



The Routine Tradition of Reciting the Yellow (Kitab Kuning) Islamic Book in the Menara Kudus in an Ethnographic Perspective: Exploration of Practices, Values, and Meanings for Local Communities

Tradisi Rutinan Mengaji Kitab Kuning di Menara Kudus dalam Perspektif Etnografi: Eksplorasi Praktik, Nilai, dan Makna bagi Masyarakat Lokal

Imaniar Purbasari^{1)*}, Melvia Malva Meirina¹⁾, David Ferdiansyah¹⁾, Imma Nikamtul Aliyya¹⁾, Rizki Arjuna Hidayawan¹⁾, Nihayatus Sa'adah¹⁾, Nadya Annatasya¹⁾

Universitas Muria Kudus

*Correspondence : imaniar.purbasari@umk.ac.id

ABSTRACT

The routine tradition of reciting Kitab Kuning at Menara Kudus represents the locality of Kudus which is starting to be faced with the limited involvement of the younger generation in the modern era. This study aims to analyze the implementation the tradition, examine the values of tradition and reveal the meaning of tradition in sustainability. This tradition is carried out at the Menara Kudus Mosque regularly to study the value of life in an Islamic perspective by all social circles. This research uses an ethnographic approach. The implementation of the research involved the community, students, and religious leaders. Observations in the routine recitation activities were carried out to explore the relationship between the meaning of values and the social behavior of the community towards tradition. Interviews were conducted to find the spiritual, social and cultural background that applies in the development of traditions. Documentation was used to support data on cultural and spiritual interrelationships during the recurring implementation of the tradition. Various data sources were used to explore practices, values and meanings for generalization. The results showed that the practical exploration of the routine activities of reciting the book was carried out with simple methods and Javanese language with clear and firm religious meaning as the basis of social life. Religious values provide an understanding of the concept of spirituality to build morals that are in line with social and cultural values. The meaning of the study in the development of knowledge and social ethics is a basic need that cannot be ignored.

Keywords: Tradition; Reciting; Kitab Kuning

ABSTRAK

Tradisi rutinan menagaji kitab di Menara Kudus merepresentasikan lokalitas Kudus yang mulai dihadapkan pada terbatasnya keterlibatan generasi muda di era modern. Penelitian ini bertujuan untuk menganalisis pelaksanaan tradisi rutinan mengaji kitab di Menara Kudus, mengkaji nilai-nilai tradisi dan mengungkap makna tradisi dalam keberlanjutan. Tradisi ini dilakukan di Masjid Menara Kudus yang secara rutin untuk mengkaji nilai kehidupan dalam perpektif Islam oleh semua kalangan sosial. Penelitian ini menggunakan pendekatan etnografi. Pelaksanaan penelitian melibatkan masyarakat, santri, dan tokoh agama. Amatan dalam kegiatan rutinan mengaji dilakukan untuk menggali hubungan pemaknaan nilai dengan perilaku sosial masyarakat terhadap tradisi. Wawancara dilakukan untuk mencari latar belakang spiritual, sosial dan budaya yang berlaku dalam perkembangan tradisi. Dokumentasi untuk mendukung data keterkaitan budaya dan spiritual selama pelaksanaan tradisi secara berulang. Berbagai sumber data digunakan untuk mengeksplorasi praktik, nilai dan makna untuk digeneralisasi. Hasil penelitian menunjukkan eksplorasi praktis kegiatan rutinan mengaji kitab dilakukan dengan metode sederhana dan bahasa jawa krama dengan pemaknaan agama yang jelas dan tegas sebagai dasar kehidupan sosial. Nilai religius memberikan pemahaman konsep spiritualitas membangun akhlak yang searah terhadap nilai sosial dan budaya. Makna kajian dalam pengembangan pengetahuan dan etika sosial merupakan kebutuhan dasar yang terus dikaji dan diadaptasi sesuai dengan jiwa jaman.

Kata Kunci: Tradisi; Mengaji; Kitab Kuning

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INTRODUCTION

Cultural values are the genetics of various knowledge and past experiences that have been agreed upon and become shared teachings. Cultural values provide an understanding of all problems and solutions for the community through the process of socialization, internalization, and enculturation. These three processes cause a social innovation process that takes place as a cultural inheritance system. Tradition is one of the elements in the formation of a society's cultural identity. Activities reflect habits that are passed down from generation to generation, serving as a bridge between past cultural values and present life. Optimal traditions are carried out by the next generation where there are positive things as a good thing that needs to be maintained (Dzofir, 2017; W. Wijaya, 2022).

