

## The Importance Of Reading Comprehension Ability On *Kutub Al-Turats* For Islamic Education In The Digital Era

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### Abstract

The digital era has transformed the way Muslims access and study the classical Islamic intellectual heritage. The digitization of manuscripts and the emergence of online learning platforms have made *Kutub Al-Turats* more accessible, yet this ease of access does not automatically guarantee a deep and accurate understanding. This study aims to explore the urgency of reading comprehension skills in the context of *Kutub Al-Turats* for Islamic education in the digital era, while also identifying its challenges and opportunities. The research employs a qualitative descriptive approach through a literature review using the Systematic Literature Review (SLR) method, which includes formulating research questions, identifying literature, screening based on inclusion and exclusion criteria, evaluating quality, and synthesizing findings. The results reveal that strong reading comprehension enables learners to explore Islamic teachings deeply, interpret texts accurately according to their historical and linguistic contexts, develop critical thinking, and apply Islamic teachings in daily life. This skill functions as a mediating skill bridging the classical Islamic intellectual heritage and the dynamics of the digital era. The main challenges include the risk of unverified information, information overload, and the gap between the language and context of classical texts and modern readers. Conversely, the available opportunities include broader access, the availability of translations and commentaries (*syarah*), and interactive, collaborative online learning. This study concludes that the wise use of technology, combined with strengthened digital literacy and critical thinking, can make Islamic education more accessible, inclusive, and relevant while preserving the authenticity of religious teachings.

**Keywords:** *Kutub Al-Turats*, Islamic Education, Reading Comprehension

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## INTRODUCTION

The twenty-first century has ushered in a digital transformation that has fundamentally reshaped the way human beings' access, process, and disseminate knowledge. In this era, marked by the rapid advancement of information and communication technology, sources of information have become increasingly abundant, instantaneous, and borderless<sup>1</sup>. The internet, mobile applications, and online learning platforms have collapsed the traditional boundaries of space and time that once limited access to scholarly resources. Within the field of Islamic education, this transformation carries profound implications. Classical religious texts that were previously accessible only in physical manuscripts or within the walls of pesantren and madrasah are now digitized and widely available to anyone with an internet connection<sup>2</sup>. Yet, paradoxically, this unprecedented ease of access has not automatically translated into deeper or more accurate understanding. The abundance of information has introduced new challenges, chief among them the difficulty of distinguishing authentic, scholarly-verified knowledge from unverified or misleading content circulating freely online<sup>3</sup>.

At the heart of Islamic intellectual tradition lies *Kutub Al-Turats*, the vast corpus of classical Islamic literature encompassing jurisprudence (*fiqh*), theology (*kalam*), Qur'anic exegesis (*tafsir*), Prophetic tradition (*hadith*), Sufism (*tasawwuf*), and philosophy. Often referred to in the Indonesian context as *kitab kuning*, these works constitute the intellectual and spiritual backbone of Islamic scholarship and have long served as the primary curriculum in traditional Islamic educational institutions<sup>4</sup>. The study of *Kutub Al-Turats* is not merely an academic

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<sup>1</sup> Pipit Dwi Anggraini, Taufiq Harris, and M. Furqon Wahyudi, 'Literasi Pendidikan Indonesia Di Era Digitalisasi 5.0 Dalam Menghadapi Tantangan dan Peluang', *Akademika* 17, no. 2 (2023): 2, <https://doi.org/10.30736/adk.v17i2.1880>.

<sup>2</sup> Abdul Kher, Rahmat Hidayat, and Lukmanul Hakim, 'Digitalisasi Dan Peradaban Islam: Fenomena Copy Paste Konten Digital', *Proceeding International Conference on Tradition and Religious Studies* 3, no. 1 (August 2024): 1.

<sup>3</sup> Aqsha Apriza Hermawan et al., 'Manajemen Agama Islam Di Era Digital: Tantangan Dan Peluang Bagi Generasi Milenial', *Islamic Education* 1, no. 3 (October 2023): 3.

<sup>4</sup> Mustofa Mustofa, 'Kitab Kuning Sebagai Literatur Keislaman dalam Konteks Perpustakaan Pesantren', *Tibannndaru: Jurnal Ilmu Perpustakaan dan Informasi* 2, no. 2 (January 2019): 2, <https://doi.org/10.30742/tb.v2i2.549>.

exercise; it is a vehicle for transmitting authentic religious knowledge across generations and for shaping the religious character and moral identity of Muslim learners<sup>5</sup>. For centuries, mastery of these texts has been regarded as a hallmark of genuine religious authority, distinguishing scholars grounded in the continuous chain of transmission (*sanad*) from those who rely on fragmentary or decontextualized interpretations.

