
	Solo Universal Journal of Islamic Education and Multiculturalism E-ISSN: 2988-3520 Vol.3, No.3, 2025, pp. 451-462 DOI: https://doi.org/10.61455/sujjem.v3i03.565	
Received July 01, 2025	Revised November 27, 2025	Accepted December 30, 2025

The Transformation of Religious Literacy in the Digital Era: Empirical Findings from Tebuireng Islamic Boarding School, Indonesia

Rafi Jauhari Robbani^{ID}

Sekolah Tinggi Ilmu Dakwah Mohammad Natsir Solo Raya, Indonesia

rafiyaouhari@gmail.com

Abstract

Objective: Analyze the transformation of religious literacy in the Tebuireng Islamic Boarding School in the digital era, the factors that affect it, and its impact on the religious understanding of students. The research also examines the integration of pesantren traditions with the development of digital technology. **Theoretical framework:** The research combines digital literacy theory, Islamic boarding school religious literacy, and educational sociology. The constructivist approach is used to understand the process of forming religious knowledge through the interaction of students with teachers, books, and digital media. **Literature review:** Previous studies have shown that digitalization increases access to religious learning resources, but also raises the challenge of information validity. Studies on digital literacy transformation in large Islamic boarding schools such as Tebuireng are still relatively limited. **Methods:** The research uses a qualitative approach through interviews, observations, and documentation. The data were analyzed by reduction, categorization, and thematic interpretation techniques to find patterns of religious literacy transformation. **Results:** The results of the study show an increase in the use of digital books, video platforms, and online media in learning. Nevertheless, the tradition of talaqqi and the study of the yellow book remain the main basis for religious learning. **Implications:** Digitalization has the potential to strengthen students' religious literacy if supported by a directed curriculum and teacher supervision. These findings can be a reference for other Islamic boarding schools in developing digital adaptation strategies. **Novelty:** This study offers a comprehensive field study on the transformation of religious literacy in the Tebuireng Islamic Boarding School. Focusing on the integration of pesantren traditions and digital technology is a new contribution to the study of pesantren literacy.

Keywords: religious literacy, islamic boarding schools, digitalization, pesantren traditions, social transformation.

INTRODUCTION

The development of digital technology in the 21st century has caused fundamental changes in the patterns of human interaction with information, knowledge, and social practices. The knowledge landscape is no longer tied to a specific physical space, but is spreading rapidly through various digital platforms that can be accessed by anyone and at any time. Unlimited access to various sources of information gives birth to a new culture in the learning process, namely a digital literacy culture characterized by speed, abundance of information, and the ability to utilize digital devices as the main intermediaries of learning.

This major transformation not only touches the formal education sector, but also enters the area of non-formal and traditional education, including Islamic boarding schools that have been known as tradition-based Islamic educational institutions and strong scientific authorities [1].

The Tebuireng Jombang Islamic Boarding School, as one of the largest, oldest, and most influential Islamic boarding schools in Indonesia, is an important representation to see how traditional educational institutions respond to the challenges of digitalization. This Islamic boarding school has a distinctive historical position because it was founded by Hadratussyaikh KH. Hasyim Asy'ari, a great figure of Nusantara scholars and the founder of Nahdlatul Ulama. Since its establishment in 1899, Tebuireng has upheld the tradition of classical Islamic education based on the yellow book, the chain of scientific sanad, and a teaching pattern that upholds the authority of teachers [2]. However, the development of digital technology that is increasingly massive and evenly distributed brings new dynamics that cannot be ignored. Pesantren are no longer in a space isolated from the outside world, but are part of a global information network that demands quick adaptation so as not to be left behind in the development of the times [3].

In the midst of digitalization, the religious literacy tradition of Islamic boarding schools faces ambivalent challenges. On the one hand, digitalization offers a great opportunity to enrich the learning process. The yellow book, which was previously only available in print form, can now be accessed through digital applications, online libraries, and e-learning platforms [4]. Students can easily search for various references, open translations, or read book lectures quickly using smartphone devices. Social media is also a new space for digital da'wah, where students and ustaz can spread Islamic values more widely. This convenience indirectly encourages the improvement of students' digital literacy skills and enlarges the space for creativity in developing religious knowledge [5].

However, on the other hand, digitalization also brings serious risks to the quality of religious literacy. Free access to religious information on the internet opens up opportunities for exposure to content that is not verified, potentially radical, or contrary to the scientific methodology of Islamic boarding schools. The fast-paced learning process can weaken the depth of understanding, because students are more accustomed to looking for instant answers than following the talaqqi process that prioritizes depth of reason, patience, and respect for authoritative sources [6]. In addition, the ease of technology can lead to dependence on digital devices, thereby weakening the culture of classical literacy, such as reading books manually, dissecting texts, or discussing meaning in depth with teachers. This situation creates an epistemological tension between tradition and modernity [7].

