

---

## Strengthening Santri Engagement with Turats for SDGs: The Role of IRE Teachers

*Muhammad Rizqi<sup>1</sup>, Muhammad Isa Anshory<sup>2</sup>, Edwards Geraldine<sup>3</sup>*

<sup>1,2</sup>Department of Islamic Studies, Institut Islam Mamba'ul 'Ulum Surakarta, Indonesia

<sup>3</sup>San Fernando Del Jarama, 14, 28002, Madrid, Spain

<sup>1</sup>[rizqiabuubaid071088@gmail.com](mailto:rizqiabuubaid071088@gmail.com), <sup>2</sup>[isaansori@dosen.iimsurakarta.ac.id](mailto:isaansori@dosen.iimsurakarta.ac.id),

<sup>3</sup>[edwardsgeraldine04@gmail.com](mailto:edwardsgeraldine04@gmail.com)

Received June 19, 2024; Revised November 21, 2024; Accepted December 30, 2024

### Abstract

**Objective:** This study aims to examine and understand the strategic role of Islamic Religious Education teachers in increasing interest in reading classical books in students at the Imam Bukhari Islamic Boarding School in Karanganyar, particularly in supporting the achievement of the SDGs through quality and inclusive religious education. **Theoretical framework:** this study is based on the theory of the role of educators as facilitators, motivators, and mentors in religious education, as well as the concept of learning interests in the context of traditional Islamic education aligned with SDGs principles. **Literature review:** includes a study of the importance of classical books in the pesantren tradition, the challenges of modernization of the reading culture of students, and the role of teachers in facilitating religious learning within the framework of SDGs-based education. **Method:** used a qualitative approach with a descriptive method, where data is collected through observation, in-depth interviews with teachers and students, and documentation of learning activities. **Results:** research shows that teachers have a central role in fostering students' interest through a personal approach, strengthening religious values, integrating traditional and modern teaching methods, and providing consistent motivation to support sustainable educational development. Teachers also contribute to creating a conducive learning atmosphere and establishing close relationships with students. **Implications:** these findings emphasize the importance of training and strengthening the capacity of teachers to carry out their role effectively in the preservation of classical Islamic literature and the formation of students' character in line with SDGs Goal 4 (Quality Education). **Novelty:** This study emphasizes integrative strategies carried out by Islamic Religious Education teachers in the context of modern Islamic boarding schools contributing to SDGs discourse, which have not been widely revealed in previous studies.

**Keywords:** santri engagement, ire teachers, islamic boarding school, sdgs, reading motivation.

### INTRODUCTION

The tradition of reading turats (classical Islamic texts) has long served as the intellectual foundation of pesantren education in Indonesia. Through engagement with these classical works, santri cultivate religious literacy, analytical skills, and moral character grounded in Islamic scholarship. However, rapid modernization and digital transformation have significantly influenced students' learning patterns. The dominance of instant digital information, shifting preferences toward visual media, and limited pedagogical adaptation

have reduced students' sustained engagement with classical text reading. This situation raises concerns about the continuity of pesantren intellectual heritage and its relevance within contemporary educational discourse [1].

Previous research has emphasized the centrality of turats in maintaining the transmission of Islamic knowledge and has explored general efforts to improve reading motivation among santri. Other studies have examined teachers' pedagogical roles as facilitators, motivators, and mentors in Islamic education. Nevertheless, there remains limited scholarly attention to how Islamic Religious Education (IRE) teachers strategically and systematically strengthen santri engagement with classical texts within modern pesantren institutions. Furthermore, few studies explicitly position classical text literacy within the broader global framework of the Sustainable Development Goals (SDGs), particularly SDGs 4 Quality Education, SDGs 5 Gender Equality, SDGs 10 Reduced Inequalities, SDGs 16 Peace Justice and Strong Institutions, and SDGs 17 Partnerships for the Goals [2].

This gap highlights the need for a contextual study that bridges traditional Islamic scholarship with global educational commitments. Strengthening santri engagement with turats is not solely a matter of cultural preservation; it also contributes to advancing inclusive literacy, character formation, institutional sustainability, and collaborative educational development. By situating pesantren-based literacy practices within the SDGs agenda, this study offers a comprehensive understanding of how IRE teachers play a transformative role in aligning classical Islamic education with sustainable global development priorities [3].

Islamic religious education has a very important role in shaping the character, morals, and spirituality of students, especially in the Islamic boarding school environment. One of the important elements of Islamic education is the mastery of the classical books (kupol al-turats), which have been the main source of Islamic studies since ancient times. These books contain a wealth of in-depth Islamic knowledge, covering various disciplines such as fiqh, creed, tafsir, Sufism, and hadith. However, along with the development of the times and the rapid flow of modern information, the interest in reading classic books among students began to decline. This is a challenge for educators, especially Islamic Religious Education teachers, to maintain this scientific heritage so that it is still in demand and studied by students [3].

The Imam Bukhari Karanganyar Islamic Boarding School as one of the Islamic educational institutions has the responsibility to maintain and preserve the classical Islamic scientific tradition. In this context, Islamic Religious Education teachers play a very strategic role. Not only as a material presenter, teachers also play a role as motivators, facilitators, and supervisors in fostering students' love for classical literature. Therefore, the success in increasing interest in reading classical books cannot be separated from how teachers can package learning methods that are interesting, relevant, and able to touch the learning needs and tendencies of today's students [4].