However, engaging meaningfully with *Kutub Al-Turats* requires far more than physical or digital access to the texts. These works are typically composed in classical Arabic, replete with technical terminology, dense rhetorical structures, metaphorical expressions, and a delivery style rooted in the historical, cultural, and intellectual contexts of their time<sup>6</sup>. Reading such texts demands a sophisticated set of competencies, foremost among which is reading comprehension: the ability to decode, interpret, analyze, and internalize the meaning embedded within a text. Reading comprehension is not a passive act of recognizing words, but an active cognitive process that integrates linguistic knowledge, background understanding, and critical reasoning<sup>7</sup>. In the context of classical Islamic texts, strong reading comprehension enables learners to grasp the intended meaning of classical scholars, to situate rulings and arguments within their proper context, and to avoid the twin dangers of misinterpretation and oversimplification<sup>8</sup>.

The urgency of cultivating reading comprehension becomes even more pronounced in the digital era. On the one hand, technology offers remarkable opportunities: the digitization of manuscripts, the availability of translations and

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<sup>5</sup> Syaifulloh Yusuf and Dzulkifli Hadi Imawan, 'Kitab Kuning Dan Pembentukan Karakter Religius Muslim Indonesia', *Islamika Inside: Jurnal Keislaman Dan Humaniora* 6, no. 1 (2020): 1, <https://doi.org/10.35719/islamikainside.v6i1.116>.

<sup>6</sup> Elis Tania and Rohmatun Lukluk Isnaini, 'Keterampilan Membaca Bahasa Arab Dalam Pendekatan Metakognitif', *Jurnal Alfazuna : Jurnal Pembelajaran Bahasa Arab Dan Kebahasaaraban* 7, no. 2 (June 2023): 2, <https://doi.org/10.15642/alfazuna.v7i2.2764>.

<sup>7</sup> Sri Dewi Nirmala, 'Kemampuan Berpikir Kritis Siswa Kelas Iv Se-Gugus 2 Purwasari Dalam Membaca Pemahaman Melalui Model Fives Dan Model Guided Reading', *Dinamika Jurnal Ilmiah Pendidikan Dasar* 10, no. 2 (February 2019): 2, <https://doi.org/10.30595/dinamika.v10i2.3889>.

<sup>8</sup> Nurul Hanani, 'Manajemen Pengembangan Pembelajaran Kitab Kuning', *Realita: Jurnal Penelitian Dan Kebudayaan Islam* 15, no. 2 (December 2017): 2, <https://doi.org/10.30762/realita.v15i2.505>.

commentaries (*syarah*), interactive learning platforms, and access to scholars and experts across geographical boundaries<sup>9</sup>. These tools can enrich the learning experience and democratize access to religious knowledge in ways previously unimaginable. On the other hand, the same digital environment exposes learners to a flood of unfiltered content, where religious opinions and interpretations are uploaded without adequate scholarly review, giving rise to distorted understandings and, at times, extremist or superficial readings of the tradition<sup>10</sup>. The phenomenon of "copy-paste" religious content, stripped of context and scholarly verification, exemplifies how digital convenience can undermine intellectual depth if not accompanied by critical literacy<sup>11</sup>. Without the capacity to read comprehensively and critically, learners risk being led astray by content that appears authoritative but lacks genuine scholarly grounding.

This situation underscores a critical pedagogical concern: in an age of information overload, the ability to comprehend and critically engage with authentic religious sources has become more essential than ever<sup>12</sup>. Islamic education must therefore reorient itself to cultivate not only access to *Kutub Al-Turats* but, more importantly, the interpretive and analytical skills necessary to understand it. Reading comprehension functions as the crucial mediating skill that bridges the classical intellectual heritage of Islam with the demands and opportunities of the digital present<sup>13</sup>. It empowers learners to filter information wisely, to compare scholarly perspectives, to develop independent critical thinking, and to apply the teachings of classical scholars to the ethical, social, and

<sup>9</sup> Unik Hanifah Salsabila et al., 'Implikasi Teknologi Terhadap Pendidikan Islam di Era Globalisasi', *Wardah* 23, no. 2 (December 2022): 308–29, <https://doi.org/10.19109/wardah.v23i2.15093>.

