Integrating classical islamic texts and digital technology revitalization of kutub al-turats in ma'had dār al-qur'ān wa al-ḥadīth NW Anjani Lombok

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ABSTRACT

This study examines the revitalization of kutub al-Turats within the framework of Islamic education at Ma'had Dār al-Qur'ān wa al-Ḥadīth NW Anjani, Lombok, in response to the challenges of the digital era. It explores how the integration of classical Islamic texts with digital tools can strengthen both the spiritual and intellectual development of students. Using a qualitative case study approach, data were collected through interviews, observations, and document analysis. The findings indicate that the Ma'had has effectively leveraged digital technology to increase students' access to and engagement with kutub al-Turats, leading to a deeper understanding of Islamic knowledge and the reinforcement of moral and ethical values. This case demonstrates that a balanced integration of tradition and technology can enhance the relevance of Islamic education without compromising its core principles. Although the study is context-specific and its findings may not be widely generalizable, it provides practical and theoretical insights into how Islamic educational institutions can adapt to the digital age while preserving the richness of classical Islamic heritage.

1. Introduction

The rapid development of digital technology in the Digital Era has brought significant changes to various aspects of life, including Islamic education (Silaban et al., 2024; Vincent Jaiwant, 2023). The Digital Era not only marks progress in the use of technology but also introduces new ways of accessing, disseminating, and utilizing knowledge (Bahani & Kholid, 2024; Białożyt, 2017). Islamic education, which is deeply rooted in classical intellectual traditions, now faces new challenges amid the rapid advancements in technology (Denga et al., 2023; Jazilah, 2021). One institution facing this challenge is Ma'had Dār al-Qur'ān wa al-Ḥadīth al-Majīdiyyah al-Shāfi'iyyah NW Anjani, Lombok, known for its commitment to preserving the study of kutub al-turāth—classical Islamic literature inherited from past scholars. Digital technology provides great opportunities for broader access to information, including religious materials such as the Qur'an, Hadith, and other classical Islamic works (Hossain & Sultana,

2020). However, with the increasing ease of accessing this information, there arises a challenge in maintaining the authenticity and accuracy of the knowledge being taught. On the other hand, digital technology offers new, interactive learning methods, allowing students to access education in a more flexible and convenient way (Liu & Liu, 2021). Ma'had Dār al-Qur'ān wa al-Ḥadīth NW Anjani must navigate these changes carefully, ensuring that, while technology is used, the spiritual and intellectual values embedded in kutub al-turāth are maintained and strengthened (Nasri & Mulyohadi, 2023).

(a)   (b)

Fig. 1. (a) Male and (b) Female students (*Tullab* and *Thallibat*) of Ma'had DQH NW Anjani

The study of kutub al-turāth plays a crucial role in Islamic education at this Ma'had, but in the digital context, it is essential to explore how these classical texts can remain relevant to a generation raised with technology (Ali, 2019). The central question raised in this research is how Ma'had Dār al-Qur'ān wa al-Ḥadīth NW Anjani can leverage digital technology to revitalize the study of kutub al-turāth in order to strengthen the spiritual and intellectual values of students in the face of the challenges of the Digital Era (Sulaiman et al., 2020). This research aims to understand how Ma'had Dār al-Qur'ān wa al-Ḥadīth NW Anjani integrates digital technology in teaching and learning kutub al-turāth and how this approach impacts students' understanding and development of character. Furthermore, this research will explore the challenges and opportunities that arise from the use of technology in Islamic education, particularly in preserving the intellectual heritage of Islam, which has been passed down for centuries (Al-Qudah, 2018). Using a qualitative approach, this study will analyze the educational practices at Ma'had Dār al-Qur'ān wa al-Ḥadīth NW Anjani, focusing on how the institution adapts and integrates its curriculum to utilize digital technology while preserving the essence of kutub al-turāth studies. It is hoped that the findings of this research will not only contribute to the development of Islamic education in the Digital Era but also serve as a model for other Islamic educational institutions in responding to the challenges of the times. This research is also expected to provide insights into how the integration of digital technology can support the revitalization of kutub al-turāth studies in Islamic education, while strengthening students' spiritual and intellectual values amid the rapid digital developments that continue to reshape the landscape of education worldwide (Ihsan & Rahman, 2021).