Facts in the field show that not all students have the same interest in classical books. Some students find it difficult to understand the classical Arabic used or feel that the book is not relevant to today's challenges. This is where creativity and pedagogical strategies are needed from Islamic Religious Education teachers to bridge the gap. Teachers need to be able to instill an understanding that the classics are not only part of the past, but also have relevance and depth of meaning that are important for religious life today and in the future [5].

Seeing the importance of the role of teachers in building an interest in reading classical books, a more in-depth study is needed on how this role is carried out at the Imam Bukhari Islamic Boarding School Karanganyar. This research aims to explore and understand the various strategies, approaches, and challenges faced by Islamic Religious Education teachers to increase students' interest in reading and studying classical books. Thus, the results of this

study are expected to contribute to the development of more effective and applicable classical book learning methods in the pesantren environment [6].

## LITERATURE REVIEW

The study of turats (classical Islamic texts) constitutes the epistemological core of traditional pesantren education. Through structured engagement with classical works in fiqh, tafsir, hadith, and theology, santri internalize authoritative religious knowledge while developing discipline, analytical reasoning, and ethical awareness. The pedagogical tradition of bandongan and sorogan reflects a dialogical model of transmission in which teachers guide interpretation and ensure textual accuracy. This tradition not only preserves continuity with earlier Muslim scholarship but also shapes the intellectual identity of Islamic boarding schools in Indonesia [7].

Interest in reading, however, is influenced by motivational, environmental, and instructional factors. Educational theories emphasize that teachers play strategic roles as facilitators, motivators, and mentors who cultivate intrinsic motivation and sustained engagement. In religious education settings, teacher authority and personal example significantly affect students' attitudes toward learning materials. Integrative strategies—such as contextual explanation, interactive discussion, and the use of complementary modern media—have been identified as effective approaches to revitalizing students' interest in classical texts without undermining traditional authenticity [7].

Contemporary scholarship also highlights the tension between tradition and modernization in Islamic education. Digital exposure and changing literacy habits challenge deep textual reading practices. As a result, pesantren institutions increasingly seek adaptive pedagogies that balance preservation with innovation. In this context, strengthening turats literacy can be aligned with broader global educational commitments reflected in the Sustainable Development Goals (SDGs), including SDGs 4 Quality Education, SDGs 5 Gender Equality, SDGs 8 Decent Work and Economic Growth, SDGs 10 Reduced Inequalities, SDGs 11 Sustainable Cities and Communities, SDGs 16 Peace Justice and Strong Institutions, and SDGs 17 Partnerships for the Goals. By connecting classical text engagement with these SDGs principles, Islamic education contributes to inclusive literacy, social cohesion, institutional integrity, and sustainable knowledge transmission. Therefore, examining the pedagogical role of Islamic Religious Education teachers becomes essential to understanding how pesantren-based literacy practices can remain relevant within both local traditions and global development frameworks [8].

## METHODOLOGY

This research uses a qualitative approach with a case study type of research. The qualitative approach was chosen because it aims to deeply understand the role of Islamic Religious Education teachers in increasing interest in reading classical books in the pesantren environment. The case study was used to intensively research one research location, namely the Imam Bukhari Karanganyar Islamic Boarding School. The location of this research was chosen purposively with the consideration that the Imam Bukhari Islamic Boarding School has a strong religious curriculum and actively involves classical books as part of the learning of students. The selection of research subjects was carried out purposively, namely Islamic Religious Education teachers, cottage caregivers, and students who were active in classical book reading activities [9].

Data collection techniques are carried out through observation, in-depth interviews, and documentation. Observations were carried out to directly observe the learning interaction between teachers and students, especially in the context of reading classical books. In-depth interviews were conducted with Islamic Religious Education teachers to find out the strategies and approaches used in guiding students to be interested in reading classical books [10]. In addition, interviews were also conducted with students to find out their perception of

the role of teachers and factors that affect their interest in reading. Documentation is used to complete data in the form of activity notes, curriculum books, study schedules, and documentation of classical book learning activities [11].

The data analysis technique used is the interactive data analysis of the Miles and Huberman model which consists of three stages, namely data reduction, data presentation, and conclusion drawn [12]. Data reduction is carried out by summarizing and selecting the main points, and focusing on important things related to the role of teachers and interest in reading classical books. The presentation of data is carried out in the form of a narrative descriptive to facilitate the understanding of the relationship between data. Conclusions are drawn continuously during the research process to gain a complete and in-depth understanding [13].