<sup>10</sup> Amirah Mawardi, 'Edukasi Pendidikan Agama Islam Dalam Pemanfaatan Sumber-Sumber Elektronik Pada Siswa Madrasah Ibtidaiyah', *Journal on Education* 6, no. 1 (September 2023): 1, <https://doi.org/10.31004/joe.v6i1.4290>.

<sup>11</sup> Kher, Hidayat, and Hakim, 'Digitalisasi Dan Peradaban Islam'.

<sup>12</sup> M. Yusuf, 'Pendidikan Agama Islam Di Era Post-Truth Dan VUCA: Mengembangkan Kritisisme Dan Keterampilan Pemikiran Kritis', *Kartika: Jurnal Studi Keislaman* 3, no. 2 (November 2023): 2, <https://doi.org/10.59240/kjsk.v3i2.46>.

<sup>13</sup> Alfian Fawaidil Wafa and Dedi Kuswandi, 'Turats Sebagai Strategi Pembelajaran Di Lembaga Pendidikan Islam', *Hinef: Jurnal Rumpun Ilmu Pendidikan* 3, no. 1 (January 2024): 119–30, <https://doi.org/10.37792/hinef.v3i1.1194>.

cultural challenges of contemporary life<sup>14</sup>. In doing so, reading comprehension serves as an instrument for preserving the authenticity and integrity of Islamic teachings amidst the accelerating currents of globalization and technological change.

Despite the growing body of literature on Islamic education in the digital era and on the pedagogy of *kitab kuning*, relatively little attention has been devoted to positioning reading comprehension as the central competency linking these two domains. Existing studies tend to focus either on the management of classical text instruction within pesantren or on the general opportunities and challenges of digital technology, without adequately examining how comprehension skills mediate between the two<sup>15</sup>. This gap is significant, for it is precisely the quality of comprehension that determines whether digital access enriches or erodes authentic religious understanding. Addressing this gap, the present study examines the importance of reading comprehension ability in engaging with *Kutub Al-Turats* for Islamic education in the digital era, together with the challenges and opportunities that this era presents. Guided by a Systematic Literature Review (SLR) approach, this paper seeks to answer three central questions: how reading comprehension of *Kutub Al-Turats* supports Islamic education; what the principal challenges are in enhancing such comprehension in the digital age; and how technology influences access to and understanding of these classical texts. Through this inquiry, the study aims to contribute to the ongoing effort to strengthen the quality and relevance of Islamic education in a rapidly evolving world.

## METHOD

This study employs a Systematic Literature Review (SLR) approach to analyze the importance of reading comprehension skills about *Kutub Al-Turats*

<sup>14</sup> Ismail Hasan and Isa Anshory, 'Kitab Kuning Dan Pesantren: Peran MA Baitussalam Melestarikan Warisan Intelektual', *TSAQOFAH* 4, no. 2 (January 2024): 986–1000, <https://doi.org/10.58578/tsaqofah.v4i2.2444>.

<sup>15</sup> Farhan Farhan, 'Manajemen Pembelajaran Kitab Kuning Pola 100 Jam Menggunakan Metode Tamyiz', *Khazanah Pendidikan Islam* 1, no. 1 (December 2019): 1, <https://doi.org/10.15575/kp.v1i1.7139>.

within Islamic education in the digital era. SLR is a structured and systematic research method used to identify, evaluate, and synthesize literature relevant to a specific topic. The steps in SLR are carried out sequentially to produce a comprehensive and reliable synthesis. In the context of this research, SLR will be used to address key questions related to reading and understanding classical Islamic texts in the digital era, as well as how technology can support or present challenges to Islamic education.

The first stage in SLR is the formulation of research questions. These questions form the foundation for constructing the research framework and determining the literature to be identified. In this study, the questions posed include: (1) How does reading comprehension of *Kutub Al-Turats* support Islamic education? (2) What are the main challenges in enhancing reading and understanding of *Kutub Al-Turats* in the digital era? (3) How does technology influence access to and understanding of *Kutub Al-Turats* in Islamic education? These questions help direct the research toward the most relevant and in-depth aspects of the literature to be reviewed.

