



Digital Transformation of *Hizib Nahdlatul Wathan*: Preserving Spiritual Heritage through Technology in the Living Qur'an

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Abstract

This study investigates the digitization of the Hizib Nahdlatul Wathan recitation tradition among the Nahdlatul Wathan community in Lombok, Indonesia, within the framework of Living Qur'an studies. Hizib Nahdlatul Wathan —a compilation of prayers, Qur'anic verses, and *dhikr* authored by TGKH Muhammad Zainuddin Abdul Madjid—serves as a vital spiritual practice, a symbol of religious identity, and an instrument of organizational solidarity. Amidst technological advancements and challenges such as geographical barriers and the COVID-19 pandemic, the tradition has transitioned to digital platforms, including mobile applications, e-books, flipbooks, and online audio recitations. Utilizing a qualitative descriptive methodology that involves observation, interviews, and documentation, the research demonstrates that digitalization significantly enhances accessibility, temporal flexibility, and intergenerational continuity, particularly engaging younger, technology-oriented generations while maintaining spiritual intent and authenticity. Community responses are predominantly positive, praising the enhanced convenience and interactive features. However, concerns persist regarding the diminished solemnity, reduced communal interaction, and potential over-reliance on technology compared to traditional congregational readings. Framed by the living Qur'an perspective, digitization emerges as a revitalizing force rather than a degrading one, enabling sacred texts to remain dynamic and contextually relevant in the digital era. Nonetheless, challenges persist in preserving profound spiritual depth and social bonds. The study concludes that thoughtful technological integration effectively safeguards Nahdlatul Wathan's spiritual heritage, providing valuable insights for harmonizing religious traditions with modern innovations.

Keywords:

Hizib Nahdlatul Wathan, Living Qur'an, Religious Adaptation, Digital Spirituality, Religious Traditions

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Introduction

The transformation of Nahdlatul Wathan *hizb* recitation into a digital platform originated from the need to reach a wider congregation in the era of globalization and digitalization. As information technology has advanced, the people of Lombok have begun to utilize apps and social media to facilitate the recitation of the *hizb*, especially amid physical access limitations caused by various factors such as distance and emergencies like the pandemic. This digitalization enables the *hizb* to be disseminated quickly and on a large scale, while also providing readers with convenience in accessing the text and recitation guidelines.¹ However, the background to this transformation is also influenced by the challenge of maintaining the authenticity and spiritual depth of the *hizb* in digital format.

Therefore, the community and scholars in Lombok need to foster constructive dialogue that strikes a balance between technological innovation and the preservation of the spiritual traditions of Hizib Nahdlatul Wathan, thereby upholding noble values.² As part of the religious tradition of Nahdlatul Wathan, *hizb* is not only considered a spiritual practice but also a symbol of the cultural and religious identity of the people of Lombok. *Hizb* is also an integration of culture, education, and politics in Nahdlatul Wathan's da'wah. Reading it is part of the struggle to develop Nahdlatul Wathan because it contains prayers to spread the teachings of Nahdlatul Wathan and Islam throughout the world. Madjid uses the term "*liwa'a Nahdlatul Wathan*" as the symbol of the Nahdlatul Wathan flag,³ which is disseminated through educational institutions and *hizb* under the auspices of the Nahdlatul Wathan organization.⁴

However, in the current digital age, the dissemination and practice of *hizb* have expanded through digital platforms.⁵ There are concerns that digitalization may

¹ Muhammad Djamaruddin et al., "Pelestarian Karya TGKH. Muhammad Zainuddin Abdul Madjid Melalui Digitalisasi Teks dan Pengembangan Aplikasi Berbasis Mobile," *Jurnal Pendidikan, Sains, Geologi, dan Geofisika* 6, no. 1 (2025): 588–595. <https://jpfis.unram.ac.id/index.php/GeoScienceEdu/article/view/819>.

² Hariman Bahtiar et al., "Digitalisasi Karya TGKH. Muhammad Zainuddin Abdul Madjid Berbasis Mobile Sebagai Media Pembelajaran Interaktif Untuk Pelestarian Peninggalan Pendiri Nahdlatul Wathan," *Infotek: Jurnal Informatika dan Teknologi* 2, no. 1 (2019): 1–7, <https://doi.org/10.29408/jit.v2i1.940>.

³ M. Zainuddin Abdul Madjid, *Sejarah Nahdlatul Wathan dan Perjuangannya di Lombok* (Mataram: Yayasan Pendidikan Hamzanwadi, 1995), 42–44.

⁴ Lalu Saudi, "Tradisi Pembacaan Hizb Nahdlatul Wathan Untuk Membentuk Karakter Santri di Pondok Pesantren Darul Muhibbin NW Mispaloh Praya Lombok Tengah," *Jurnal Ilmiah Mandala Education* 8, no. 4 (2022): 2881–2891, <http://dx.doi.org/10.58258/jime.v8i4.4013>.

