of recitation does not erase the direct meeting between santri and Kyai. As in the case of Pesantren As-Sa'idiyyah 2, the recitation of the kitab kuning is still carried out in the pesantren, which is a place where the Kyai and santri meet directly. But in addition, the digitization of recitation carried out is a breakthrough that answers the needs of the times. The case of covid-19 which requires santri to return to their respective homes is one of the reasons for the need for this digitization. In addition, families, pesantren alumni and even the wider community who do not have the opportunity and access to study directly and face-to-face at pesantren can easily continue to follow this recitation. According to the researcher, hibryd is a method that can be a middle way to answer the challenges of

globalization and the development of digital religious technology, including the recitation of the kitab kuning. Digitalization can overcome the problem of time and place limitations. However, in addition, technology also causes problems both technical and non-technical problems. Technical problems such as inadequate networks and facilities. Non-technical problems such as searching for religious sources that are very diverse and have difficulty answering the validity of the truth. This problem can be resolved by meeting and meeting face-to-face between Kyai and santri in the process of religious learning.

Researchers realize that there are limitations in this study. For example, the Youtube sample problem of reciting the yellow Islamic classic book which is far from representing religious digitalization in pesantren. Many other media and technological elements have been applied in the learning process in pesantren. This can be used as an opening for further research objects.

DIGITALIZATION OF DA'WAH

Traditional methods and distribution have taken on new forms, especially digitalization.³¹ Society and its culture continue to develop towards progress, but the direction of development varies according to the needs, situations and conditions, values and norms, and customs of the community concerned. Thus, the direction of development towards progress or what is called development does not always lead to western culture which is often called modernization. The direction of change depends a lot on the views of the community, whether modernization is considered a progress or not, seen as useful or not, necessary or not, according to Shoorl, the need for modernization depends on society in developing countries.

These new religious figures the label of “modern ustads” (modern teachers). Those who belong to this group are dawah

³¹ Rijal Ali and Subi Nur Isnaini, “Digitising Interpretation: Transforming Tafsir Al-Mishbah in the Context of the Living Quran,” *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (2024): 1–23, <https://doi.org/10.14421/qh.v25i1.5186>.

(Islamic propogation) activists hailing from the millennial generation of Muslims. The distinctive characteristics of this Muslim group is that their dawah activities occur mostly online, a pattern that is in contrast to the dawah activities of the previous generations that were mostly offline and used conventional methods and approaches.³²

As for the meaning of digital, it is a method that offers several conveniences, and is flexible which makes it important in human life. Digitalization has transform media and communication model.³³ While Digital Theory is a concept of understanding the development of the Age of Technology and Science, from all that is manual to automatic, and from all that is difficult to easy. Currently, the era of digital technology is beginning. Many things have penetrated and used technology. Is this what is called the modern era, an era that has been predicted by scientists since long ago. The era, where all human activities are controlled by technological sophistication. Digitalization means transformation from human force that called manual into technology era that automaticly need a computer and internet system to be held or a format that can be read by a computer. Digital systems are a perfection from analog systems.³⁴

The digital revolution is a technological change that impacts politics, economics and business. This Digital Revolution has made many business theories obsolete, business models are no longer relevant. Khasali explained that the Digital Revolution has six pillars. The digital tranformation will change many aspects of

³² Achmad Muhlis and Abd Hannan, "Contestation of Religious Discourse Among Muslim Dawah Activists in Contemporary Indonesia," *Islam Transformatif: Journal of Islamic Studies* 7, no. 1 (2023): 56, <https://doi.org/10.30983/it.v7i1.6326>.

³³ AG. Eka Wenats Wuryantai, "Digitalisasi Masyarakat: Menilik Kekuatan Dan Kelemahan Dinamika Era Informasi Digital Dan Masyarakat Informasi," *Jurnal ILMU KOMUNIKASI* 1, no. 2 (2013): 131–42, <https://doi.org/10.24002/jik.v1i2.163>.

³⁴ Rustam Aji, "DIGITALISASI, ERA TANTANGAN MEDIA (Analisis Kritis Kesiapan Fakultas Dakwah Dan Komunikasi Menyongsong Era Digital)," *Islamic Communication Journal* 1, no. 1 (2016): 43–54, <https://doi.org/10.21580/icj.2016.1.1.1245>.

human life. This highly disruptive digital revolution not only impacts the world of business, investment, and finance. But it also has an impact on government, politics, entertainment, and social life. The digital transformation means perfection of technology starting from electric manual devices improve to digital whose era is often referred to starting from the 1980s, this digital revolution is often referred to as Era 4.0.³⁵

In general, there are two types of da'wah media. First, traditional media is preaching without using communication technology. Traditional media can be in the form of Islamic performing arts that are traditionally performed in front of the public as entertainment and have communicative properties. Second, modern media is preaching using communication technology. Such as preaching on television, radio, and currently developing into digital preaching, through the internet (social media, YouTube, and others). Not only that, the difference between conventional da'wah and e-da'wah (digital da'wah) is in the expertise of da'i, for conventional da'wah only religious knowledge expertise is needed, while for e-dakwah da'i also need to master knowledge of information technology. That is, da'i in the context of e-dakwah is not just a person who has religious knowledge, but people who help convey or have information and communication technology capabilities are also considered da'i. So da'i is not just one person, but a group with their respective expertise.