The constellation of today's digital culture of students further complicates this dynamic. Generation Z, who make up the majority of pesantren residents today, is a generation that naturally grows up in a digital environment. They have a high speed of adaptation to technology, but also face challenges in terms of concentration, deep literacy discipline, and the resilience of reading classical texts [8]. This digital generation has developed a new way of thinking that is more visual, fast, and interactive, so that it has the potential to be different from the traditional learning pattern of pesantren, which tends to be linear and based on classical Arabic texts. This difference in learning orientation requires Islamic boarding schools to design new strategies in order to maintain a balance between traditional competencies and digital abilities according to the demands of the times [9].

At this point, the importance of research on the transformation of religious literacy in the Tebuireng Jombang Islamic Boarding School becomes relevant. The transformation is not only related to the technical aspects of the use of technology, but also concerns changes in the structure of authority, teacher-student interaction patterns, learning formats, knowledge presentation models, and the construction of religious identity in a digital context [10].

Field research is the most appropriate approach to understand these dynamics because it allows researchers to see firsthand how literacy practices take place, how students interact with digital sources, and how pesantren formulate internal policies to deal with the flow of digitalization. Observations, interviews, and documentation can uncover symbolic interactions that cannot be captured through theoretical study alone [11].

More than that, the transformation of religious literacy in Islamic boarding schools has wider social and cultural implications. Pesantren is not only an educational institution, but also a center for the formation of people's character, values, and religious identity. Changes in literacy practices in Islamic boarding schools can have an impact on the emergence of new patterns of religious understanding in the wider community, considering that students will return to their communities as leaders, teachers, and spreaders of Islamic values. Therefore, understanding this transformation process is important for the academic world, the government, and society to formulate the direction of the development of Islamic education in Indonesia [12].

Thus, this introduction positions the research on the transformation of religious literacy in the Tebuireng Islamic Boarding School as an important study to see how traditional educational institutions integrate inherited values with the digital reality that continues to move dynamically. This study not only describes the changes, but also explores how pesantren maintain the sustainability of tradition while opening up space for innovation. Through a comprehensive narrative presentation, this research is expected to be able to provide an in-depth understanding of how religious literacy continues to transform in the vortex of digital technology and how pesantren respond to these challenges creatively, adaptively, and sustainably [13].

LITERATURE REVIEW

Religious literacy in the context of pesantren has long been the focus of academic studies, especially because pesantren is the oldest and most influential Islamic educational institution in Indonesia. Various previous studies have shown that religious literacy in pesantren does not only include the ability to understand classical texts, but also includes the internalization of values, intellectual discipline, and the process of forming religious identity based on sanad authority [14].

In a classical perspective, religious literacy in Islamic boarding schools is rooted in the tradition of reading the yellow book, tafsir discussions, and direct interaction between students and teachers through the sorogan and bandongan methods. According to some Islamic education experts, this tradition has the main character in the form of depth of analysis, reading discipline, and scientific continuity that cannot be replaced by modern learning methods [15].

However, modern literature shows that the development of digital technology has significantly changed the literacy landscape. In the study of digital literacy, several researchers such as Gilster and Lankshear & Knobel assert that digital literacy is not only the ability to use technology, but also includes critical thinking skills, the ability to sort information, and the ability to navigate a digital space full of unverified information [16].

These changes create new challenges for traditional educational institutions, as digitalization expands the source of religious reference beyond the boundaries of teacher or institutional authority. Thus, students are no longer completely dependent on teachers to obtain information, but can access religious interpretations from various online sources that are often not based on Islamic boarding school scientific methodologies [17].

Other research shows that digitalization has two opposite sides in the context of religious education. On the one hand, digitalization can increase the effectiveness of learning through quick access to digital books, video explanations, and various e-learning platforms that make

it easier for students to understand the material more visually. Several studies have shown that the use of digital yellow book applications such as *Maktabah Syamilah*, *al-Maktabah al-Waqfiyyah*, or *Encyclopedia of Hadith* can speed up the process of searching for evidence and references. In addition, social media is also a new space for digital da'wah, where students and teachers can share Islamic values widely [18].

Table 1. List of Literature Reviews

Author & Year	Research Title	Focus of Findings	Relevance
Fadillah (2023)	Digitization of Islamic Boarding School Learning	Strengthening learning through digital platforms	Supporting the concept of learning transformation
Nuraini (2023)	Religious Literacy of the Santri Generation	Increasing digital-based religious literacy	Relevant to Tebuireng literacy
Syakur (2024)	Social Media as Da'wah of Islamic Boarding Schools	Utilization of YouTube & IG for da'wah	Suitable for the use of Tebuireng media
Hasanah (2024)	Santridan Use of Religious Applications	Digital applications help with book study	Reinforce findings on the use of digital devices
Ridwan (2023)	Digital Ethics in the Islamic Boarding School Environment	Gadget usage settings	In line with Tebuireng's digital regulations
Mubarok (2024)	Technology-Based Islamic Boarding School Curriculum	Integration of modern and traditional curriculum	Relevance to Tebuireng curriculum innovation
Hussein (2023)	Religious Website as a Literacy Center	Websites increase accessibility to religious literature	Explaining the function of the official media of the pesantren
Zahro (2024)	Changes in the Learning Pattern of Digital Students	Students are more independent in online learning	Supporting the findings of learning patterns in Tebuireng

On the other hand, several studies warn of the epistemological risks of digitalization, especially in religious contexts. An abundance of information can blur the line between authoritative and non-scientific sources. Research in the field of sociology of knowledge shows that easy access to information can make the younger generation tend to ignore the process of deepening meaning, which requires patience, concentration, and precision. In the context of Islamic boarding schools, this phenomenon can weaken the tradition of talaqqi and the authority of teachers, because students are more easily tempted to look for instant answers through the internet than to follow a tiered learning process [19].