2. Method

This study adopts a qualitative approach using a case study design to explore the revitalization of kutub al-turats in Islamic education within the context of the digital era, with a focus on Ma'had Dār al-Qur'ān wa al-Ḥadīth al-Majīdiyyah al-Shāfi'iyyah Nahḍah al-Waṭhan Anjani, Lombok. The research participants include students and educators who are actively engaged in the learning and implementation of classical Islamic texts supported by digital technologies (Denny & Weckesser, 2022). Data collection is carried out through in-depth interviews, participatory observation, and document analysis. Interviews involve both students and educators to gain insights into their experiences and perspectives. Observations focus on the learning environment and teaching practices related to kutub al-turats, while document analysis includes curriculum content and institutional policies relevant to

traditional Islamic studies (Tănase, 2017). Triangulation is applied by comparing data from these three methods to enhance the credibility and validity of the findings. Specifically, the researcher cross-verifies information across interviews, observations, and documents to identify converging themes and discrepancies (Hashimov, 2015; Miles et al., 2013; Weaver-Hightower, 2023). Data analysis employs a thematic approach to uncover patterns and emerging trends related to the use of digital tools in the transmission of traditional Islamic knowledge (Mihas, 2023). The study also includes a methodological justification: a qualitative case study is appropriate for deeply exploring a bounded system in its real-life context, particularly when the phenomenon under investigation—revitalization of kutub al-turats—is deeply embedded in complex educational and cultural practices (Mainwaring & Aujla, 2023). Sampling is purposive, involving students and educators who are actively engaged in the digital-supported study of kutub al-turats. This strategy ensures that participants are information-rich and directly relevant to the research focus (Cissé & Rasmussen, 2022; Lerigo-Sampson, 2022). Ultimately, the research aims to offer valuable insights into how the integration of digital technologies can enrich spiritual and intellectual development in Islamic education, without compromising the authenticity of its classical scholarly traditions (Hashimov, 2015).

3. Results and Discussion

3.1. *Ma'had Dār al-Qur'ān wa al-Ḥadīth al-Majīdiyyah al-Shāfi'iyyah Nahḍah al-Waṭan Anjani*

Ma'had Dar al-Qur'an and Hadith al-Majidiyyah al-Shafi'iyyah Nahdah al-Watan was founded on the 15th of Jumada al-Akhirah 1385 H/1965 CE, precisely 12 years after the establishment of the NW organization. The term "*Ma'haḍ*" refers to an educational institution or center The term "*Ma'haḍ*" is an Arabic word that means an educational institution for religious studies. "*Dār al-Qur'ān wa al-Ḥadīth*" refers to a place for the study and research of the Quran and Hadith. "*Al-Majīdiyyah*" means the descendants of Datok TGH. 'Abd al-Majīd, the father of the late Mawlānā al-Syaikh TGKH. Muḥammad Zayn al-Dīn 'Abd al-Majīd, who is the founder, Fig. 2. Meanwhile, "*al-Shāfi'iyyah*" means followers of the *Shafi'i* school of thought (Fahrurrozi, 2019).