Religion-based traditions involve the interaction between beliefs and cultural practices as social cohesion, moral and ethical frameworks as communal identity. Religiosity-based traditions in the context of social norms manage and facilitate the contextualization of social groups as a dialogical process to find meaning for the concept of spirituality and harmonious social behavior. A religious society in one condition will behave in accordance with religious observance (Fahmi et al., 2022; Hermawan, 2019). Religiosity is an integral part that maintains social stability so that it has a positive relationship with social behavior in accordance with the proportion of understanding of spirituality (Ismaya et al., 2018). Religion-based traditions are cultural practices based on religious teachings, which not only contain ritual aspects but also have deep social and spiritual dimensions.

The form of tradition that has this function that applies in Kudus Regency is observed in the activities of reciting the Kitab Kuning, which aims to deepen religious understanding and practice Islamic teachings. Within the ethnographic framework, this tradition can be studied through its practice, the values contained, and the meaning given by the community and participating santri (student at boarding school). Through this approach, elements such as social relations, habits, and cultural expressions of the community become important aspects in understanding the sustainability of the tradition. Until now, the tradition of routinely Kitab Kuning study often faces challenges in the midst of social change and modernization. The routine tradition of reciting the Kitab Kuning in Menara Kudus is one example of a religious tradition that has strong cultural and historical roots. Social interaction in the social and cultural life of the Kudus community is not far from customs and traditions (Rahmawati, 2019). This tradition has long been part of the religious life of the Kudus community, which is known as the center of Islamic preaching in Central Java. The religiosity of the Kudus people is reflected in their daily attitudes and behaviors that always uphold harmony, calmness, tranquility and peace (Ismaya et al., 2018). Apart from being a form of religious activity, this tradition represents the uniqueness of the locality of Kudus as a city known as the City of Guardians. However, this practice is now faced with various problems, such as the decreasing interest of the younger generation to get involved due to environmental influences and limited time. This phenomenon raises questions about how this tradition survives, what values are still upheld by the community, and how the meaning of this tradition is maintained.

Various previous studies have examined similar traditions in other places, such as research conducted by (Maftukhah, 2024) which discusses intercultural communication patterns between Islamic religious leader (kyai) and student at the boarding school (santri) outside Java, especially in the context of adaptation of the use of Javanese Kromo in the recitation of the Kitab Kuning. The main focus is on the adaptation of communication using the dominant Kromo Javanese language in the recitation of the Kitab Kuning. However, research that specifically discusses the routine tradition of reciting the book in Menara Kudus has not been done much. In fact, Menara Kudus has unique historical and cultural characteristics, including a distinctive symbolization of Islam in the archipelago and its long history as a da'wah center. In addition, Sunan Kudus's teachings were also practiced with an approach to the community and based on Tauhidan (Asiyah et al., 2019; Nur Cholisatul Chusna & Naimatus Tsaniyah, 2021). This makes the routine tradition of reciting the Kitab Kuning in Menara Kudus an interesting and relevant object of study, especially in the context of preserving local traditions amid the dynamics of social change. Research on religion-based culture is found in several articles (Agus Moh. Sholahuddin & Saeful Anwar, 2023; Dzofir, 2017; Maftukhah, 2024) on the essence and practice of Javanese ngaji (reading Quran) by combining the practice of reading Quranic texts with interpretations of Javanese philosophy. Recitation in some Javanese traditions is used as a condition for implementing social norms that bind the running of the traditional process.

This study aims to ethnographically explore the practices, values, and meanings of the Kitab Kuning recitation in Menara Kudus as experienced by the local community. Researching the study of the Kitab Kuning in the Menara Kudus in the context of modernization is very important related to maintaining Islamic scientific traditions, recontextualizing Islamic teachings in the Kitab Kuning, maintaining the existence of the Menara Kudus as a symbol of Islamic science in Kudus as a community effort in facing socio-cultural changes in the Kudus community to maintain Islamic identity from generation to generation. This research is expected to make a significant contribution to the study of local traditions, cultural preservation, and the development of ethnographic perspectives in understanding social change.