⁵ Muheidi A. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds* (New York: Routledge, 2013).

diminish the spiritual essence of *hizb*.⁶ At the same time, others see it as an opportunity to expand its reach and enhance understanding.⁷ This divergence reflects the complex social and religious dynamics, where traditional values must adapt to modern technological advancements.⁸ In the context of the living Qur'an study, the Hizib Nahdlatul Wathan serves as a case study illustrating how religious texts thrive and evolve within society through interaction with digital media. A crisis arose when this issue went viral, sparking widespread debate among the faithful and necessitating constructive dialogue to strike a balance between preserving tradition and leveraging technology.⁹

The tradition of reading the Hizib Nahdlatul Wathan practiced by the people of Lombok has attracted several researchers to study it, including the first research by Djamaluddin et al. The results of the study indicate that the Hizib Nahdlatul Wathan application, based on the Android smartphone platform, aims to provide the public with the opportunity to learn about or study Hizib Nahdlatul Wathan, one of Zainuddin Abdul Madjid's works. Additionally, this app also offers users the chance to read Nahdlatul Wathan *hizb* via their Android phones. Beyond studying Nahdlatul Wathan Hizb, the app was created to spread the teachings of Nahdlatul Wathan Hizb to people throughout Nusa Tenggara Barat.¹⁰ Second, Rahman's research findings suggest that the Hizban tradition plays a crucial role in strengthening the characteristics of *al-washatiyyah* within the community by integrating the values of moderation and balance into their religious practices. Additionally, this tradition also serves as a tool to realize islah, which is social and religious reform, for the successors of Madjid's struggle, by instilling principles of justice and solidarity that can strengthen community unity.¹¹ Third, Wulandari and Rahman's research indicates that the use of prayer water in the tradition of reading Hizib Nahdlatul Wathan in Sembalun Bumbung Village, East Lombok, plays a

⁶ Mohamad Fauzan Adima et al., "Digital Literacy Trends in Islamic Perspective in Higher Education: A Bibliometric Review," *Jurnal Penelitian Pendidikan IPA* 10, no. 12 (2024): 1012–26, <https://doi.org/10.29303/jppipa.v10i12.9847>.

⁷ Christopher Helland, "Online Religion as Lived Religion: Methodological Issues in the Study of Religious Participation on the Internet," *Online–Heidelberg Journal of Religions on the Internet* 1, no. 1 (2005): 1–16, <https://doi.org/10.11588/rel.2005.1.380>; Stewart M. Hoover and Nabil Echchaibi, *Media and the Sacred: An Introduction* (New York: Peter Lang, 2014).

⁸ Djamaluddin et al., "Pelestarian Karya," 588–595.

⁹ Muzakki et al., "Dampak Hizb Nahdlatul Wathan terhadap Integrasi Sosial di Desa Pringgasela Lombok Timur," *Sosio Edukasi: Jurnal Studi Masyarakat dan Pendidikan* 4, no. 2 (2021): 39–47, <https://doi.org/10.29408/sosedu.v4i2.1564>.

¹⁰ Djamaluddin et al., "Pelestarian Karya."

¹¹ Abdul Rahman, "Tradisi Hizban sebagai Momentum Meningkatkan Karakteristik al-Washatiyyah dan Merealisasikan Islah bagi Penerus Perjuangan Maulana Syaikh," *Manazhim* 5, no. 2 (2023): 1171–1204, <https://doi.org/10.36088/manazhim.v5i2.3780>.

significant role in strengthening the spiritual and religious bonds of the community. Additionally, this study reveals that the ritual serves as a manifestation of the Living Qur'an understanding, where traditional elements and prayer practices are harmoniously integrated to create a profound religious experience relevant to the local context.¹² Fourth, research by Bahtiar et al. demonstrates the use of technology to preserve and protect the legacy of significant figures and scholars, such as TGKH Muhammad Zainuddin Abdul Majid. Creating the Nahdlatul Wathan *hizb* book in digital form makes it easier for students and congregants to access the works from anywhere. One of the advantages of this Hizib Nahdlatul Wathan book is that it utilizes the OPF flipbook format, allowing you to access the original book directly upon opening. In addition to providing text, the book also features an audio option that will enable readers to listen to the poems within it. In addition to reading, users can also listen to the recitation of the verses contained within the book.¹³

Although there have been several studies discussing the Nahdlatul Wathan *hizb* tradition from the perspectives of spirituality, moderation, and the use of technology in the form of applications and digital books, there is still a gap in studies that specifically integrate the living Qur'an perspective with the phenomenon of *hizb* digitization as a form of tradition revitalization in the Nahdlatul Wathan community in utilizing technological developments. Previous studies have primarily focused on the preservation of *hizb* texts, the development of reading media, and the ritualistic meanings within local communities. However, they have not explored how technology serves not only as a technical tool but also as a new interpretive space that influences the understanding, experience, and religious practices of communities toward *hizb* texts as part of the living Qur'an expression in the digital age. Therefore, there is a need for a comprehensive study that bridges the utilization of technology and the sustainability of traditional values within the framework of the living Qur'an.