**Table 1. Research Methodology Framework Integrated with SDGs Perspective**

Component	Description	SDGs Alignment
Research Approach	Qualitative approach using a case study design to deeply explore the role of Islamic Religious Education (IRE) teachers in strengthening students' engagement with classical Islamic texts (turats).	SDG 4: Quality Education
Research Site	Imam Bukhari Karanganyar Islamic Boarding School, selected purposively due to its strong classical curriculum and active kitab learning tradition.	SDG 4, SDG 16: Strong Institutions
Research Subjects	Purposively selected participants: IRE teachers, pesantren caregivers, and students actively involved in classical book reading activities.	SDG 4, SDG 10: Reduced Inequalities
Data Collection – Observation	Direct observation of teaching–learning interactions, particularly kitab reading sessions (bandongan, sorogan, halaqah).	SDG 4: Inclusive and Effective Learning
Data Collection – In-depth Interviews	Semi-structured interviews with teachers and students to explore strategies, motivations, perceptions, and influencing factors.	SDG 4, SDG 16
Data Collection – Documentation	Analysis of curriculum documents, study schedules, institutional policies, and literacy activity records.	SDG 4, SDG 17: Partnerships for Goals
Data Analysis Technique	Interactive analysis model: data reduction, data display (narrative descriptive), and continuous conclusion drawing.	SDG 4: Evidence-Based Education Development
Validity Strategy	Triangulation of sources and techniques, member checking, and peer discussion to ensure credibility and accuracy.	SDG 16: Accountability and Transparency
Expected Outcome	Comprehensive understanding of teachers' pedagogical, relational, and institutional roles in fostering sustainable literacy culture in pesantren.	SDG 4, SDG 17

To ensure the validity of the data, the researcher uses a triangulation technique, namely by comparing data from interviews, observations, and documentation [14]. In addition, the validity of the data is also strengthened through discussions with key sources and re-checking with informants to ensure the accuracy of the information obtained.

With this method, it is hoped that a comprehensive picture can be obtained of how Islamic Religious Education teachers play a role in fostering and increasing interest in

reading classical books among students of the Imam Bukhari Karanganyar Islamic Boarding School.

## RESULTS AND DISCUSSION

The results of research on the role of Islamic Religious Education (IRE) in increasing interest in reading classical books in students at the Imam Bukhari Islamic Boarding School in Karanganyar show that IRE teachers have a very important and strategic role in shaping motivation, interest, and habits of reading classical books among students. Teachers not only play the role of teachers, but also as guides, motivators, and role models in classical book learning activities [15].

In general, students' engagement with the reading of *turats* is influenced by several key factors, including learning strategies, methods of delivery, the media used, and the pattern of interaction between teachers and students. The main findings of this study can be seen in the following table:

**Table 2. Research Findings**

Aspect Studied	Key Findings	Remarks
Role of Islamic Education (IRE) Teachers as Facilitator	IRE teachers actively facilitate <i>turats</i> learning through study circles and regular sessions	Teachers act as guides and discussion facilitators for classical texts
Teachers' Strategies to Increase Student Interest	Use of comparative method between classical texts and contemporary realities	This method makes <i>turats</i> more relevant and appealing to students
Learning Media and Resources Used	Classical Islamic texts ( <i>kitab kuning</i> ), translations, and contextual commentaries	Students are guided to understand deep meaning beyond literal translation
Level of Student Participation	Student engagement increases during open discussions and Q&A sessions	Participatory learning models are preferred over one-way lectures
Challenges in Reading Classical Texts	Classical Arabic language is difficult for some new students	Requires intensive mentoring and enrichment of <i>turats</i> vocabulary
Impact of Engagement on Islamic Understanding	Students show deeper and more contextual Islamic understanding	Enhances critical thinking on contemporary religious issues
Teachers' Sustainable Strengthening Efforts	Organizing <i>kitab</i> reading competitions and thematic study circles	Increases student enthusiasm for accessing and appreciating classical literature

IRE teachers at this Islamic boarding school show a varied and innovative approach to teaching classical books. They use traditional teaching methods such as sorogan and bandongan which have become the hallmark of pesantren education but are still adapted to the current context so that students can more easily understand the content of the book. In addition, teachers also utilize discussion methods, questions, and answers, and strengthen understanding with the context of daily life to increase the attractiveness of the material taught [16].

Teachers' efforts to increase students' interest in reading are also carried out through regular motivation, either directly through advice or indirectly through example. Teachers try to build emotional closeness with students so that they feel comfortable and encouraged

to learn. Teachers also often emphasize the importance of classical books as an intellectual heritage of Islam that must be preserved and understood as part of the development of science and faith [17].

The pesantren environment also supports this learning process. There is a special schedule for reading and studying classical books, a library with a collection of salaf books, as well as halaqah activities and routine studies provide space for students to get used to and be interested in the reading. Teachers play a key role in directing and guiding students to make optimal use of these facilities [18].

Another factor that supports the success of increasing reading interest is the teacher's ability to build good communication, provide constructive feedback, and create a conducive learning atmosphere. Teachers who have a broad insight into the classics and competence in interestingly conveying them can foster students' curiosity about the content of the book [19].

Overall, the results of this study show that the role of IRE teachers is very significant in increasing interest in reading classical books among students. Through the right pedagogical approach, personal example, and the support of the pesantren environment, students become more motivated to love and delve into classical books, which can ultimately strengthen their understanding of Islam in depth and comprehensively [20].

The role of Islamic Religious Education (IRE) teachers in increasing interest in reading classical books in students of the Imam Bukhari Karanganyar Islamic Boarding School is very important and strategic. IRE teachers not only function as teachers, but also as guides, motivators, and role models in the scientific and religious life of students. The classic book or yellow book is a treasure of Islamic science that is the foundation of a deep understanding of religion. Therefore, increasing the interest of students in these books is one of the main focuses of their coaching [21].