Following the formulation of research questions, the next stage is the identification of literature. This process involves searching for articles, books, and other scholarly sources that discuss themes such as reading literacy, Islamic education, *Kutub Al-Turats*, and technology within the context of education. The literature search is conducted through academic databases such as Google Scholar, using keywords like "reading comprehension," "*Kutub Al-Turats*," "Islamic education," and "digital era." The search results are then filtered based on relevance, publication year, and language, ensuring that only the most relevant and recent literature is included in the review.

The next step is the screening of literature based on inclusion and exclusion criteria. The inclusion criteria encompass articles focusing on the role of reading comprehension in accessing and understanding *Kutub Al-Turats*, Islamic education in the digital era, and studies employing qualitative or quantitative approaches related to digital literacy. On the other hand, exclusion

criteria include articles that lack direct relevance to Islamic education or *Kutub Al-Turats*, publications that do not meet quality standards, and sources unavailable in languages accessible to the researcher. Through this rigorous screening process, the research ensures that only valid and relevant literature is included in the analysis.

Once the screening process is complete, the next stage is evaluating the quality of the selected literature. Evaluation criteria include the methodology, validity of findings, contribution to understanding the reading comprehension of *Kutub Al-Turats*, and relevance to the challenges of Islamic education in the digital era. Literature that does not meet the quality evaluation standards will be excluded, ensuring that only high-quality research is used in the synthesis process.

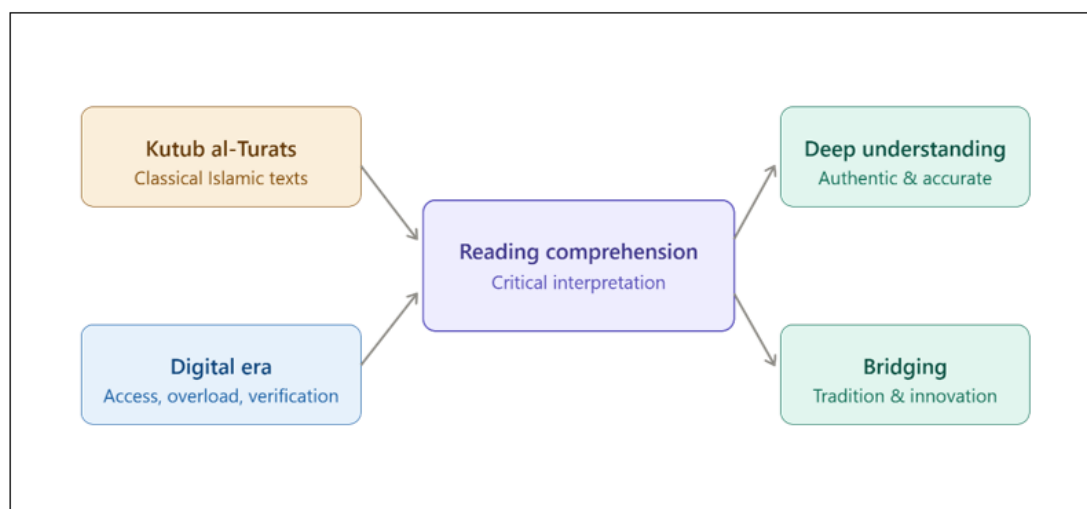
The final stage of this SLR is the synthesis and reporting of results. The literature that has been evaluated will be thoroughly analyzed to identify key themes such as challenges in understanding *Kutub Al-Turats*, the impact of technology on religious literacy, and opportunities for enhancing Islamic education through digital media. The results of this synthesis will be presented in the form of a narrative description, providing in-depth insights into the importance of reading comprehension in Islamic education and suggesting solutions to overcome existing challenges. The findings of this research will make a significant contribution to improving the quality of Islamic education, particularly in addressing the ever-evolving digital era.

## **RESULT AND DISCUSSION**

### **The Importance of Reading Comprehension in *Kutub Al-Turats* for Islamic Education in the Digital Era**

Reading comprehension is one of the fundamental aspects of Islamic education, particularly when engaging with *Kutub Al-Turats*, a collection of

classical literature within the Islamic tradition <sup>16</sup>. In today's digital era, access to these texts has become significantly easier through the digitization of manuscripts and online publications <sup>17</sup>. However, this ease of access does not automatically guarantee a deep understanding of the texts' content. Therefore, strong reading comprehension skills are essential for students to filter, interpret, and internalize the teachings embedded in this literature. In Islamic education, deep comprehension is critical to maintaining the integrity of religious teachings and practices amidst the modern flow of information<sup>18</sup>.