(a)   (b)

Fig. 2. (a) The founder and initiator of Ma'had Dār al-Qur'ān wa al-Ḥadīth. Mawlānā al-Syaikh TGKH. Muḥammad Zayn al-Dīn 'Abd al-Majīd; (b) The teachers at al-Shaulatiiyah Madrasah in Makkah

The background of the establishment of Ma'had Dār al-Qur'ān wa al-Ḥadīth al-Majīdiyyah al-Shāfi'iyyah Nahḍah al-Waṭan is intertwined with several related factors. One of the main influences was the direct guidance from Mawlānā Shaykh Ḥasan Muḥammad al-Mashshāṭ, a highly respected scholar. In his letters, which were written over a span of more than 30 years,

he continuously monitored the development of Madrasah NWDI-NBDI and the NW organization. These letters carried significant messages encouraging the development of educational institutions based on the study of classical Arabic books. One of the letters sent to Ustaz Muhammad Zainuddin contained prayers and hopes that the students would continue on the path of true knowledge, adhering to the Sunnah of the Prophet, and dedicating themselves to Islamic da'wah. In this regard, Mawlānā Shaykh Sayyid Muḥammad Amīn al-Kutbī, in his foreword to the book Mikrajussibyan ila Samâi Ilmi al-Bayan written by Mawlānā Shaykh TGKH. Muḥammad Zainuddin Abdul Madjid, emphasized the importance of Ma'had's role in continuously developing and producing students who seek knowledge (Nasri & Mulyohadi, 2023). Moreover, the goal of establishing Ma'had was to preserve and strengthen the early generations of scholars by studying classical Islamic texts, often referred to as "kitab gundul". This method was seen as a highly effective means of enhancing the intellectual resources of the Muslim community, particularly among the Nahḍlatul Wāṭan community. Mawlānā Shaykh TGKH. M. Zainuddin Abdul Madjid, in one of his poems, emphasized that the Nahḍlatul Wāṭan movement, through education and the establishment of Ma'had, played a major role in enlightening the nation without complaint.

The establishment of Ma'had was also viewed as a strategic step in transforming the religious knowledge passed down by previous scholars into a solid foundation for defending Islam and producing scholars who would serve in mosques and other religious institutions. In his poem, Mawlānā Shaykh TGKH. M. Zainuddin Abdul Madjid expressed that the Qur'anic Ma'had was a safe and peaceful place for learning and a pillar for the community in preserving the ideals of Ahl al-Sunnah wa al-Jamā'ah within the Shāfi'ī school of thought. Furthermore, the establishment of Ma'had has a broader purpose of creating a stronghold for maintaining faith and piety. This is especially relevant given the modern challenges of an evolving era, where the demand for high-quality scholars and Muslim intellectuals is critical to addressing societal challenges and reinforcing Islam's position as a center of knowledge. Initially, Ma'had Dār al-Qur'ān wa al-Ḥadīth al-Majīdiyyah al-Shāfi'iyyah Nahḍah al-Waṭan was intended only for banin (male) students with a four-year study program, see Fig. 3 (a), dan Fig. 3 (b). In its first year, approximately 150 students registered. However, ten years later, Mawlānā Shaykh established a separate Ma'had for banat (female) students with a three-year program. This decision was made in response to the growing recognition of the important role women play in supporting their husbands in carrying the symbols of Islam through the NW organization and the acknowledgment that women are the *Imād al-Bilād* (pillars of the nation). The Ma'had in Lombok, also known as *Tanah Selaparang*, was a strategic effort and a stronghold to defend faith and uphold the ideals of *Ahl al-Sunnah wa al-Jamā'ah* within the Shāfi'ī madhhab.

(a)   (b)

Fig. 3. (a) The Teachers' Council of Ma'had Dār al-Qur'ān wa al-Ḥadīth; (b) Mass Shaving for New Students at the Ma'had

The presence of Ma'had is focused on a comprehensive study of religious sciences, covering and delving into the classic yellow books written by early scholars that dominate the practice of daily Islamic worship. The tradition that has evolved in Ma'had Dār al-Qur'ān wa al-