IRE teachers act as facilitators in the classical book learning process by creating a conducive, fun, and relevant learning atmosphere to the needs and level of understanding of students. Teachers facilitate access to classical books by compiling a systematic and gradual curriculum according to their level of ability. In addition, the teacher also explains the historical context and important values contained in the books so that students not only read textually but are also able to capture meaning contextually [22].

In increasing reading interest, IRE teachers are also motivators who encourage the enthusiasm of students through various approaches. Teachers show the direct benefits of understanding the classic book in daily life, both in the aspects of worship, muamalah, and morals. The example of teachers in their love of knowledge is also the main driver for students to emulate the spirit of learning. The attitude of the teacher who is patient, open to questions, and able to guide with affection will create an emotional closeness that triggers the student's enthusiasm for learning [23].

In addition, IRE teachers play the role of innovators by applying varied and interactive learning methods. The use of sorogan, bandongan, group discussions and thematic studies makes the process of learning classical books more lively and interesting. Teachers can also integrate technology or visual media in explaining the content of the book so that students can more easily understand and feel interested in reading more independently [24].

No less important, IRE teachers also build a literacy culture in the pesantren environment by holding supporting activities such as classical book reading competitions, bahtsul masail, and scientific halaqah. This kind of activity not only fosters an interest in reading but also forms the character of students who are critical, analytical, and able to think deeply through Islamic intellectual traditions [25].

Thus, the role of Islamic Religious Education teachers at the Imam Bukhari Karanganyar Islamic Boarding School is very large in fostering and increasing interest in reading classical

books students. Through pedagogical approaches, examples, method innovation, and the formation of a literacy culture, teachers are the key to producing a generation of students who love knowledge, understand Islamic scientific traditions, and can practice it in real life.

## Discussion

The discussion of research on the Role of Islamic Religious Education Teachers in Increasing Interest in Reading Classical Books in Students of the Imam Bukhari Karanganyar Islamic Boarding School highlights the importance of the strategic role of teachers in forming habits and interest in reading classical books among students. The classic book often called the Yellow Book is the main source for understanding the teachings of Islam in depth, covering aspects of fiqh, monotheism, morals, tafsir, and hadith. In the modern era, the challenge of maintaining students' interest in traditional readings such as classical books is getting greater, considering the rapid flow of information and the tendency to digital popular readings. Therefore, the role of Islamic Religious Education (IRE) teachers is very crucial [\[26\]](#).

IRE teachers at the Imam Bukhari Islamic Boarding School Karanganyar not only act as teachers, but also as motivators, guides, and role models. They encourage students' interest in reading through various approaches, both affective and cognitive approaches. Effectively, teachers try to build emotional closeness with students, create a pleasant learning atmosphere, and show an attitude of love for science and classical books themselves. Through this example, students can foster a sense of love and interest to follow in the footsteps of their teachers [\[27\]](#).

Meanwhile, from a cognitive approach, teachers provide an understanding of the importance of classical books as the scientific heritage of previous scholars which are still very relevant to be used as a reference in religious life. The teacher explained the contents of the book in an interesting and easy-to-understand method for the students, reminding them that understanding the classics would strengthen their scientific foundation in the religious field [\[28\]](#).

In its implementation, IRE teachers use learning methods such as bandongan (reading the book by the teacher and listening to the students), sorogan (students reading and the teacher correcting), group discussions, and reinforcement with deliberation activities or bahtsul masail involving references to classical books [\[29\]](#). These methods not only improve the ability to read and understand the book, but also foster the confidence and interest of students in the classical books [\[30\]](#).

In addition, teachers also selectively use technology to support the learning of classic books, such as the use of digitization of books in applications or e-books that facilitate students' access to reading. However, it still emphasized the importance of reading directly from printed books as a form of respect for the tradition of Islamic boarding schools [\[31\]](#).

The obstacles faced in increasing reading interest include the lack of background of students in Arabic, low internal motivation of students, and external challenges such as the influence of gadgets and social media. In this case, IRE teachers play the role of facilitators who help overcome these obstacles through intensive guidance, the formation of learning communities, and the strengthening of the character of students [\[32\]](#).

Thus, this discussion emphasizes that the role of IRE teachers is not only limited to delivering material, but also includes aspects of character formation, motivation, and love for Islamic classical literature. This role is very vital in maintaining the sustainability of Islamic scientific traditions in the Islamic boarding school environment, especially at the Imam Bukhari Islamic Boarding School Karanganyar.

Based on the results of interviews with three main resource persons at the Imam Bukhari Islamic Boarding School Karanganyar, a thorough analysis can be carried out on the role of Islamic Religious Education teachers in increasing interest in reading classical books in

students. This analysis includes aspects of the benefits of reading classical books, the role of teachers, driving and inhibiting factors, and strategies to increase reading interest.

Reading classical books has a significant impact on the formation of student characters. Classical books not only present deep Islamic insights, but also instill the values of discipline, perseverance, critical thinking, devotion to scholars, and the spirit of imitating the scientific struggles of their predecessors. Students who are accustomed to reading classical books will grow up to be individuals who are not only intellectually intelligent but also spiritually and morally mature [33].

Islamic Religious Education teachers play a crucial role in this process. They are not only formal teachers, but also motivators, facilitators, companions, and role models for students [34]. Teachers can direct students' interest in reading through teaching methods that associate subject matter with references to classic books, introduce reference books, and accompany students when accessing the maktabah. The presence of teachers in the library, the explanation of the background of the book and its author, and the delivery of the lessons in the book also have a great psychological impact in fostering students' love for classical literacy [35].