**Figure 1.** Conceptual framework: reading comprehension as the mediating skill linking *Kutub Al-Turats* and the digital era toward authentic Islamic education.

*Kutub Al-Turats* contains numerous significant works that reflect the intellectual and spiritual richness of Islam across various historical periods <sup>19</sup>. These texts cover a wide range of disciplines, including jurisprudence (fiqh), theology, exegesis (*tafsir*), and philosophy<sup>20</sup>. Herein lies the importance of

<sup>16</sup> Aguswan Khotibul Umam, 'Dukungan Lingkungan Literasi Keluarga Muslim Terhadap Perkembangan Kemampuan Membaca Latin Dan Arab (Alqur'an) Serta Perkembangan Akademik Anak', *Elementary: Jurnal Ilmiah Pendidikan Dasar* 2, no. 1 (2016): 1.

<sup>17</sup> Kher, Hidayat, and Hakim, 'Digitalisasi Dan Peradaban Islam'.

<sup>18</sup> Aqsha Apriza Hermawan et al., 'Manajemen Agama Islam Di Era Digital: Tantangan Dan Peluang Bagi Generasi Milenial', *Islamic Education* 1, no. 3 (October 2023): 3.

<sup>19</sup> Burhanuddin, Adi Gunawan, and Khaviar Warih Yumarestu, 'Peran Literatur Arab Dalam Pengembangan Penyiaran Dakwah Islam', *ARIMA : Jurnal Sosial Dan Humaniora* 1, no. 3 (January 2024): 3, <https://doi.org/10.62017/arima.v1i3.697>.

<sup>20</sup> Hanani, 'Manajemen Pengembangan Pembelajaran Kitab Kuning'.

reading comprehension, as these texts are often written in language and styles distinct from contemporary contexts. Without strong reading skills, including an understanding of historical context, classical Arabic, and interpretive methodologies, there is a risk of misinterpretation or oversimplification. A deep understanding of these texts ensures that the teachings conveyed are relevant and accurate according to the intentions of the classical scholars.

Furthermore, reading comprehension also involves critical analysis of the texts <sup>21</sup>. In modern Islamic education, students are not only taught to passively receive the content of *Kutub Al-Turats* but also to critically engage with and compare various scholarly perspectives <sup>22</sup>. In the digital era, where information is rapidly accessible, this skill helps students discern what truly aligns with Islamic principles and what does not. It equips them with the tools to develop independent thinking in understanding religious teachings and to avoid deviation resulting from erroneous interpretations.

A deep understanding of *Kutub Al-Turats* is also crucial in addressing modern challenges faced by the Muslim community <sup>23</sup>. In the digital age, religious issues are often discussed in online forums involving various opinions and perspectives. With strong reading comprehension skills, Muslims can address these challenges more wisely. They can draw on classical texts as a foundation to offer responses that align with Islamic principles while remaining relevant to contemporary social and cultural conditions.

In the context of Islamic education in the digital era, reading comprehension skills also serve as a bridge between classical tradition and modern innovation <sup>24</sup>. *Kutub Al-Turats* is a rich source of brilliant ideas that remain relevant if interpreted correctly. Islamic education that emphasizes

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<sup>21</sup> Nirmala, 'Kemampuan Berpikir Kritis Siswa Kelas IV Se-Gugus 2 Purwasari Dalam Membaca Pemahaman Melalui Model Fives Dan Model Guided Reading'.

<sup>22</sup> Mustofa, 'Kitab Kuning Sebagai Literatur Keislaman dalam Konteks Perpustakaan Pesantren'.

<sup>23</sup> Alfian Fawaidil Wafa and Dedi Kuswandi, 'Turats Sebagai Strategi Pembelajaran Di Lembaga Pendidikan Islam', *HINEF: Jurnal Rumpun Ilmu Pendidikan* 3, no. 1 (January 2024): 119-30, <https://doi.org/10.37792/hinef.v3i1.1194>.

<sup>24</sup> Yusuf and Imawan, 'Kitab Kuning Dan Pembentukan Karakter Religius Muslim Indonesia'.

textual literacy allows students to connect traditional teachings with contemporary challenges, such as social, political, and ethical issues in the modern world. Comprehensive understanding of these texts enables the younger generation to explore solutions that are not only grounded in Islamic teachings but also responsive to the dynamics of the present time.