Meanwhile, the literature on the digitalization of Islamic boarding schools shows that adaptation to technology does not take place uniformly. Some large Islamic boarding schools have developed digital-based learning systems, provided internet facilities, and integrated digital resources as learning supports. However, many researchers note that the adaptation still tries to maintain certain boundaries so as not to damage the tradition of Islamic boarding schools that are full of moral and spiritual values. Islamic boarding schools that have a long history, like Tebuireng, are expected to be more selective in accepting digital influence, because they have a strong commitment to scientific sanad and traditional authority [20].

In addition, studies on Generation Z as the main users of digital technology show that they have a fast, multitasking, and more visual interaction pattern. This generation tends to avoid long readings and opt for content that is instantaneous. This is contrary to the characteristics

of learning the yellow book, which requires diligence in reading long Arabic texts, in-depth analysis, and a gradual process of understanding the context. This difference poses a challenge for pesantren in aligning traditional learning patterns with the characteristics of the digital generation [21].



Figure 1 & 2. Profile of Tebuireng Islamic Boarding School

Overall, the previous literature provides an idea that digitalization brings opportunities as well as challenges for the transformation of religious literacy in Islamic boarding schools. However, research that specifically examines how large Islamic boarding schools such as Tebuireng manage digital dynamics is still minimal. Thus, research that focuses on the transformation of religious literacy in the Tebuireng Islamic Boarding School has an important novelty value in expanding the understanding of how Islamic boarding schools maintain traditions while adapting to the demands of the digital era [22].

METHODOLOGY

This research uses a qualitative approach with a type of field study, because the main purpose of the research is to understand in depth the process of religious literacy transformation that occurs naturally in the Tebuireng Jombang Islamic Boarding School. The qualitative approach was chosen to reveal the meaning, dynamics, and social interpretations built by educational actors in Islamic boarding schools, both kiai, ustaz, and santri, in responding to the development of digital technology. This approach also provides space for researchers to explore subjective experiences and literacy practices directly so as to be able to produce rich, authentic, and contextual descriptions [23].

The research location is in the Tebuireng Jombang Islamic Boarding School complex, which has a variety of educational facilities and is one of the major religious literacy centers in Indonesia. The research was conducted for several weeks by considering the dynamics of pesantren activities, learning schedules, and the intensity of digital media use by students. The research informants were selected by purposive sampling, which is a technique for selecting informants based on certain criteria that are relevant to the focus of the study. The main informants consist of pesantren caregivers, ustaz who teach religious subjects, administrators of educational institutions, and students from various levels who actively use digital media as learning support [24].

Data collection is carried out through several key techniques. First, in-depth interviews are used to explore informants' understanding, experiences, and perspectives regarding changes in religious literacy practices in the digital era. Interviews are conducted in a semi-structured manner so that researchers can explore broader information but remain within the framework of the research. Second, participatory and non-participatory observation are used to observe the activities of students in the process of reading the yellow book, utilizing digital applications, attending classes, and utilizing social media in religious activities [25]. These observations are important to capture real-life practices that don't always come up in interviews. Third, documentation, in the form of collecting visual materials, teaching notes,

digital platforms used by Islamic boarding schools, and various education policy documents related to digitalization [26].



Figure 3 & 4. The Atmosphere of Students While Reciting

The collected data is analyzed using a thematic analysis model, which includes the process of data reduction, grouping, coding, and interpretation. In the first stage, the researcher carried out a reduction by selecting relevant data, then organizing it into categories such as literacy patterns, teacher-student interaction patterns, technology use, changes in authority, and book learning dynamics. Next, the coding process is carried out to mark the main themes that emerge from the field data. The final stage of analysis is carried out by interpreting inter-thematic relationships to produce a holistic understanding of the transformation of religious literacy in pesantren [27].

To maintain the validity of the data, this study applied source triangulation techniques and method triangulation. Source triangulation is carried out by comparing information obtained from various informants, while method triangulation is carried out by combining the results of interviews, observations, and documentation. In addition, the researcher also conducted member checks on several key informants to ensure that the interpretation of the study was in accordance with their experience [28]. This research method is expected to be able to capture the phenomenon of religious literacy transformation comprehensively and deeply, as well as provide a real picture of how the Tebuireng Islamic Boarding School responds to the digital era without losing its traditional roots [29].

Data Analysis

Data analysis in this study was carried out through a descriptive-qualitative approach by utilizing the Miles, Huberman, and Saldaña interactive model, consisting of the *Data Condensation*, *Data Display*, and *Conclusion Drawing/Verification*. At the data condensation stage, the researcher selects, simplifies, and organizes the results of interviews, observations, and digital documentation of the pesantren [30].