Factors that affect students' interest in reading classical books include internal and external aspects. Internal factors include personal interests, talents, and awareness of the importance of science. Meanwhile, external factors consist of environmental support, peer influence, the role of teachers, available facilities, and examples of examples of scholars and people close to them. The existence of a supportive circle and a conducive scientific environment greatly determine the sustainability of reading interest. The main obstacle faced in increasing reading interest is language, considering that most classical books are written in Arabic which is quite complex. Students with limited Arabic language skills will have difficulty understanding the content of the book in its entirety. In addition, the density of daily activities of students and limited free time are also obstacles. However, this can be overcome through teacher mentoring, strengthening Arabic vocabulary from the early stages, and providing continuous motivation [36].

Strategies that can be applied to increase reading interest include the formation of book reading clubs, the use of varied and not boring learning methods, the provision of supporting instruments such as interesting stationery, and the selection of books that are relevant to the interests of the students and the curriculum being studied. Awards in the form of quizzes, book reviews, or summarizing competitions are also effective methods to foster reading enthusiasm. Overall, the role of teachers in this context is not only to convey knowledge but also as an agent of classical literacy culture among students. The success of increasing interest in reading classical books is highly dependent on collaboration between teachers, students, and the pesantren environment as a whole, as well as contextual and sustainable strategies in building strong and meaningful reading habits [37].

## Analysis

This study demonstrates that the strategic role of Islamic Religious Education (IRE) teachers in strengthening santri engagement with turats extends beyond pedagogical technique and enters the domain of educational transformation. The findings reveal that teacher agency functions at three interconnected levels: instructional design, relational influence, and institutional culture-building. At the instructional level, IRE teachers integrate traditional methods such as *bandongan* and *sorogan* with dialogical discussions and contextual explanations. This hybrid pedagogy reflects adaptive preservation, ensuring that classical scholarship remains authoritative while becoming intellectually accessible to contemporary learners. Such an approach aligns closely with SDGs 4 (Quality Education), which emphasizes inclusive, equitable, and relevant learning processes [38].

At the relational level, the teacher–student dynamic emerges as a decisive factor in cultivating reading interest. Emotional proximity, moral exemplarity, and intellectual charisma shape students’ intrinsic motivation. The data indicate that when teachers model a deep love for knowledge and demonstrate patience in guiding students through complex Arabic texts, students respond with increased engagement and confidence. This relational pedagogy contributes not only to literacy development but also to character formation, reinforcing ethical responsibility and respect for scholarly traditions. In a broader framework, these practices resonate with SDGs 16 (Peace, Justice, and Strong Institutions), as pesantren literacy culture nurtures disciplined, critically minded individuals who contribute to social cohesion [39].

Institutionally, the collaborative ecosystem between teachers, pesantren administrators, and structured literacy programs strengthens sustainability. Scheduled halaqah, kitab competitions, and access to classical libraries create a systemic reinforcement of reading culture. This institutional synergy reflects SDGs 17 (Partnerships for the Goals), demonstrating how educational sustainability requires coordinated stakeholder engagement. Moreover, by providing equitable access to classical learning resources for all students regardless of background, pesantren initiatives contribute to SDGs 10 (Reduced Inequalities). The challenges identified—linguistic barriers, digital distractions, and uneven prior preparation—illustrate the tension between heritage preservation and modern realities. However, rather than perceiving modernization as a threat, the study shows that selective integration of technology and contextual interpretation can enhance engagement without diluting authenticity. This balanced response illustrates an education model that is both tradition-rooted and future-oriented. Such a model indirectly supports SDGs 8 (Decent Work and Economic Growth), as strong foundational literacy and critical reasoning skills enhance long-term intellectual productivity [40].

Importantly, the preservation of turats is not merely cultural conservation; it is epistemological continuity. Classical texts contain normative frameworks, jurisprudential reasoning, and ethical reflections that remain relevant to contemporary issues. By enabling students to interpret these works contextually, IRE teachers cultivate higher-order thinking skills and adaptive religious understanding. This intellectual empowerment ensures that Islamic education contributes meaningfully to sustainable community development, aligning comprehensively with the broader SDGs agenda. In conclusion, the transformative capacity of IRE teachers lies in their ability to bridge tradition and modernity through strategic pedagogy, relational mentorship, and institutional collaboration. Their role substantiates that pesantren-based literacy initiatives are not isolated cultural practices but integral contributions to sustainable, inclusive, and globally responsive educational development [41].