The phenomenon of digital da'wah began to develop in Indonesia since 1994. This coincided with the opening of indonet as an internet service provider in Jakarta. After that, the use of the internet as a medium of da'wah is growing, such as: facebook, twitter, youtube, instagram, blogger. The media can broadcast directly the activities carried out by a person and make it easier for people to interact and provide feedback on the messages received.

³⁵ F Fridiyanto, M K Amrullah, and ..., "Digitalisasi Nahdlatul Ulama: Dari Laku Tradisional Menuju Revolusi Digital," *AD-DHUHA: Jurnal ...* 1, no. 1 (2020), [http://repository.uinjambi.ac.id/10966/%0Ahttp://repository.uinjambi.ac.id/10966/1/Jurnal 10 %28Fridiyanto%29.pdf](http://repository.uinjambi.ac.id/10966/%0Ahttp://repository.uinjambi.ac.id/10966/1/Jurnal%2010%20Fridiyanto%29.pdf).

The development of technology led this era to the new media in the form of the internet. Unlike television and radio, which are still capital-nuanced, where programs must follow editorial rules, social media in the Muslim world tends to be democratic. This freedom allows anyone to regulate what content to display without being obstructed by the rules, time, and ads that hinder the running of an event/content.³⁶ The help of this technology makes da'wah easier to obtain and absorb by the community compared to conventional media.

The advantages of the internet as a medium of da'wah communication include: first, it is able to penetrate the time-space limit in an instant at a relatively affordable cost and energy. Second, internet users increase dramatically every year, which means it also affects the number of people who absorb the vision of da'wah. Third, experts and scholars who are behind the media of da'wah through the internet can be consistent in responding to every discourse and event that demands shar'i legal status. Fourth, da'wah through the internet has become one of the choices of the community because it is free to choose the preferred da'wah material. Fifth, a varied way of delivery has made Islamic da'wah through the internet able to reach a wide segment. The advantage of da'wah using the internet is that da'wah becomes more varied. That is, the presence of technology provides many ways to deliver da'wah words. Beside that, da'wah contents has a shape of photos, podcast, electronic books or video show. This make object of da'wah can choose what they want from preference. They don't have to spend money to buy any books but they only have quota internet, so it is more cost-effective and energy-efficient to obtain information.³⁷ The emergence of new media, characterized by unique content production, distribution, and consumption

³⁶ Amamur Rohman Hamdani, "Journal for Integrative Islamic Studies," *Hiikmatuna Journal for Integrative Islamic Studies* 9, no. 1 (2023): 105–16, <https://doi.org/https://doi.org/10.28918/hikmatuna.v9i1.966>.

³⁷ Athik Hidayatul Ummah, "Dakwah Digital Dan Generasi Milenial," *Tasâmuh* 18 (2020): 54–78, <https://journal.uinmataram.ac.id/index.php/tasamuh/article/view/2151>.

attributes, facilitates the effective integration of text, images, video, and audio.³⁸

CONCLUSION

The recitation of *kitab kuning* at Pesantren As-Sa'īdiyyah 2 Bahrul Ulum has undergone a notable transformation in recent years, particularly in the modes of media used to disseminate religious instruction. Initially, the recitations were conducted using traditional pedagogical tools, with microphones employed primarily to amplify the *Kyai*'s voice for female *santri* seated in spacious sections of the pesantren. This analog setup characterized the early phase of instruction and reflected the pesantren's commitment to preserving conventional learning formats.

However, since 2014, Pesantren As-Sa'īdiyyah 2 began transitioning into digital platforms to broaden the reach of its educational and communal activities. Social media platforms such as Instagram, Facebook, and YouTube became integral to this shift. In the early stages, content was uploaded sporadically with minimal coordination, and technical limitations such as poor audio and video quality were prevalent. Captions lacked consistency, and visual layout standards had yet to be established.

Significant improvements occurred after 2020. Digital broadcasts became more structured, with enhanced image and sound quality, improved presentation formats, and more cohesive messaging across platforms. This digital maturation aligned with a broader institutional objective articulated by KH. Ahmad Hasan (Abah), the pesantren's director, to make religious knowledge more accessible and inclusive.

Several tangible benefits emerged from this digitalization. First, the geographical barriers that once restricted participation were effectively overcome. Individuals outside of Jombang—including alumni, distant learners, and the wider Muslim community—could now engage with recitations from anywhere.

³⁸ Fikri Mahzumi et al., "CYBER-ISLAMIC MODERATION IN INDONESIA: Digital Activism of Islami.Co and IBTimes.Id and Its Implications for Young Muslims," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 49, no. 1 (2025): 22–49, <https://doi.org/10.30821/miqot.v49i1.1290>.

Second, the online broadcasts enabled an essentially unlimited number of viewers, expanding the pedagogical reach of the pesantren. Third, the asynchronous availability of YouTube recordings allowed for flexible, on-demand access, supporting a more individualized and adaptable learning experience.

The digitalization of *kitab kuning* recitation at Pesantren As-Sa'idiyyah 2 thus addresses many of the logistical constraints posed by traditional models. It offers a culturally rooted yet technologically agile solution to the evolving demands of contemporary religious education. These efforts not only reflect innovation but also reinforce the pesantren's mission to uphold Islamic scholarship while responding meaningfully to the challenges of the digital age. The outcomes strongly align with the vision of institutional leadership, signaling a successful adaptation to ongoing socio-technological change.

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