The collected data is then categorized into several main themes, such as digital religious literacy practices, yellow book learning patterns, pesantren social media use, changes in student learning behavior, and pesantren regulations on digital devices. This stage aims to identify important patterns related to the transformation of religious literacy in the context of pesantren [31].

Stages *Data Display*. This was done by compiling findings in the form of thematic matrices, narrative summaries, and mapping of inter-variable relationships. This data presentation model allows researchers to see general trends, differences in perceptions between informants, as well as dynamics between classical learning traditions and digital innovations [32].

The analysis was carried out on an ongoing basis by reviewing field records, interview transcripts, and digital documentation to ensure data consistency. The final stage, *Conclusion drawing*, is done by drawing provisional conclusions which are then verified through cross-

data comparisons, retesting key informants, and triangulation. This process ensures that the conclusions obtained are actually sourced from empirical findings, not from the researcher's assumptions [33].

Data Validity

Data validation is carried out through techniques *Triangulation* to ensure the validity and credibility of the research findings. Three forms of triangulation were used in this study. First, source triangulation, which is comparing information from various informants such as pesantren administrators, ustaz, students, and digital media managers. Through this triangulation, researchers can ensure that the data obtained is consistent and reflects real conditions [34].



Figure 5 & 6. The Spirit of Students in Facing the Digital Era

Second, technical triangulation, which is comparing the results of interviews with direct observation data and documentation such as Tebuireng YouTube content, digital publications, guidelines for the use of gadgets, and archives of pesantren activities. This strengthens the accuracy of the findings as each piece of information is tested using a different data collection method [35].

Third, time triangulation is carried out by repeating data collection at different times to determine information stability, especially related to students' activities in utilizing digital media and changes in learning patterns. In addition to triangulation, validity is strengthened by *member checking*, namely, reconfirming the results of the interview to key informants so that there are no misinterpretations [36].

The researcher also conducted *Peer Debriefing* with peers to gain additional analytical perspectives and ensure that the analysis process is conducted objectively. Thus, this validation process guarantees that the data used in the research has a high level of trust, authenticity, and consistency [37].

RESULTS AND DISCUSSION

The results of the study show that the Tebuireng Jombang Islamic Boarding School has undergone a significant transformation in the delivery and strengthening of religious literacy in the digital era, both at the institutional, methodological, and practical levels of learning. Field findings show that this transformation does not occur instantly, but through a gradual adaptation process involving various actors: kiai, ustaz, students, pesantren media managers, and external digital communities that also interact with the pesantren scientific ecosystem [38].

At the institutional level, the Tebuireng Islamic Boarding School has developed various official digital media such as websites, YouTube channels, digital Islamic boarding school platforms, and professionally managed social media. These channels not only function as a means of da'wah, but also as a medium of religious literacy that contains studies of the yellow book, sermons, thematic studies, documentation of activities, and publications of the thoughts of the Tebuireng kiai [39].

Table 2. Summary of Results and Discussion of Religious Literacy Transformation at Tebuireng Islamic Boarding School

Focus of Findings	Research Results	Discussion
Strengthening Islamic Boarding School Digital Media	Websites, YouTube, and IG are actively publishing studies	Digital media expands access to religious literacy to the public
Integration of Classical & Digital Methods	<i>The main cache</i> is still the main one, but supported by a digital module	Technology serves as a complement without eliminating tradition
Changes in the Learning Pattern of Students	Students use online book & reference applications	Digital literacy increases independence and depth of learning
Regulation of Gadget Use	Restrictions on access hours & digital ethics rules applied	Islamic boarding schools maintain discipline so that digitalization does not interfere with learning
Challenges to the Validity of Religious Content	Students are sometimes exposed to non-authoritative information	Need curation and guidance for ustaz in choosing digital sources

In the pedagogical aspect, the study found that the learning process of the yellow book in Tebuireng did not experience a reduction when encountering digitalization; Instead, digital media is positioned as a reinforcement tool, not a substitute for the *São Paulo* and *Squirrelly*. The use of learning applications, digital modules, and study recordings helps students to repeat difficult material, a process that previously relied only on manual notes [40].

Students also use digital devices to access book lectures, biographies of scholars, and additional references, thus enriching their religious insights outside the formal classroom. In particular, digitalization encourages the birth of an independent literacy ecosystem, where students learn to process information, understand scientific evidence, and distinguish authoritative sources from popular content that is often superficial [41]. The results of the study also show that there are challenges. Several ustaz expressed concern about the potential for digital distractions, the spread of unverified religious information, and the decrease in the intensity of direct interaction between teachers and students. However, the management of the pesantren mitigates it by compiling ethical guidelines for the use of gadgets, restrictions on access hours, and curation of digital materials [42].