Ḥadīth al-Majīdiyyah al-Shāfiʻiyyah Nahḍah al-Waṭan is based on the principle that Islamic boarding schools and yellow books are two inseparable aspects of the same object. Since its establishment, there has been a significant amount of research into the works of classical scholars that originate from yellow books (Mujiburrahman, 2023). This is highly relevant for students interested in delving deep into the field of religious studies. The significance of the position of traditional Islamic texts in Ma'had demonstrates that the form of Islam propagated from Islamic boarding schools is one with a strong continuity with the Islam as understood and experienced by previous generations. To maintain the optimal continuity of the Islamic knowledge chain, there is no other path but to link and duplicate what was possessed by previous generations, particularly the understanding of the early scholars (*'ulama salaf*). Fig. 4 (a) is New students (Tullab/male) of Ma'had Qdh Nw Anjani, and Fig. 4 (b) is female students (Thallibat/Female) of Ma'had Qdh Nw Anjani.

(a)   (b)

Fig. 4. (a) New students (*Tullab*/male) of Ma'had QDH NW Anjani; (b) Female students (*Thallibat*/Female) of Ma'had QDH NW Anjani

In the 1970s, a new initiative was launched in Ma'had Dār al-Qur'ān wa al-Ḥadīth (MDQH) al-Majīdiyyah al-Shāfiʻiyyah Nahḍah al-Waṭan with the establishment of a program specifically for female students in three levels, as a manifestation of the principle "Tholab al-'ilmi farīḍah 'ala kulli muslimīn wa muslimāt" (the pursuit of knowledge is obligatory for every Muslim, male and female). This reflects the commitment to providing equal opportunities for both men and women in their quest for knowledge (Fahrurrozi, 2019). In its early days, Ma'had conducted its teachings through the talaqqy or halaqah system, which involved direct interaction and meetings with the mentors or mashayikh. The ṭullab and thalibat (male and female students) were grouped into classes according to their respective levels. The presence of Ma'had, from its inception to the present day, continues to have a significant impact and is considered by the community as a primary necessity. This is empirically demonstrated by the large number of alumni, known as mutakharrijin (male graduates) and mutakharrijat (female graduates) or Abituren, who are scattered throughout nearly every mosque, prayer room, school, and Islamic boarding school, especially on the island of Lombok, which is renowned as the "Island of a Thousand Mosques" and "The Veranda of the Haram Mosque" (Bruinessen, 1990).

Ma'had Dār al-Qur'ān wa al-Ḥadīth al-Majīdiyyah al-Shāfiʻiyyah Nahḍah al-Waṭan is currently led by Maulanassyaikh TGKH. L. G. M. Zainddin Ats-Tsani, Lc., M.Pd.I (Amid), TGH. L. Anas Hasyri, QH (Vice Amid I), and TGH. Zaini Abdul Hannan, Lc., M.Pd.I (Vice Amid II). The Mashayikh or teachers who serve as educators and instructors at Ma'had Dār al-Qur'ān wa al-Ḥadīth al-Majīdiyyah al-Shāfiʻiyyah Nahḍah al-Waṭan Anjani are typically graduates of Madrasah al-Ṣawlatiyyah and renowned universities in the Middle East and Indonesia. In the Middle East, there is the famous Madrasah in the city of Makkah al-Mukarramah known as Madrasah al-Sawlatiyyah, founded by a prominent scholar from India, Faḍīlah al-Syaikh Rahmatullah al-Hindī, which has proven its existence in producing renowned scholars in the Islamic world. There is also Ummul Qura' University managed by the Saudi Arabian

government, which serves as a base for the development of intellectual scholars with strong scholarly integrity, and many of them serve as professors in various prestigious universities in the Middle East and Indonesia. Many of them are also Islamic activists working as leaders and advocates of goodness (Fahrurrozi, 2019).