## CONCLUSION

The role of Islamic Religious Education (IRE) teachers is highly significant in increasing interest in reading classical books among students at the Imam Bukhari Karanganyar Islamic Boarding School. IRE teachers function not only as transmitters of knowledge, but also as motivators, mentors, and role models in cultivating sustainable reading habits and intellectual engagement with classical Islamic texts. Through communicative approaches, varied pedagogical strategies, and exemplary commitment to classical scholarship, teachers effectively nurture students’ enthusiasm for exploring the rich heritage of Islamic sciences. Teachers also contribute to creating a conducive learning environment, fostering positive teacher–student relationships, and providing moral as well as spiritual encouragement. This holistic guidance enables students not only to read classical texts but also to comprehend their meanings critically and contextually. Furthermore, collaboration among teachers, pesantren administrators, and the supportive boarding school ecosystem strengthens institutional capacity in promoting literacy culture. As a result, students demonstrate

increased reading frequency, deeper interest in turats, and improved understanding of classical content. These findings indicate that strengthening classical text literacy aligns with broader educational development agendas, particularly the Sustainable Development Goals (SDGs), including SDGs 4 Quality Education, SDGs 5 Gender Equality, SDGs 8 Decent Work and Economic Growth, SDGs 10 Reduced Inequalities, SDGs 11 Sustainable Cities and Communities, SDGs 16 Peace Justice and Strong Institutions, and SDGs 17 Partnerships for the Goals. Therefore, the strategic role of IRE teachers is essential not only for preserving the Islamic intellectual tradition but also for contributing to inclusive, equitable, and sustainable educational development. Their dedication, creativity, and exemplary leadership play a transformative role in forming a generation of santri who value knowledge, uphold Islamic scholarship, and actively participate in sustainable global progress.

### Acknowledgments

The authors express their sincere gratitude to the leadership, teachers, and students of Imam Bukhari Islamic Boarding School, Karanganyar, for their openness and cooperation throughout this research. Appreciation is also extended to Institut Islam Mamba'ul 'Ulum Surakarta for institutional support and academic guidance that significantly contributed to the completion of this study.

### Author Contribution

Muhammad Rizqi conceptualized the study, conducted field research, analyzed data, and drafted the manuscript. Muhammad Isa Anshory contributed to research design, theoretical framework development, and critical revisions. Edwards Geraldine provided academic review, language refinement, and international perspective strengthening. All authors reviewed, approved, and agreed on the final version of the manuscript.

### Conflicts of Interest

The authors declare that there are no conflicts of interest regarding the publication of this article. This research was conducted independently without any financial, commercial, or personal relationships that could be construed as influencing the research results, interpretation of data, or the conclusions presented in this study.

### REFERENCES

- [1] Arpinal, Jamrizal, and Musli, "Budaya Organisasi Dalam Pengembangan Kemandirian Santri Di Pesantren Ashqaf Jambi," *AL MIKRAJ J. Stud. Islam dan Hum.*, vol. 4, no. 1, 2023, <https://doi.org/10.37680/almikraj.v4i1.3405>.
- [2] A. Arifin and D. Hajja Ristianti, "Metode Sorogan Dalam Meningkatkan Minat Dan Keterampilan Membaca Kitab Kuning Santri Al-Afiyah Bogor Jawa Barat," *Inspiratif Pendidik.*, vol. 11, no. 1, pp. 24–36, 2022, <https://doi.org/10.24252/ip.v11i1.29195>.
- [3] A. F. Wafa and D. Kuswandi, "Turats sebagai strategi pembelajaran di lembaga pendidikan islam," *Hinef J. Rumpun Ilmu Pendidik.*, vol. 3, no. 1, pp. 119–130, 2024, <https://doi.org/10.37792/hinef.v3i1.1194>.
- [4] M. A. Ghofur and H. Husniah, "Metode Muḥāfazah Naẓam Jurūmiyyah untuk Memudahkan Baca Kitab Kuning," *Al-Fusha Arab. Lang. Educ. J.*, vol. 4, no. 1, pp. 10–16, 2022, <https://doi.org/10.62097/alfusha.v4i1.675>.
- [5] Muzammil and N. Kholis, "Strategi Penguatan Pendidikan Karakter Religius Peserta Didik melalui Kajian Kitab Turats di Pondok An-Nahdloh," *JIP (Jurnal Ilm. Ilmu Pendidikan)*, vol. 8, no. 4, pp. 3983–3991, 2025, <https://doi.org/10.37792/hinef.v3i1.1194>.
- [6] D. Fitriana, "Hakikat Dasar Pendidikan Islam," *Tarbawy J. Pendidik. Islam*, vol. 7, no. 2, pp. 143–150, 2020, <https://doi.org/10.32923/tarbawy.v7i2.1322>.
- [7] M. Mulyadi, "Penelitian Kuantitatif Dan Kualitatif Serta Pemikiran Dasar Menggabungkannya," *J. Stud. Komun. dan Media*, vol. 15, no. 1, p. 128, 2013, <https://doi.org/10.31445/jskm.2011.150106>.