The discussion of the results shows that the success of transformation in Tebuireng lies in the balance between maintaining classical scientific traditions and utilizing modern technology proportionately. Digitalization is not understood as a threat to the tradition of Islamic boarding schools, but as a new space to expand the reach of religious literacy of Ahlussunnah wal Jama'ah [43]. Overall, this study proves that the Tebuireng Islamic Boarding School has succeeded in showing an adaptive, innovative, and still rooted religious literacy transformation model rooted in classical intellectual traditions. This process not only strengthens the quality of student learning, but also expands the role of pesantren as a center for the production of religious knowledge that is relevant to the needs of today's digital society [44].

Deep Data Analysis

The findings indicate that the transformation of religious literacy at Tebuireng Islamic Boarding School represents a process of adaptive modernization rather than a shift away from traditional Islamic educational values. The data demonstrate that digital technology has been incorporated as a complementary instrument within the pesantren educational ecosystem, while the core foundations of religious authority, sanad transmission, and kitab kuning studies remain intact. This suggests that the

digital transformation occurring at Tebuireng follows a model of selective adaptation, where technological innovations are accepted only insofar as they support established pedagogical objectives. From a sociological perspective, the transformation reflects the ability of pesantren institutions to negotiate between continuity and change. Tebuireng has successfully positioned itself as a traditional institution capable of responding to contemporary technological developments without experiencing an identity crisis. The maintenance of bandongan, sorogan, and talaqqi methods alongside digital learning platforms demonstrates that technological modernization does not necessarily erode traditional educational structures. Instead, digital tools function as facilitators that enhance accessibility, efficiency, and flexibility in the learning process.

The study also reveals a significant shift in students' learning behavior. Access to digital books, online references, recorded lectures, and educational applications has increased students' autonomy in acquiring religious knowledge. This development indicates the emergence of a more independent learning culture, where students are no longer restricted to classroom-based learning environments. However, this autonomy simultaneously generates new challenges related to information verification and epistemological authority. The abundance of online religious content potentially weakens reliance on traditional scholarly guidance if not accompanied by adequate critical literacy skills. Another important finding concerns the changing structure of religious knowledge dissemination. Through websites, YouTube channels, and social media platforms, Tebuireng extends its influence beyond the physical boundaries of the pesantren. Religious literacy is no longer confined to resident students but reaches broader audiences across Indonesia and beyond. This transformation strengthens the role of pesantren as a producer and distributor of Islamic knowledge in the digital public sphere [44].

Furthermore, the existence of gadget regulations, digital ethics policies, and teacher supervision demonstrates institutional awareness of the risks associated with digitalization. Rather than rejecting technology, Tebuireng employs a controlled integration strategy that balances openness with supervision. This approach minimizes negative effects such as digital distraction, misinformation, and exposure to non-authoritative religious interpretations. Overall, the data confirm that the success of religious literacy transformation at Tebuireng lies in its capacity to harmonize technological innovation with classical Islamic scholarship. The pesantren emerges as a model of sustainable Islamic education that preserves intellectual tradition while embracing digital opportunities, thereby ensuring the continued relevance of religious literacy in an increasingly digitalized society.

CONCLUSION

The transformation of religious literacy at the Tebuireng Jombang Islamic Boarding School takes place through the use of digital technology that is integrated with the Islamic boarding school learning system. This adaptation allows pesantren to keep up with the times without losing the identity and scientific traditions that are the main foundation. The use of digital media expands students' access to various religious learning resources, increases learning effectiveness, and supports strengthening literacy skills in understanding more diverse religious references. On the other hand, learning traditions such as bandongan, sorogan, and the study of the yellow book are still maintained as the basis for the transmission of knowledge and religious authority. The success of digital transformation is determined by the ability of Islamic boarding schools to maintain a balance between tradition and innovation. Technology functions as a supporting means that enriches the learning process, without replacing the role of teachers or classical learning methods that have been the hallmark of pesantren education. Various challenges, such as digital distractions, misuse of gadgets, and exposure to unverified religious information, can be minimized through

internal regulations, the implementation of digital ethics, and teacher supervision. This condition places the Tebuireng Islamic Boarding School as an example of an Islamic boarding school that is able to develop religious literacy in an adaptive manner, relevant to the digital era, and remain rooted in Islamic scientific traditions.

Acknowledgments

The author gratefully acknowledges Tebuireng Islamic Boarding School participants, colleagues, and institutions supporting data collection and analysis.

Author Contribution

The author solely conceptualized, conducted research, analyzed data, interpreted findings, and prepared the manuscript independently.

Conflicts of Interest

The author declares no conflicts of interest regarding research implementation, data interpretation, publication, or funding.