Ultimately, reading comprehension in *Kutub Al-Turats* serves as a tool for preserving the intellectual heritage of Islam amidst technological advancements and globalization. In the digital era, where information spreads rapidly and widely, a solid understanding of traditional religious sources is key to maintaining the authenticity and integrity of Islamic teachings. It also enables Muslims to continue learning and growing, blending the wisdom of the past with contemporary challenges, without losing the essence of the teachings passed down by classical scholars.

### **Challenges and Opportunities in Enhancing Reading Comprehension for Islamic Education in the Digital Era**

In the rapidly advancing digital era, Islamic education faces significant challenges in improving reading comprehension skills <sup>25</sup>, particularly when dealing with *Kutub Al-Turats*, or classical Islamic literature. One of the primary challenges is the overwhelming amount of information available on the internet, where not all of it is verified or accurate <sup>26</sup>. Many religious texts or interpretations are uploaded online without sufficient scholarly review, leading to potential misinterpretations of Islamic teachings. Without critical reading skills, individuals may struggle to distinguish between authentic and inauthentic information, resulting in a distorted understanding of the core teachings of the religion.

In addition to issues of information verification, another challenge lies in the differences between the language and context used in *Kutub Al-Turats* and

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<sup>25</sup> Salsabila et al., 'Implikasi Teknologi Terhadap Pendidikan Islam di Era Globalisasi'.

<sup>26</sup> Hildawati Hildawati et al., *Literasi Digital : Membangun Wawasan Cerdas dalam Era Digital terkini* (Yogyakarta: PT. Green Pustaka Indonesia, 2024).

modern language and context <sup>27</sup>. Many of these classical texts are written in classical Arabic, rich with metaphors, technical terms, and a delivery style that is not always straightforward or easily understood. Even when translated into modern languages, the essence and deeper meaning of the texts can be difficult to grasp without a thorough understanding of the historical, cultural, and intellectual context in which they were written. Consequently, without strong literacy skills, students may struggle to interpret the texts accurately.

Nevertheless, technological advancements offer significant opportunities for enhancing reading comprehension in Islamic education. Easy access to a wide range of religious literature through the digitization of ancient manuscripts, educational apps, and online learning platforms allows individuals to broaden their knowledge. Technology provides access to various translations, commentaries, and interpretations, which can be incredibly helpful in understanding complex religious texts. This opens up the possibility for anyone, anywhere, to study and engage with *Kutub Al-Turats* in a more interactive and engaging way.

Moreover, technology offers tools to enrich the learning process through visual, audio, and interactive aids <sup>28</sup>. For example, online platforms now offer classes taught by Islamic scholars or experts, providing guidance on how to understand religious texts. This technology also enables interactive discussions involving learners from diverse backgrounds and countries, expanding their perspectives on how *Kutub Al-Turats* is interpreted and applied in different contexts. With this interactive approach, reading comprehension skills can be developed more effectively.

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<sup>27</sup> Farhan, 'Manajemen Pembelajaran Kitab Kuning Pola 100 Jam Menggunakan Metode Tamyiz'.

<sup>28</sup> Stephanus Turibius Rahmat, 'Pemanfaatan Multimedia Interaktif Berbasis Komputer Dalam Pembelajaran', *Jurnal Pendidikan Dan Kebudayaan Missio* 7, no. 2 (July 2015): 196-208, <https://doi.org/10.36928/jpkm.v7i2.35>.

However, to fully capitalize on the opportunities presented by the digital era, strong critical and analytical skills are required <sup>29</sup>. Islamic education in the digital age must include training in digital literacy, where students are taught how to evaluate the validity and authority of the sources they encounter online. The use of technology must be accompanied by the ability to carefully filter and analyze information, ensuring that students are not led astray by teachings that do not align with authentic Islamic principles <sup>30</sup>. This also emphasizes the need for guidance from teachers or mentors who are knowledgeable in both classical literature and digital technology.

Ultimately, if used appropriately, technology can be a powerful tool for enhancing reading comprehension in Islamic education. The combination of broad access to *Kutub Al-Turats*, innovative learning methods, and adequate literacy skills can elevate Islamic education to a higher level. However, to achieve this, a balance must be struck between leveraging technology and emphasizing the foundational skills needed to understand religious texts, as well as maintaining strict oversight on the quality and accuracy of the information received by students.