METHOD

This research uses a qualitative method with an ethnographic approach. The ethnographic approach is used to understand and describe the characteristics of culture, habits, language, customs and social relations in a community group. The ethnographic approach is carried out to generalize the meaning of the phenomenon of community culture. This research aims to describe the cultural characteristics of religion in an individual or a group of cultural communities (Siddiq & Salama, 2019; Sulianta, 2021). Ethnography in this study studies space and time in understanding between practices and discourses to place social communities deeply in social structures based on religious traditions. This research investigates society and culture with social and cultural studies. The description of each social group's behavior is influenced by the cultural environment in which the community lives. This research is more appropriate to use an ethnographic approach because it explores meaning from the perspective of participants, directly observing community social interactions involving the community, understanding the dynamics of the generation gap in adapting social identity.

This research was conducted in the area of the Menara Kudus Mosque located in Kauman Village, Kudus. Primary data sources in this study include the community around the Menara Kudus, religious leaders, and students. The process of data collection was carried out through observations of community behavior in the process of routine studies seen from each perspective of the general public, students and religious leaders. Observations in this study were intensely carried out on the implementation of routine Kitab Kuning studies in the area of the Menara Kudus Mosque. Field documentation data such as photos and archives in the form of literature studies and the results of interactions with various data sources. Interviews with community groups were used to cross-check through questions based on the findings of community behavior. Data validity testing uses source triangulation based on the results of observations, interviews and documentation that support each other. This can be seen in table 1 below.

Table 1. Research sources

Research Subject	Total Source	Role
Kyai (Religious Leaders)	1	Interviewees interpreted the routine activities of reciting the Islamic book
Society	5	Perceptions of practice, value and meaning of activities
Santri (Student in Islamic Boarding School)	5	Practical engagement, value and meaning of activities

This research was conducted during November-December 2024 where the researcher was directly involved in the preparation, implementation and supporting activities of the tradition of the routine of reciting the book. Researchers used the results of observations, discussions and documentation during the routine process of reciting the book as a structured form of community culture to manage community social norms with spirituality. Researcher interaction with data sources is carried out within the implementation time period to see the meaning of culture, attitude response and consistency of community culture.

The analysis technique used is based on Spreadly's analysis (H. Wijaya, 2015). Ethnographic research data analysis includes the stages of domain analysis, taxonomy analysis, component analysis, and cultural theme analysis. Domain analysis was conducted to obtain an overview of the meaning of the routine tradition of reciting the Kitab Kuning at Menara Kudus. Taxonomy analysis is used to understand the internal structure of the routine tradition by the community such as the process of reading the book and interpreting the reading of the book. Component analysis by comparing elements during traditional activities such as differences in

implementation time, types of books studied, and the role of each participant. Cultural theme analysis by identifying study themes that can be interpreted by the community through the routine tradition of reciting the book and the relationship between traditional elements and the life of the community as a whole. The researcher was directly involved in the routine activities of reciting the Kitab Kuning in Menara Kudus, observing, recording, and analyzing and concluding the results of the routine tradition of reciting the Kitab Kuning. The main focus of this research is to understand the practices, values, and meanings that exist in the tradition of the routine study of the Kitab Kuning in Menara Kudus. This research discusses how the practice of tradition takes place, examines the values contained in the tradition of the routine recitation of the Kitab Kuning in the Menara Kudus related to social, religious and cultural values. The hope of the results of this study is to reveal the exploration of practices, social values and meanings in the tradition as an impact of the interaction of religiosity and social relations of the community.

RESULT AND DISCUSSION

A Practical Exploration of the Book Study Routine at Menara Kudus

The routine tradition of reciting the Kitab Kuning in Menara Kudus is one of the Islamic cultural heritages that applies to the community around west Kudus. The routine tradition of reciting the Kitab Kuning is a recitation activity which in this case is often referred to as *tholabul ilmi* (pursuing religious knowledge) or gaining knowledge that can be done at any time and in any places studying Islam (*majlis*) without knowing the age limit (Mundzir, 2014). This tradition continues to grow apart from being a means of learning religious knowledge as well as a place to strengthen social relations between communities by instilling cultural values and preserving cultural heritage values. Several studies have shown that spiritual-based community traditions are not only limited to worship activities but include socio-cultural life based on religious teachings (Dzofir, 2017; Maftukhah, 2024; Mundzir, 2014). The routine of reciting the Kitab Kuning in Menara Kudus has been going on for generations since the spread of Islam in Kudus and is still going on today. This activity has strong historical roots where the routine of reciting the book is led by KH Najib as a respected religious figure with the development of the continuation of the tradition of the routine of recitation carried out by students and the surrounding community. Based on an ethnographic perspective, the routine of reciting the book reflects the community's efforts to maintain religious and cultural identity amid the challenges of modernity (Yusuf et al., 2023).