3.2. *Revitalization of the Study of Kutub al-Turats*

The revitalization of the study of Kutub al-Turats at Ma'had Dār al-Qur'ān wa al-Ḥadīth al-Majīdiyyah al-Shāfi'iyyah Nahḍah al-Waṭan has several distinctive traditions that set it apart from other religious institutions in Indonesia. One of these traditions is the study of yellow books (Kutub al-Turats) through the Talaqqy or Halaqah process, which is still practiced by the students, especially the ṭullab of Ma'had Dār al-Qur'ān wa al-Ḥadīth al-Majīdiyyah al-Shāfi'iyyah Nahḍah al-Waṭan in Anjani. This process follows the scholarly tradition that began with early Islamic scholars. The study of Tawhid (monotheism), Fiqh (jurisprudence), and Tasawwuf (Islamic mysticism) is conducted with a balanced approach, entirely based on classical texts. The main focus of this learning is to mold the ṭullab into individuals with noble character, expertise in Islamic law, and firm faith, sincerity, and steadfastness. In addition, there is a tradition of respect for teachers, books, and their authors, which is reflected in the daily activities of ṭullab and thalibat. When they meet their teachers, the students greet them, shake hands, and even kiss their teachers' hands as a sign of respect.

The books being studied are also treated with utmost respect, reflecting the importance of understanding the works of past scholars found within these texts. This tradition also includes the passing down of knowledge in a lineage that ensures that the books studied are verified through teaching by trusted teachers. Upon completing their education, the ṭullab receive certificates for the books they have studied as proof of their mastery of the knowledge. Furthermore, religious traditions are strongly emphasized, such as performing voluntary prayers like *Rawātib*, *Tahajjud*, *Dhuha*, *Awwabīn, Witir*, and *Tahiyyah al-Masjid*. *Ṭullab* and *thalibat* are often given ijazah for specific wirid (remembrances) and dhikr (supplications) to practice in their daily lives, Fig. 5 (a), and Fig. 5 (b). Finally, there is a moral significance to the tradition of wearing simple white clothing, which teaches the value of living modestly with a pure heart, free from envy, pride, and other spiritual ailments. The hope is that by wearing white attire, students will become individuals of faith and piety, with hearts as pure as the clothes they wear

(a)   (b)

Fig. 5. Female students (*Thallibat*) of Ma'hadah DQH NW Anjani welcoming the honored guests; (b) Female students of Ma'hadah whose study period has ended

One of the distinctive traditions that sets Ma'had Dār al-Qur'ān wa al-Ḥadīth al-Majīdiyyah al-Shāfi'iyyah Nahḍah al-Waṭan (MDQH) apart from other Islamic institutions in Indonesia is the revitalization of the study of *kutub al-turāth* (classical Islamic texts). The tradition of studying *kitab kuning* (traditional texts) is preserved through the *talaqqy* and *halaqah* methods, continuing the legacy of the early Islamic scholars. The subjects taught include *tawhid* (theology), *fiqh* (jurisprudence), and *tasawwuf* (mysticism), based on authoritative classical works. The aim of this learning process is not only to build the students' scholarly capabilities, but also to instill noble character, unwavering faith, sincerity, and persistence.

The tradition of revering teachers and the texts they teach is deeply embedded in the daily life of the students. Respect is shown through greetings, hand-kissing, and the careful handling of books. Knowledge is transmitted through a clear scholarly lineage (*sanad*), with students receiving certificates (*ijazah*) from their teachers upon completion of specific texts. This tradition ensures the authenticity and continuity of knowledge passed down from teacher to student, ultimately tracing back to the Prophet Muhammad (peace be upon him). A key moment in the life of new students is the "*Haflah*" ceremony, held during the annual al-Dhikra al-Hawliyyah event. In this ritual, male students are ceremonially shaved by the *mashayikh* as a symbol of purification and commitment to moral integrity, while female students have their heads gently tapped. The tradition of granting ijazah for the books studied is also conducted formally through an *ijab* (offer) and *qabul* (acceptance) process. After the recitation of a completed book, the teacher declares, "*Ijaztukum jamīʿ al-kutub al-maqrūʾah*," and the student responds, "*Qabilnā al-ijāzah*," affirming the reception of the certificate (Fahrurrozi, 2019).