**Table 1.** Challenges and Opportunities in Enhancing Reading Comprehension of *Kutub Al-Turats* for Islamic Education in the Digital Era

| Dimension                  | Challenges                                                                         | Opportunities                                                                             |
|----------------------------|------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|
| Access to information      | Information overload; abundance of unverified, unreviewed religious content online | Digitization of classical manuscripts; broad access anytime and anywhere                  |
| Language & textual context | Classical Arabic, metaphors, technical terms, distinct historical-cultural setting | Availability of translations, commentaries ( <i>syarah</i> ), and diverse interpretations |

<sup>29</sup> Anggraini, Harris, and Wahyudi, 'Literasi Pendidikan Indonesia Di Era Digitalisasi 5.0 Dalam Menghadapi Tantangan dan Peluang'.

<sup>30</sup> Yusuf, 'Pendidikan Agama Islam Di Era Post-Truth Dan VUCA'.

|                                      |                                                                          |                                                                     |
|--------------------------------------|--------------------------------------------------------------------------|---------------------------------------------------------------------|
| Interpretation & critical analysis   | Risk of misinterpretation and oversimplification without strong literacy | Comparative engagement with multiple scholarly perspectives         |
| Learning process & pedagogy          | Dependence on qualified teacher/mentor guidance                          | Interactive platforms, expert-led online classes, visual-audio aids |
| Digital literacy & source evaluation | Difficulty verifying the validity and authority of online sources        | Digital-literacy training; cross-cultural collaborative discussion  |
| Educational outcomes                 | Potential distortion of authentic teachings                              | More inclusive, affordable, and relevant Islamic education          |

*Source: synthesized by the author from the SLR findings (2025).*

## CONCLUSION

In the digital era, access to classical Islamic texts through digitization has become increasingly easy, yet the ability to comprehend these texts is more crucial than ever to ensure a deep and accurate understanding. This study affirms that reading comprehension is not merely a supporting skill but the central competency that determines whether the abundance of digital access enriches or erodes authentic religious understanding. The findings demonstrate that strong reading comprehension enables learners to access, analyze, and interpret *Kutub Al-Turats* accurately, to situate classical rulings and arguments within their proper historical and linguistic contexts, and to develop the independent critical thinking necessary to navigate the complexities of contemporary religious discourse.

The main challenges identified in this study include the ease of access that is not necessarily accompanied by the critical reading skills required for interpreting classical texts, the overwhelming flow of unverified information circulating online, and the significant gap between the classical Arabic language and context of *Kutub Al-Turats* and the linguistic frame of reference of modern learners. These challenges highlight that digital convenience, when unaccompanied by adequate literacy, may lead to misinterpretation,

oversimplification, and even the spread of distorted religious understandings. Without the capacity to read comprehensively and critically, learners remain vulnerable to content that appears authoritative but lacks genuine scholarly grounding.

On the other hand, technology presents significant opportunities by offering open access to religious literature, a wide range of commentaries (*syarah*) and interpretations from scholars, and interactive online learning platforms that facilitate more engaging and collaborative education across geographical and cultural boundaries. When harnessed wisely, these tools can democratize religious knowledge and elevate the quality of Islamic education. However, realizing this potential requires a deliberate balance between leveraging technological innovation and reinforcing the foundational competencies needed to understand religious texts, as well as maintaining rigorous oversight of the quality and authenticity of the information learners receive.

This study contributes by positioning reading comprehension as the mediating skill that bridges the classical intellectual heritage of Islam with the demands and opportunities of the digital present. It underscores the necessity of integrating digital literacy training into Islamic education, wherein students are equipped not only to access *Kutub Al-Turats* but also to evaluate the validity and authority of online sources critically. In this regard, the role of qualified teachers and mentors who are well-versed in both classical literature and digital technology remains indispensable in guiding learners toward accurate and responsible engagement with religious texts.

Ultimately, this research emphasizes the importance of integrating a deep understanding of classical traditions with technological innovation so that Islamic education can evolve in line with contemporary challenges without losing the essence of the teachings passed down by classical scholars. Reading comprehension of *Kutub Al-Turats*, therefore, is not only a pedagogical instrument but also a strategic means of preserving the authenticity, integrity, and continued relevance of Islamic teachings amidst the accelerating currents of

globalization and technological change. Future studies are encouraged to move beyond literature-based analysis toward empirical investigations, examining how reading comprehension of classical texts can be measured and cultivated through specific digital-based learning models within pesantren, madrasah, and other Islamic educational institutions.

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