The routine practice of reciting the Kitab Kuning at Menara Kudus is carried out solemnly and regularly, this tradition is carried out every Monday night after maghrib prayer. The activity is attended by various groups, ranging from *santri*, students, general public, which shows that this routine is open and accessible to all levels of society regardless of social background, economy, education, or age range. Participants of this routine routinely gather around the Menara Kudus Mosque to listen to the reading of the book led by scholars such as KH Saifuddin Luthfi or several caregivers of the *pesantern* huts around the Menara Kudus Mosque. Scholars deliver book studies so that participants gain basic and additional religious knowledge. The book used in the routine recitation of the book *Riyadhu Ash-shalihin* written by Imam Nawawi. The teachings in this book various important themes such as (1) procedures for worship (prayer, fasting, zakat, hajj); (2) manners in interacting with others; (3) guidelines for good behavior in everyday life including in business, socializing and communicating.

The routine recitation of the recitation of the Kitab Kuning *Riyadhu Ash-Shalihin* in Menara Kudus consists of several stages that are structured with the aim of ensuring and preparing all the needs and benefits for all participants of the activity. The systematic activities include preparation, opening, reading and interpretation of the book, closing. The description of these activities can be explained as follows.

Preparation for the Kitab Kuning study routine at Menara Kudus

The activity begins with preparing the needs for the participants of the activity by organizing the room around, ensuring all devices are functioning, providing the books that will be used, placing drinking water in strategic places. Devices and facilities that support activities such as bright lights to read and interpret the book comfortably because the recitation takes place at night. Air circulation in the mosque is considered so that it is comfortable and focused on the interpretation of the book. All preparations are done carefully, so that a conducive and comfortable atmosphere is created, allowing participants to follow the recitation with solemnity and full concentration.

Opening of the Kitab Kuning study routinely at Menara Kudus

The routine activity of reciting the book began solemnly, starting with a greeting delivered by Kyai to greet the participants and mark the start of the activity. Furthermore, all participants read Surah Al-Fatihah as an opening and asked for blessings and smooth running of the activity. Then continued with hamdalah to be grateful for Allah's blessings with chanting shalawat and greetings to glorify the Prophet Muhammad SAW. Kyai delivered Muqaddimah which became a bridge to the delivery of the main material, which was delivered in an atmosphere full of calmness, warmth and enthusiasm by Kyai.

Reading and interpretation of the Kitab Kuning content

The recitation activity by KH Saifuddin Luthfi reads one of the chapters in the book which is the subject of study, then interprets it with great care. During this method, each participant pays attention to the discussion through their respective books and records both the meaning and explanation conveyed by the Kyai. The style of language, soft speech and using Javanese krama kyai explains the contents of the book in detail so that it is easily accepted and understood by all participants. This is also done considering that the participants are from various circles so that they do not feel burdened by the difficulty of the discussion. Kyai explained the content by providing realistic examples relevant to the socio-cultural life of the community. During the session, participants listened attentively, interpreted the book carefully, and occasionally nodded as a sign of understanding. A solemn and calm atmosphere is created so that the interpretation of the book is not only a means of learning to enrich knowledge, but strengthens faith and motivation to do good in everyday life. This can be seen in Figure 1 below.



Figure 1. Implementation of the Book Study Routinely (Source: Researcher Documentation, 2024)

The closing of the routine Kitab Kuning Islamic study activity at Menara Kudus

The routine activity of reciting the book was closed with a greeting by the Kyai as a sign of the end of the event as well as a notification that the Isya prayer time had arrived. A solemn atmosphere enveloped the mosque, as he rose to his feet followed by the students who approached with respect. One by one the santri or participants give greetings by kissing hands, an ethic with the meaning of a form of respect and gratitude for the knowledge that has been conveyed. The ethics of santri towards kyai are characteristic of assemblies that teach sources of knowledge, practice in social reality and organize social ethics. Furthermore, the participants of the routine activities prepare to perform the Isya prayer in congregation, where he himself acts as the imam (leader of the prayer). The chants of takbir and the verses of the Quran filled the room, creating an atmosphere of peace and spiritual warmth. The closing of a series of activities that left a deep impression and a new spirit to continue to improve themselves in living social life.