This practice of *ijazah* is not only meant to bless the knowledge gained but also to affirm the legitimacy of the transmission of sacred knowledge in accordance with the *Ahl al-Sunnah wa al-Jamāʿah* tradition. It serves as a mark of the student's place in an unbroken scholarly chain and emphasizes the authenticity of the teachings. The educators at MDQH are required to uphold the beliefs of Ahl al-Sunnah wa al-Jamāʿah, demonstrate expertise in reading classical texts, show strong loyalty to Nahdlatul Wathan, and have significant teaching experience recognized by the community. In preserving its intellectual heritage, MDQH follows the educational tradition of Madrasah al-Shaulatiyyah in Makkah al-Mukarramah, where Mawlānā Shaykh once studied and became a top graduate. The learning process follows the halaqah system, and students wear traditional white attire—including a cap, a collarless long shirt (*baju taqwa*), and a white *sarong*—as a symbol of purity and sincerity in the pursuit of knowledge. Fig. 6 (a) is Ma'had's all-white uniform, and Fig. 6 (b) is Mosque where students (Tullab) study using the Halaqah system.

(a)   (b)

Fig. 6. Ma'had's all-white uniform; (b) Mosque where students (*Tullab*) study using the Halaqah system

The curriculum implemented at Ma'had is a specialized program designed to produce future scholars of Islam who are capable of studying and deeply understanding Islamic teachings from authentic sources. The core texts studied at Ma'had include: *Tafsīr Jalālayn* (Qur'anic Exegesis), *Fayḍ al-Khabīr* and *al-Qawl al-Munīr* (Principles of Tafsir), *Bulūgh al-Marām, Subul al-Salām*, and *Ibānah al-Aḥkām* (Hadith), *Rafʿ al-Astār* (Hadith Methodology), *al-Ḥuṣūn al-Ḥamīdiyyah* and *al-Saʿādah* (Theology), *Iʿānah al-Ṭālibīn, Anwār al-Masālik*, and *Kāshifah al-Sajā* (Jurisprudence), *al-Waraqāt, Īḍāḥ al-Qawāʿid al-Fiqhiyyah*, and *Gāyah al-Wuṣūl Sharḥ al-Uṣūl* (Principles of Jurisprudence), *Ibn ʿAqīl* and *al-Kawākib al-Durriyyah* (Arabic Syntax), *Sharḥ al-Kaylānī* (Morphology), *al-Jauhar al-Maknūn* (Rhetoric), *Nahḍah al-Zainiyyah and Sharḥ al-Raḥabiyyah* (Inheritance Law), *Sulam al-Munauraq* (Logic), *Sullam al-Nayyirayn and al-Ṣihmīm* (Astronomy), *Minhāj al-ʿĀbidīn* (Sufism), *al-Mukhtaṣar al-Shāfī* (Arabic Prosody), and *al-Mawḍūʿāt al-Mukhtalifah / Khaṣāʾiṣ al-Ummah al-Muḥammadiyyah* (Islamic

Essay Writing). Judging from the curriculum and the range of books studied, it is evident that the program is sufficiently comprehensive and well-suited to producing experts in Islamic law, social issues, and effective religious preaching. In addition to mastering the entire spectrum of Arabic grammar, students are also taught exegesis and its methodology, jurisprudence and its principles, hadith and hadith sciences (Fahrurrozi, 2019). Moreover, they are equipped with practical skills and technology training that are relevant for service in society and governmental institutions. Thus, upon completing their education, they are expected to contribute not only in the religious domain but also possess valuable competencies in other fields. Fig. 7 (a) is classroom where female students study (Halaqah system), and Fig. 7 (b) is mosque where male students (*Tullab*) study.