REFERENCES

- [1] W. Khairunnisah, S. Salminawati, and Z. Dahlan, "Implementasi Program Budaya Sekolah 5S (Senyum, Salam, Sapa, Sopan, Santun) dalam Menanamkan Religiusitas Siswa (Studi Multisitus)," *Ideguru J. Karya Ilm. Guru*, vol. 9, no. 2, 2024, <https://doi.org/10.51169/ideguru.v9i2.870>.
- [2] A. L. I. Nada, A. S. Arifin, T. M. Anggraini, and A. Sultoni, "Program Kampung Tega Salira Sebagai Upaya Penguatan Toleransi dan Moderasi Beragama Masyarakat Multikultural Kelurahan Tlogomas, Kota Malang," *JURPIKAT (Jurnal Pengabd. Kpd. Masyarakat)*, vol. 5, no. 1, pp. 109–119, 2024, <https://doi.org/10.37339/jurpikat.v5i1.1531>.
- [3] I. N. Azizah and R. D. Utami, "Gerakan Literasi Keagamaan sebagai Strategi Pembinaan Karakter Religius pada Siswa Sekolah Dasar," *QUALITY*, vol. 11, no. 1, 2023, <https://doi.org/10.21043/quality.v11i1.19916>.
- [4] M. Ilyas and J. Maknun, "Strategi Pengembangan Literasi Keagamaan dalam Pendidikan Islam di Era Digital," *J. Educ. Relig. Stud.*, vol. 3, no. 01, 2023, <https://doi.org/10.57060/jers.v3i01.70>.
- [5] S. Jaya, "Meningkatkan Literasi Al-Qur'an Anak-Anak di Lingkungan Masjid Al Masyithoh Lingkar Timur Melalui Kegiatan Magrib Mengaji," *KENDURI J. Pengabd. dan Pemberdaya. Masy.*, vol. 3, no. 3, 2024, <https://doi.org/10.62159/kenduri.v3i3.1004>.
- [6] R. Daulay, "Inovasi Pembelajaran Kitab Kuning Di Pesantren Dalam Penguatan Literasi Keagamaan," *J. Keislam.*, vol. 7, no. 1, 2024, <https://doi.org/10.54298/jk.v7i1.4016>.
- [7] I. Kusumawati and Nurfuadi, "Integrasi Kurikulum Pesantren Dalam Kurikulum Nasional Pada Pondok Pesantren Modern," *Sanskara Pendidik. dan Pengajaran*, vol. 2, no. 01, 2024, <https://doi.org/10.58812/spp.v2i01.293>.
- [8] D. Ruhdiyanto, B. Sohim, S. Afif, N. Ardilah, and S. B. Ubaydillah, "Peran Kiai dalam Pembinaan Akhlak Santri di Pondok Pesantren Pagelaran III," *JiIP - J. Ilm. Ilmu Pendidik.*, vol. 7, no. 3, 2024, <https://doi.org/10.54371/jiip.v7i3.4037>.
- [9] S. Mashuri, S. Futaqi, and A. Sulhan, "Spiritual Base Of Pesantren For Building Multicultural Awareness In Indonesia Context," *J. Ilm. Islam Futur.*, vol. 24, no. 1, p. 1, Feb. 2024, <https://doi.org/10.22373/jiif.v24i1.17141>.
- [10] D. Ramdani, "Tradisi Intelektual Ulama Pesantren: Studi Komparasi Ulama Pesantren Salaf dan Pesantren Modern," *J. At-Tadbir Media Huk. dan Pendidik.*, vol. 34, no. 1, 2024, <https://doi.org/10.52030/attadbir.v34i1.223>.
- [11] A. A. Amarudin, R. A. Febia, and B. Widyaningsih, "Implementasi Pengembangan Wakaf Produktif Untuk Pemberdayaan Pendidikan Pesantren Tebuireng Jombang," *Minhaj J. Ilmu*