The practice of knowledge exploration in the routine of reciting the Kitab Kuning in Menara Kudus is carried out with a simple but meaningful method. The routine of reciting the book with a simple method means that religiosity and culture are continued with the suitability of the social conditions of the community to be relevant and continue to be needed in managing the reality of people's social lives (Septiawan, 2024). The practice of knowledge exploration in the routine activities of reciting the Kitab Kuning Islamic book in Menara Kudus by studying the book Riyadhu Ash-Shalihin is able to improve the spirituality of the community who are enthusiastic about the activities accompanied by the discipline of congregational prayers. In addition, the study of the Kitab Kuning is able to improve people's religious understanding of mental abilities, ethics and moral behavior of people who respect others (Assyafa Ikhwan M, 2023; Febriani et al., 2023). The impact of this knowledge exploration is in accordance with the concept of belief, feelings and appreciation of the existence of

God affecting a person's anxiety to violate religious provisions. The more religious knowledge is conveyed in local language, simple translation, applicable meaning, and examined for harmony of taste and logic, it limits the social behavior of each individual.

Social-Spiritual Values in the Routinely Study of the Kitab Kuning at Menara Kudus

The practice of implementing the routine of reciting the Kitab Kuning in Menara Kudus although carried out with simple methods but has the meaning of social values that can be used in life. Some social values that are interpreted in the meaning of the Kitab Kuning are informed firmly and clearly so that participants from all walks of life can understand the material and carry out implementation based on their spiritual beliefs. The delivery of information clearly and simply is the key that information motivates participants' curiosity to add religious insight and add social experience to strengthen social relations as a representation of a comfortable, conducive, calm and meaningful life in thought and action (Agus Moh. Sholahuddin & Saeful Anwar, 2023; Febriani et al., 2023). Routine Kitab Kuning recitation activities are also carried out to strengthen the values of togetherness, build trust, and strengthen the community through a humanist and meaningful learning process.

The routine activities of reciting the Kitab Kuning in Menara Kudus contain several meaningful social values that are relevant to people's lives, such as religious values, social values and cultural values. The description of the values in the routine activities of reciting the book is as follows: (1) Religious Value are related to the value of faith, piety, and the practice of religious teachings in everyday life. A person's thoughts, words and actions are always based on divine values. The routine activity of reciting the Kitab Kuning has a deep religious value that becomes a spiritual foundation for the community (Yusuf et al., 2023). Participants can strengthen their understanding of religious knowledge that guides their daily lives and helps them fulfill their obligations as Muslims. One of the students mentioned that this recitation was very helpful in understanding the procedures for funeral prayers and the Sunnah of the Prophet, making it an important practice that is relevant in social life. This activity also strengthens the participants' spiritual relationship with Allah SWT, so that it becomes one of the means of getting closer to the Creator; (2) Social Value are related to relationships between individuals in society, including attitudes, norms and behaviors that support the creation of harmony, cooperation and mutual respect. Social values are needed as rules of life to maintain social order. reciting the Kitab Kuning has a significant social value, namely as a forum for strengthening relationships between individuals and community groups both from among students and the general public (Fahmi et al., 2022). Activities with a calm atmosphere, humanism, intimacy and providing space for discussion, exchanging experiences and building social networks make a form of wise interaction with each individual. The space created from various structures and layers of society can be brought together with the concept of friendship to improve religious insight so that it is reflected as a loving and harmonious life. A person who is accustomed to being in one environment will get used to the norms and rules formed by his environment will form a cultural identity in a communal agreement; (3) Cultural Value as values develop in a society that shape their identity and way of life. Identity characteristics that are formed into community habits are guided as guardians of social life to be organized (Salda, 2020; Septiawan, 2024). The routine activity of reciting the Kitab Kuning reflects strong cultural values as a legacy of Sunan Kudus which has been carried out for generations and has become a symbol of pride for the Kudus community. The routine of reciting the Kitab Kuning is not only limited to religious activities, but also as a tribute to the ancestral cultural heritage that is rich in cultural values. Some santri revealed that tradition is a symbol of cultural continuity that needs to be maintained so as not to be eroded by modernity. The continued existence of the routine culture of reciting the book makes the community maintain its identity and pass on noble values based on spirituality to future generations.