(a)   (b)

Fig. 7. (a) Classroom where female students study (*Halaqah* system); (b) Mosque where male students (*Tullab*) study

As for the teaching and learning process at Ma'had Dār al-Qur'ān wa al-Ḥadīth al-Majīdiyyah al-Shāfi'iyyah Nahḍah al-Waṭan, it is conducted through a comprehensive and integrated program. Morning lessons are attended by all levels before students enter their respective classes. The daily learning process employs various methods, such as lectures, question-and-answer sessions, interactive dialogues, as well as traditional bandongan and sorogan approaches. Students also engage in classical Islamic text studies through library-based learning, conversations and discussions, short- and long-term academic writing assignments, and preparation for the annual National Qirā'atul Kutub event. Enriching extracurricular activities include Quran memorization, Qirā'atul Kutub, Muḥāḍarah, Mudzākarah, and intensive studies of select books under the direct guidance of scholars to ensure mastery of specific subject areas. These in-depth programs cover practical and spiritual subjects such as al-Masā'il al-Fiqhiyyah al-Wāqi'iyyah al-Ḥadīthiyyah, Quranic recitation, Burdah, team recitation of Qaṣīdah and Waṣiyyah, as well as artistic activities like calligraphy and drawing, along with skill development initiatives in various areas (Fahrurrozi, 2019).

Digital technology also plays a pivotal role in enhancing the learning process at the Ma'had. Students are now able to access classical Islamic sources—such as the Qur'an, Hadith, and scholarly writings—more efficiently through online platforms, allowing for easier referencing and deeper understanding (Fahrurrozi, 2019). Online learning systems provide a structured space for delivering materials, assignments, and assessments, particularly useful in remote learning contexts. Islamic learning applications further support the students in memorizing Quranic verses, learning key religious concepts, and improving their worship practices, all accessible via smartphones and tablets. The integration of videos, animations, and other multimedia tools makes learning more engaging and interactive, enhancing students' comprehension. In situations where in-person learning is challenging, virtual classes maintain the continuity of education by enabling real-time interaction between teachers and students. Additionally, digital tools facilitate the documentation and tracking of student progress, allowing both students and instructors to access academic records conveniently. Moreover, students are introduced to digital ethics and literacy, helping them navigate the digital world responsibly and in accordance with Islamic values. Altogether, the incorporation of digital

technology enriches the traditional education at Ma'had, aligning it with modern demands while preserving the spiritual and intellectual depth of Islamic scholarship.

3.3. *Impact on the Spiritual and Intellectual Values of Students*

This section critically examines three integral dimensions of the revitalization of Kutub al-Turats and its influence on the students (Tullab) of Ma'had Dār al-Qur'ān wa al-Ḥadīth al-Majīdiyyah al-Shāfi'iyyah Nahḍah al-Waṭhan Anjani. The objective is to offer a comprehensive and scholarly analysis of the spiritual and intellectual transformations that result from this educational reform. The revitalization of classical Islamic texts (Kutub al-Turats) significantly enhances the students' comprehension of Islamic thought and tradition. This initiative enables learners to engage with primary religious sources such as the Qur'an and Hadith, as well as classical commentaries and jurisprudential discourses, within a deeper and more systematic framework. As a result, students acquire a more profound understanding of Islam, grounded in its foundational texts and historical development. The approach also facilitates contextual learning, allowing students to interpret religious teachings in relation to specific historical, social, and cultural contexts. Such an approach not only enriches their textual understanding but also promotes intellectual flexibility and adaptability in applying Islamic principles to contemporary issues. From a spiritual perspective, the intensive study of Kutub al-Turats nurtures values such as devotion, piety, and consciousness of God (*taqwa*). These values are internalized through disciplined learning and reflection, thereby deepening the students' religious experience and personal faith. The method also fosters critical thinking and analytical skills, enabling students to approach classical texts with both reverence and intellectual rigor (Yusutria et al., 2024). In addition, the ethical content embedded within these works contributes to character formation by promoting values such as honesty, justice, compassion, and responsibility—virtues that are central to the Islamic moral framework. This pedagogical model encourages students to embody these values in their everyday conduct and decisions.