- 
- [8] A. Prayogi, "Pendekatan Kualitatif dalam Ilmu Sejarah: Sebuah Telaah Konseptual," *Hist. Madania J. Ilmu Sej.*, vol. 5, no. 2, pp. 240–254, 2021, <https://doi.org/10.15575/hm.v5i2.15050>.
- [9] M. N. Adlini, A. H. Dinda, S. Yulinda, O. Chotimah, and S. J. Merliyana, "Metode penelitian kualitatif studi pustaka," *Edumaspul J. Pendidik.*, vol. 6, no. 1, pp. 974–980, 2022, <https://doi.org/10.33487/edumaspul.v6i1.3394>.
- [10] R. Surayya, "Pendekatan Kualitatif Dalam Penelitian Kesehatan," *AVERROUS J. Kedokt. dan Kesehat. Malikussaleh*, vol. 1, no. 2, p. 75, 2018, <https://doi.org/10.29103/averrous.v1i2.415>.
- [11] S. Haryoko, Bahartiar, and F. Arwadi, *Analisis Data Penelitian Kualitatif (Konsep, Teknik, & Prosedur Analisis)*. Makassar: Badan Penerbit Universitas Negeri Makassar, 2020.
- [12] H. Zukriadi, Sulaiman, U., "Aneka Macam Penelitian," *SAMBARA J. Pengabd. Kpd. Masy.*, vol. 1, no. 1, pp. 36–46, 2023, <https://doi.org/10.58540/sambarapkm.v1i1.157>.
- [13] H. Ahyar, H. Andriani, and D. J. Sukmana, *Buku Metode Penelitian Kualitatif & Kuantitatif*, Cetakan I. Pustaka Ilmu, 2020.
- [14] A. Sholikhah, "Statistik Deskriptif Dalam Penelitian Kualitatif," *KOMUNIKA J. Dakwah dan Komun.*, vol. 10, no. 2, pp. 342–362, 2016, <https://doi.org/10.24090/komunika.v10i2.953>.
- [15] M. . Handiyani and Y. Abidin, "Peran Guru dalam Membina Literasi Digital Peserta Didik pada Konsep Pembelajaran Abad 21," *J. Elem. Edukasia*, vol. 6, no. 2, pp. 408–414, 2023, <https://doi.org/10.31949/jee.v6i2.5360>.
- [16] H. SH, "Peranan Guru Pendidikan Agama Islam Melalui Metode Kitabah Dalam Meningkatkan Minat Baca Siswa Madrasah Ibtidaiyah," *At-Ta'dib J. Ilm. Prodi Pendidik. Agama Islam*, vol. 15, no. 1, pp. 131–143, 2023, <https://doi.org/10.47498/tadib.v15i1.1741>.
- [17] M. S. Al Amin, "The Role of Ustad Pesantren in Increasing Santri ' s Interest on Kitab Kuning in Pesantren Kyai Syarifuddin," *Risalatuna J. Pesantren Stud.*, vol. 1, no. 2, 2021, <https://doi.org/10.54471/rjps.v1i2.1247>.
- [18] B. Hasan, "Pendidikan Anak dalam Keluarga: Telaah Epistemologis," *Pedagog. J. Pendidik.*, vol. 2, no. 2, pp. 96–107, 2019.
- [19] M. Ghufroon and Khoiriyah, "Lajnah Musyfaqo ( Musyawarah Fathul Qorib ) Dalam Meningkatkan Minat Baca Kitab Kuning Melalui Metode Syawir Di Pondok Pesantren Riyadlus Sholihin," *Dar El Ilmi J. Keagamaan, Pendidik. dan Hum.*, vol. 12, no. I, pp. 37–54, 2025, <https://doi.org/10.52166/darelilmi.v12i1.9380>.
- [20] H. Heriyansyah, "Guru Adalah Manajer Sesungguhnya Di Sekolah," *Islam. Manag. J. Manaj. Pendidik. Islam*, vol. 1, no. 1, pp. 116–127, 2018, <https://doi.org/10.30868/im.v1i01.218>.
- [21] M. H. Muammar and M. S. Hadi, "Pembelajaran Fiqh Melalui Penerapan Model Assure Dapat Meningkatkan Berfikir Kritis Santri di Pesantren," *JoEMS J. Educ. Manag. Stud.*, vol. 7, no. 3, 2024, <https://doi.org/10.54371/jiip.v8i4.7629>.
- [22] S. Jariah and Marjani, "Peran Guru dalam Gerakan Literasi Sekolah," *Pros. Semin. Nas. Pendidik. Progr. Pascasarj. Univ. PGRI Palembang*, pp. 846–856, 2019.
- [23] T. Jayadi, M. Thohri, F. Maujud, and Safinah, "Manajemen Integrasi Kurikulum Madrasah dengan Kurikulum Pesantren dalam Meningkatkan Moderasi Beragama," *J. Manaj. dan Budaya*, vol. 4, no. 1, pp. 105–119, 2024, <https://doi.org/10.51700/manajemen.v4i1.640>.
- [24] F. Balulu, "Implementasi Strategi Tutor Sebaya Dalam Peningkatan Kemampuan Membaca Kitab Klasik Di Pondok Pesantren Mahasiswa Nurul Hidayah Mangli Jember," *IJIT Indones. J. Islam. Teach.*, vol. 6, no. 1, pp. 50–69, 2023, <https://doi.org/10.35719/ijit.v6i1.1799>.
- [25] W. Khasanah, "Kewajiban Menuntut Ilmu dalam Islam," *J. Ris. Agama*, vol. 1, no. 2, pp. 296–307, 2021, <https://doi.org/10.15575/jra.v1i2.14568>.
- [26] A. Luchiyanti and V. Rezania, "Upaya Guru dalam Meningkatkan Minat Membaca Siswa Kelas Dasar," *Tarb. Wa Ta'lim J. Penelit. Pendidik. dan Pembelajaran*, vol. 9, no. 2, pp. 84–92, 2022, <https://doi.org/10.21093/twt.v9i2.4211>.
- [27] A. Rasikh, "Pembelajaran Kitab Kuning Pada Pondok Pesantren Khusus Al-Halimy Desa Sesela Kabupaten Lombok Barat," *J. Penelit. Keislam.*, vol. 14, no. 1, pp. 71–84, 2018,
-

<https://doi.org/10.20414/jpk.v14i1.492>.