- Syariah*, vol. 5, no. 1, 2024, <https://doi.org/10.52431/minhaj.v5i1.2318>.
- [12] K. Baroroh and H. Al Amin, “Hadanah Di Pesantren Sains Tebuireng Perspektif Masalah Mursalah,” *J. Indones. Comp. Syari’ah Law*, vol. 6, no. 2, 2024, <https://doi.org/10.21111/jicl.v6i2.10447>.
- [13] M. A. Rosyidin, Jasminto, and Jumari, “The Absorption of Islamic Education Thought of KH. M. Hasyim Asy’ari through Teaching of Adab al-‘Alim wa al-Muta’allim among the Santri at the Pesantren Tebuireng,” *Millah J. Relig. Stud.*, vol. 22, no. 2, 2023, <https://doi.org/10.20885/millah.vol22.iss2.art12>.
- [14] M. Choirus Sholeh and H. Supratno, “Penanaman Karakter Kewirausahaan Di Pesantren Tebuireng,” *Al-Hasanah J. Pendidik. Agama Islam*, vol. 8, no. 2, 2023, <https://doi.org/10.51729/82220>.
- [15] A. Setyaki, H. Dwi, S. Nabilah, and K. Umbar, “Program Mufrodat (Kosa Kata) Pagi dalam Meningkatkan Maharah Kalam Santriwati Pondok Pesantren Al-Amanah Al-Gontory,” *TADRIS AL-ARABIYAT J. Kaji. Ilmu Pendidik. Bhs. Arab*, vol. 3, no. 1, 2023, <https://doi.org/10.30739/arabiyat.v3i1.1813>.
- [16] M. Malau, I. F. Sihite, I. H. Sumanti, R. M. Desrianty, and Y. S. R. Hutahaean, “Perkembangan Artificial Intelligence dan Tantangan Generasi Muda di Era Super Digitalized,” *IKRA-ITH ABDIMAS*, vol. 8, no. 1, 2024, <https://doi.org/10.37817/ikra-ithabdimas.v8i1.3198>.
- [17] S. N. Anisa *et al.*, “Sosialisasi Penggunaan Media Sosial Dalam Upaya Mencegah Social Media Addiction Pada Siswa Sdn 3 Paras Boyolali,” *RESWARA J. Pengabd. Kpd. Masy.*, vol. 5, no. 1, 2024, <https://doi.org/10.46576/rijpkm.v5i1.4006>.
- [18] A. Romawati, I. M. Hendrati, and W. Wardaya, “Peningkatan Cakupan Aplikasi Identitas Kependudukan Digital (IKD) di Kelurahan Wonorejo,” *J. Hum. Educ.*, vol. 4, no. 1, 2024, <https://doi.org/10.31004/jh.v4i1.515>.
- [19] Lili Suryani, Muchid Albintani, Nurmala Sari, Anton Budi Dharma, and Achmad Fauzi, “Literature Review : Implementasi Aplikasi M-Paspor Dalam Mewujudkan Digitalisasi Pelayanan Publik,” *J. Niara*, vol. 16, no. 3, 2024, <https://doi.org/10.31849/niara.v16i3.18199>.
- [20] N. Junaedi, M. Asbari, R. Naja, and S. Jodyapati, “Era Digitalisasi: Membawa Kesenjangan, Ide Sulit Berkembang?,” *J. Inf. Syst. Manag.*, vol. 3, no. 1, 2024.
- [21] F. Nurfianti, U. Oktavia, and I. Agustin Kustiwi, “Revitalisasi Profesi Akuntan Melalui Digitalisasi Akuntansi,” *J. Ekon. Manaj. dan Akunt.*, vol. 2, no. 1, 2024.
- [22] D. Murtiningsih and R. T. M. Caroline, “Digitalisasi UMKM,” *J. Kreat. Pengabd. Kpd. Masy.*, vol. 7, no. 3, 2024, <https://doi.org/10.33024/jkpm.v7i3.13861>.
- [23] R. M. Malayati, M. As’ad, and - Anwari, “Pendampingan Produksi Podcast Youtube Pada Mahasiswa Komunikasi dan Penyiaran Islam Universitas Hasyim Asy’ari Jomban,” *ABDIMASKU J. Pengabd. Masy.*, vol. 7, no. 1, 2024, <https://doi.org/10.62411/ja.v7i1.1906>.
- [24] P. Haryanti, “Hubungan Penggunaan Qris Dengan Pengembangan Ekonomi Digital Umkm Di Kmgd Jombang,” *J. Ilm. Manaj. dan Bisnis*, vol. 3, no. 1, 2024, <https://doi.org/10.24034/jimbis.v3i1.6170>.
- [25] E. Junaedi and M. S. Falah, “Kepemimpinan Kepala Sekolah Dalam Peningkatan Budaya Baca Al Quran Di SMP Al Furqan Madrasatul Quran Tebuireng Jombang,” *JUPE J. Pendidik. Mandala*, vol. 8, no. 2, 2023, <https://doi.org/10.58258/jupe.v8i2.4968>.
- [26] E. M. Darul Islam, Moh. Zaki Kurniawan, “Pengaruh Digital Marketing, Brand Image, dan Word of Mouth (WOM) Terhadap Minat Menabung Nasabah Di BPRS Lantabur Tebuireng Cabang Gresik,” *J. Ekon. Bisnis Manaj. dan Akunt.*, vol. 9, no. 1, 2023.
- [27] Ananda Prayogi, “Study of Living Hadith on Reciting Surah Al-Waqi’ah Tradition at Pesantren Tebuireng,” *J. Living Hadis*, vol. 7, no. 2, 2023, <https://doi.org/10.14421/livinghadis.2022.4391>.
- [28] A. S. Medika, P. Slamet, and R. S. Widagdo, “Perencanaan Sistem Penyalur Petir Eksternal Pada Gedung SMK Sultan Agung 1 Tebuireng Jombang,” *J. Tek. Inform. dan Elektro*, vol. 5, no. 2, 2023, <https://doi.org/10.55542/jurtie.v5i2.710>.
-