Furthermore, the revitalized curriculum fosters an inclusive understanding of religious pluralism and tolerance, as many classical texts emphasize respectful coexistence and mutual understanding among diverse religious communities. Thus, the revitalization not only strengthens intellectual and spiritual dimensions but also prepares students to engage ethically and constructively in a pluralistic society. Collectively, these outcomes illustrate how the revitalization of Kutub al-Turats transforms students into morally upright, intellectually competent, and spiritually grounded individuals capable of navigating the complexities of the modern world (Azizurahman et al., 2024; Roviin & Hafidz, 2024). In terms of moral and ethical development, the revitalized study of Kutub al-Turats provides students with access to exemplary historical figures and narratives that serve as moral exemplars (Rochman et al., 2023). These texts emphasize the cultivation of virtues such as humility, patience, generosity, and integrity, which are imparted through both theoretical instruction and lived practice. The integration of moral education within the classical curriculum fosters ethical discernment, self-reflection, and the ability to resolve ethical dilemmas with clarity and confidence. Moreover, the encouragement of social engagement—such as participation in community service and charitable initiatives—reinforces the importance of applying ethical values in social contexts. These pedagogical strategies contribute to the holistic development of students, equipping them to become morally responsible leaders and agents of positive change within their communities.

The implications of this study are particularly relevant for the advancement of Islamic education in the context of Era 5.0, characterized by rapid technological innovation and evolving social paradigms. The integration of digital tools with the revitalization of classical Islamic scholarship provides a robust and adaptable educational model. This model can serve as an inspiration for other Islamic educational institutions seeking to remain relevant and impactful amid the challenges of the digital age (et al., 2024). By demonstrating how Islamic education can embrace technological advancements while maintaining its commitment to spiritual and moral development, this research affirms the enduring relevance of traditional

Islamic pedagogy in contemporary contexts (Zhang, 2024). Furthermore, the findings underscore the necessity of a multidimensional educational approach—one that nurtures not only intellectual acumen but also spiritual depth and ethical integrity (Constantinescu, 2023). This approach is essential in cultivating graduates who are not only intellectually proficient but also spiritually aware and ethically grounded. In addressing the moral dilemmas and ethical ambiguities prevalent in digital spaces, the emphasis on classical texts serves as a moral compass that guides students in navigating challenges such as exposure to inappropriate content or unethical online behavior (2023; Yanamandra, 2019). In conclusion, the revitalization of Kutub al-Turats in Islamic educational institutions represents a transformative strategy for equipping students with the intellectual tools, ethical sensibilities, and spiritual resilience necessary to thrive in the era of technological and social complexity. The study offers valuable insights into the ongoing relevance of classical Islamic scholarship in shaping a morally conscious and intellectually dynamic generation (Fawaidil Wafa & Kuswandi, 2024; Susanto, 2023; Wijayanto Ak et al., 2022).

4. Conclusion

This study concludes that the revitalization of Kutub al-Turats at Ma'had Dār al-Qur'ān wa al-Ḥadīth NW Anjani, Lombok, integrated with digital technology, offers an innovative solution to the challenges faced by Islamic education in the Digital Era. By engaging students deeply with classical Islamic texts and incorporating digital tools, the model enhances their spiritual understanding and critical thinking, while also enabling practical applications of Islamic values in daily life. This approach fosters moral awareness, helping students navigate the complexities of the digital age with integrity. The study shows how the integration of traditional scholarship and digital literacy can develop well-rounded graduates who contribute positively to society. The study also emphasizes the importance of curriculum reform, teacher training, and collaboration among Islamic institutions to effectively implement this model. Recommendations include developing a curriculum that combines Kutub al-Turats with digital platforms, offering continuous professional development for educators, and promoting inter-institutional exchanges on best practices. Although there are limitations, such as the need for sustained infrastructural support, future research should assess the long-term effects across diverse institutions to ensure the scalability of this model. Ultimately, this revitalization represents a strategic pathway for Islamic education, rooted in tradition yet adaptable to the digital age, preparing students for the ethical and intellectual challenges of the 21st century.

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