- [28] B. Masruroh, “Upaya Guru Pendidikan Agama Islam (IRE) dalam Meningkatkan Kesadaran Beribadah Siswa Kelas VIII di SMPN 1 Banyakan Kabupaten Kediri,” *J. Intelekt. J. Pendidik. Dan Stud. Keislam.*, vol. 7, no. 1, pp. 22–29, 2017, <https://doi.org/10.33367/intelektual.v7i1.359>.
- [29] J. Studi and I. Pendidikan, “Jurnal Studi Ilmu Pendidikan dan Keislaman,” *Alfikrah J. Stud. Ilmu Pendidik. dan Keislam.*, vol. 5, no. 1, 2022.
- [30] K. Wildani and A. J. Fuad, “Implementasi Metode Tamyiz Dalam Pembelajaran Baca Kitab Kuning,” *AL-WIJDÁN J. Islam. Educ. Stud.*, vol. III, no. 1, 2019, <https://doi.org/10.58788/alwijdn.v4i1.301>.
- [31] M. Khabibullah *et al.*, “Peningkatan Kualitas Bacaan Kitab Kuning Bagi Santri Desa Di Pondok Pesantren Wali Songo Pleret Bantul,” *Musala J. Pesantren dan Kebud. Islam Nusantara*, vol. 1, no. 1, pp. 64–78, 2022, <https://doi.org/10.37252/jpkin.v1i1.176>.
- [32] M. Mulasih and W. . Hudhana, “Urgensi Budaya Literasi Dan Upaya Menumbuhkan Minat Baca,” *Ling. Rima J. Pendidik. Bhs. dan Sastra Indones.*, vol. 9, no. 2, p. 19, 2020, <https://doi.org/10.31000/lgrm.v9i2.2894>.
- [33] M. Munif, F. Rozi, and R. Tusshalihah, “Pembelajaran Kitab Amtsilati Dalam Meningkatkan Bakat Dan Minat Membaca Kitab Kuning Santri,” *J. Ilm. Mandala Educ.*, vol. 9, no. 2, pp. 1034–1045, 2023, <https://doi.org/10.58258/jime.v9i2.4973>.
- [34] Hariri and A. Wahid, “Peran Kiai Dalam Meningkatkan Minat Santri ( Studi Komparasi PP . Annuqayah Lubangsa dan PP . Sumber Payung Daerah Babus Salam ),” *Ihsan J. Pendidik. Islam*, vol. 3, no. 2, pp. 405–417, 2025, <https://doi.org/10.61104/ihsan.v3i2.960>.
- [35] N. Yulianti, I. Aziz, and R. M. Hayati, “Penerapan Metode Sorogan Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Santri Pondok Pesantren Wali Songo (Study Kasus Kelas Ula Tsalis B Putri),” *scidac plus*, vol. 4, no. 2, 2024, <https://doi.org/10.51214/bip.v4i2.882>.
- [36] M. H. Wafa and A. Fuadi, “Strategi Pembelajaran Madrasah Diniyah Salafiyah IV Al Munawwir Dalam Meningkatkan Kualitas Membaca Kitab,” *LITERASI J. Ilmu Pendidik.*, vol. 15, no. 1, pp. 53–62, 2024, [https://doi.org/10.21927/literasi.2024.15\(1\).53-62](https://doi.org/10.21927/literasi.2024.15(1).53-62).
- [37] N. Ngatiman and R. Ibrahim, “Pendidikan Karakter Dalam Perspektif Pendidikan Islam,” *Manarul Qur'an J. Ilm. Stud. Islam*, vol. 18, no. 2, pp. 213–228, 2018, <https://doi.org/10.32699/mq.v18i2.949>.
- [38] Z. Arifin, S. Makhmudah, and B. Zahro, “Upaya Pemberdayaan Madrasah Diniyyah Pondok Pesantren Sufi Al-Kabir Melalui Pengajian Nahwu- Shorof Guna Meningkatkan Kemampuan Santri Terhadap Penguasaan Kitab Kuning,” *Ngaliman J. Pengabd. Kpd. Masy.*, vol. 2, no. 2, pp. 114–128, 2023, <https://doi.org/10.53429/ngaliman.v2i2.710>.
- [39] N. Hidayah and A. Mulyani, “Analisis Kemampuan Membaca Teks Arab Gundul Bagi Santri Pondok Pesantren Al Mimbar Sambong Dukuh Jombang,” *Al-Lahjah J. Pendidikan, Bhs. Arab dan Kaji. Linguist. Arab*, vol. 7, no. 2, pp. 1–7, 2021, <https://doi.org/10.32764/lahjah.v7i2.1736>.
- [40] N. Rohmah, “Faktor-Faktor Yang Mempengaruhi Wali Santri Dalam Memilih Pondok Pesantren ( Islamic Boarding School ),” *Kabilah J. Soc. Community*, vol. 7, no. 14, pp. 234–247, 2022, <https://doi.org/10.35127/kbl.v7i2.6292>.
- [41] S. Pratama, A. Siraj, and M. Yusuf, “Pengaruh budaya religius dan self regulated terhadap perilaku kegamaan siswa,” *J. Pendidik. Islam*, vol. 8, no. 2, pp. 331–346, 2019.