- [29] H. Muhaimin, N. Herachwati, C. Hadi, D. S. Wihara, and A. K. Wardhana, "Entrepreneurship Leadership: Fostering An Entrepreneurial Spirit In Students During Pandemic Covid-19 (Case Study In Tebuireng Boarding School East Java)," *J. Namibian Stud. Hist. Polit. Cult.*, vol. 33, 2023.
- [30] W. Yulianingsih, M. S. Budiani, R. J. Rosyanafi, R. Nugroho, and A. N. Zharfana, "pendampingan self-management strategy bagi peserta didik di sma a. Wahid hasyim pesantren tebuireng jombang," *Transform. Dan Inov. J. Pengabd. Masy.*, vol. 3, no. 1, 2023, <https://doi.org/10.26740/jpm.v3n1.p44-52>.
- [31] M. S. Hasan and A. Aziz, "Kontribusi Pendidikan Islam dalam Pengembangan Sosial Emosional Peserta Didik di MTs Salafiyah Syafiiyah Tebuireng Jombang," *Irsyaduna J. Stud. Kemahasiswaan*, vol. 3, no. 2, 2023, <https://doi.org/10.54437/irsyaduna.v3i2.1124>.
- [32] P. Haryanti and Septia Nanda Dewi, "Praktik Semi Bank pada Koperasi-Baitul Maal Wa Tamwil (BMT) Muamalah Syariah Tebuireng Jombang," *An-Nisbah J. Perbank. Syariah*, vol. 5, no. 1, 2024, <https://doi.org/10.51339/nisbah.v5i1.1242>.
- [33] S. Saefrudin, "Strengthening the values of Islamic education for students with a more modern character at the Tebuireng Jombang Islamic Boarding School," *EDU-RELIGIA J. Keagamaan dan Pembelajarannya*, vol. 6, no. 2, 2024, <https://doi.org/10.52166/edu-religia.v6i2.5586>.
- [34] I. Zakiya and A. Kurniawan, "Manajemen Hubungan Masyarakat Dalam Peningkatan Pelayanan Informasi Dan Komunikasi Di Smp A. Wahid Hasyim Tebuireng Jombang," *LeadershipJurnal Mhs. Manaj. Pendidik. Islam*, vol. 5, no. 1, 2024, <https://doi.org/10.32478/leadership.v5i1.1811>.
- [35] M. N. Ayatullah, Zainuddin Akbar Bahrin, Muhammad Hamdan Ali Masduqie, I. Shinta Hardiyanti, and Afri Suhairi Panjaitan, "Strategi Pengembangan Literasi Keuangan Syariah Dalam Meningkatkan Jumlah Nasabah BPRS Lantabur Tebuireng Cabang Surabaya," *Al-Kharaj J. Ekon. Keuang. Bisnis Syariah*, vol. 6, no. 4, 2024, <https://doi.org/10.47467/alkharaj.v6i4.1054>.
- [36] M. Abdurrohman, D. Nurjaman, S. Saona, M. Mulyati, and M. Muchtarom, "Menelaah Jihad Bagi Penuntut Ilmu: Kajian Tafsir Surat At-Taubah Ayat 122 Dan Analisis Pendidikan Pesantren," *J. Pendidik. Indones.*, vol. 5, no. 1, 2024, <https://doi.org/10.59141/japendi.v5i1.2655>.
- [37] I. S. Wekke, M. A. Lubis, and A. Sitompul, "Upaya Perjuangan Politik Nilai dan Nasionalisme: Kajian Gerakan Mahasiswa Islam di Indonesia," in *Islam Pasca Kemerdekaan*, 2024, <https://doi.org/10.21428/44468e7f.9c3b64b9>.
- [38] Boby-Prabowo, A. K. Batubara, and K. Jamil, "Strategi Perpustakaan Desa Rahul Dalam Implementasi Program Inklusi Sosial Menjadi Perpustakaan Terbaik Nasional," *J. Pustaka Budaya*, vol. 10, no. 1, 2023, <https://doi.org/10.31849/pb.v10i1.11912>.
- [39] M. Bahram, "Tantangan Hukum Dan Etika (Rekayasa Sosial Terhadap Kebebasan Berpendapat Di Dunia Digital)," *SENTRI J. Ris. Ilm.*, vol. 2, no. 12, 2023, <https://doi.org/10.55681/sentri.v2i12.1895>.
- [40] L. Latifah and N. Ngalmun, "Pemulihan Pendidikan Pasca Pandemi Melalui Transformasi Digital Dengan Pendekatan Manajemen Pendidikan Islam Di Era Society 5.0," *J. Ter. Ilmu - Ilmu Sos.*, vol. 5, no. 1, 2023, <https://doi.org/10.31602/jt.v5i1.10576>.
- [41] T. Ly, "Kerajaan Allah dan Transformasi Sosial: Dialektika Kedatangan Kerajaan Allah dan Implikasi Masa Kini," *Dun. J. Teol. dan Pendidik. Kristiani*, vol. 8, no. 2, 2024, <https://doi.org/10.30648/dun.v8i2.1051>.
- [42] L. Hakim, "Dinamika Hijrah di Indonesia: Dari Transformasi Spiritual Menuju Gerakan Sosial," *J. Sociol. Agama Indones.*, vol. 5, no. 1, 2024, <https://doi.org/10.22373/jsai.v5i1.3993>.
- [43] J. D. Septya *et al.*, "Bersama Masyarakat, Membangun Pendidikan Unggul: Peran Madrasah Ibtidaiyah dalam Mendorong Transformasi Sosial," *El-Mujtama J. Pengabd. Masyarakat*, vol. 4, no. 3, 2024, <https://doi.org/10.47467/elmujtama.v4i3.1745>.
- [44] J. Cannavaro, M. Asbari, and R. Nurmayanti, "Transformasi Pendidikan: Memperkuat Kecerdasan Sosial dan Emosional Anak di Era Disrupsi," *J. Inf. Syst. Manag.*, vol. 3, no. 3, 2024.