The Meaning of Routine Activities of Studying the Kitab Kuning at Menara Kudus

The routine of reciting the Kitab Kuning at Menara Kudus has a deep meaning for the local community, the younger generation, and students in strengthening spiritual and social ties in the spiritual community, as well as maintaining the sustainability of Islamic cultural values inherited from Sunan Kudus. This activity not only functions as a means to learn religious teachings, but also as a moment of reflection and character building, especially for the younger generation. Character education is the next focus, where the emphasis on noble morals and social responsibility must be instilled in participants so that they can contribute positively to society (Assyafa Ikhwan M, 2023; Dzofir, 2017). Through this recitation, the community is invited to realize the importance of religious knowledge as a solid foundation of life, which not only helps them carry out worship properly, but also

provides moral guidance in facing various challenges of everyday life. In addition, this tradition is a space to fight the negative influences of free association and modern lifestyle, by teaching noble values such as honesty, simplicity, and responsibility. This tradition also plays an important role in maintaining local cultural identity rooted in history and religious heritage, which remains relevant even when faced with the challenges of modernity.

However, the implementation of this tradition is not free from various challenges, including the low interest of the younger generation in religious activities, daily activities, and environmental factors. Interest is an awareness that arises in a particular object, is very much liked and gives rise to high attention for individuals towards the object (Nabilla et al., 2022). In addition, the distance factor and fatigue after daily activities are also obstacles for most participants, especially those who have to balance academic obligations and religious activities. To face these challenges, joint efforts are needed from various parties. One effective step is to utilize technology to disseminate online study materials. The term online study was chosen because it feels easier to understand as a process of transferring Islamic religious knowledge in a direct assembly or through using a technology platform. By using platforms such as social media, learning applications, or video channels, this tradition can reach more young generations who are familiar with technology. Technological devices were created to make it easier for humans to carry out various life activities so as to trigger changes in attitudes, behavior, and lifestyles that are increasingly efficient and productive, as well as changes in modern lifestyles (Ummah, 2019). In addition, formal and informal education also play an important role in preserving this tradition. Schools can integrate the values of reading the book into the religious curriculum or extracurricular activities, while local communities can organize interactive activities such as reciting taklim or group discussions. On the other hand, the role of the family as the foundation of children's education is also important to introduce this tradition from an early age. With a combination of technology, education, and family support, the tradition of reading the book can remain alive as a relevant and meaningful heritage amidst changing times. This content shows that resistance to modernization shows a classical approach that adapts to the current generation, showing the religious identity of the Kudus community.

The students and the community hope that the tradition of reciting the Kitab Kuning will continue to be preserved as a cultural heritage that is rooted in their lives. This tradition is considered more than just a religious routine, but also as a foundation in forming a person's character, which if abandoned, the religious values that guide life can be lost, and society is at risk of losing direction amidst modernity. In the era of globalization, foreign values and cultures often enter and influence the younger generation, which can erode the understanding and practice of Islam that has been taught (Apipah & Faedurrohman, 2024; Mauliddiyah, 2021). For this reason, the younger generation is expected to actively participate in maintaining and innovating this tradition so that it remains relevant to the development of the times. With their participation, this tradition is not only preserved, but also strengthened as a heritage that is able to answer future challenges without losing its essence. This hope also reflects the optimism that the tradition of reciting the book will continue to live and be a source of inspiration for people's lives in the future.

The tradition of routinely reciting the Kitab Kuning at Menara Kudus is a reflection of the community's efforts to preserve the Islamic cultural heritage that has deep religious, social, and cultural values, which are relevant to the lives of local communities. Despite facing various challenges, this tradition still has great opportunities to continue to develop with support from all parties. By maintaining this tradition, the Kudus community can maintain their identity as a religious and cultured community.

CONCLUSION

The study of this research shows that the recitation of the Kitab Kuning in Menara Kudus remains relevant in the midst of social change and functions as a center of Islamic education, a center of cultural identity and religious rituals that adapt to the times. The socio-cultural impact on routine activities of reciting the Kitab Kuning is an increase in religious knowledge followed by an increase in the spiritual quality and social ethics of the community. The tradition of routinely reading the Kitab Kuning is based on the spiritual needs of the community, developed with adaptation to social life, and inherited to maintain religious values and the socio-cultural meaning of the community. This research also has an impact on strengthening the study of the archipelago's Islamic tradition in the context of community education.

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