This study aims to examine the role of digitalization in revitalizing the Nahdlatul Wathan Hizb tradition as part of the living Qur'an practice in Lombok, with a focus on how religious texts live and evolve through digital media. This study contributes to providing a new perspective on the integration of tradition and technology in the spiritual practices of the Nahdlatul Wathan community. Academically, this research enriches the literature on the living Qur'an by adding the

¹² Suci Wulandari and Abd. Rahman, "Air Doa dalam Tradisi Pembacaan Hizb Nahdhatul Wathan: Studi Living Qur'an di Desa Sembalun Bumbung, Lombok Timur," *Canonia Religia: Jurnal Studi Teks Agama dan Sosial* 1, no. 1 (2023): 1–16, <https://doi.org/10.30762/cr.v1i1.1403>.

¹³ Hariman Bahtiar et al., "Digitization of Hizb Nahdlatul Wathan by TGKH. Muhammad Zainuddin Abdul Madjid, Based on the OPF Flipbook," *Conference Series* 3, no. 1 (2020): 20–25, <https://doi.org/10.34306/conferenceseries.v3i1.378>.

dimension of digital transformation and its implications for religious understanding. Practically, the results of this research can serve as a reference for religious scholars, da'wah activists, and Islamic technology developers in designing digitalization strategies that maintain the spiritual depth and authenticity of local traditions while addressing contemporary needs.

Methods

This study employs a qualitative research approach with a descriptive focus, utilizing the Living Qur'an study framework to analyze how religious texts, such as the Hizib Nahdlatul Wathan, live and evolve in digital contexts. The leading theory applied is the Living Qur'an perspective, which emphasizes that sacred texts are not merely static readings but rather living practices that interact with society and technology, also supported by the digital religion concept from Campbell and Helland. Data collection methods include observations of *hizb* tradition practices in Lombok (such as collective readings and the use of digital applications), interviews with informants in 2024, as well as documentation in the form of an analysis of the *hizb* application, user comments on Google Play, and other historical documents. Primary data are collected through interviews and direct observations, while secondary data comprise literature sources such as journals, books, and other relevant materials. Data selection is carried out based on criteria of relevance to the theme of *hizb* digitalization, source authenticity, and representation of the Nahdlatul Wathan community's views.

Data analysis is conducted in stages: first, data collection and transcription are used to identify initial patterns; second, thematic coding is employed to classify findings, such as community responses, spiritual implications, and technology integration; third, descriptive interpretation involves comparing primary and secondary data to conclude tradition revitalization. These stages ensure the analysis remains valid and contextual, with data triangulation to enhance reliability, thereby producing a deep understanding of how digitalization preserves spiritual heritage without diminishing its essence.

Digitalization as a New Medium in the Religious Practices of the Nahdlatul Wathan Community

The transformation of media in religious practices is an increasingly significant phenomenon in the digital age. The digitalization of Hizib Nahdlatul Wathan emerged as a response to the community's need to access religious texts quickly and flexibly. The *hizb*, which was previously read collectively in gatherings, is now also available in the form of mobile applications, e-books, and video readings on social

media. This innovation not only facilitates access but also expands the reach of Nahdlatul Wathan's da'wah to younger generations who are more familiar with technology.¹⁴ As a new medium, digitization does not erase tradition; instead, it offers new ways to preserve it. This aligns with the concept of the living Qur'an, where religious texts are not merely static readings, but are alive and transformative in various social and cultural contexts.¹⁵ *Hizb*, as part of the spiritual legacy of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, it now exists in digital form and has become a new medium for spreading the values of Islamic spirituality.¹⁶

The emergence of an Android-based *hizb* application developed by local researchers is concrete evidence of how technology is being used to preserve the legacy of Islamic scholars. The digital format also allows users to access *hizb* at any time and from anywhere, making the practice of *hizb* more flexible and accessible to the Nahdlatul Ulama community.¹⁷ However, the presence of this new media also requires new forms of adaptation. Digital users face the challenge of maintaining proper etiquette, devotion, and intention when reading *hizb* digitally. This is part of the dynamics in Lombok society's religious practices that require in-depth study. Thus, the digitization of *hizb* can be understood as part of the development of a living tradition, not merely a change in form, but also a transformation of meaning and function. This reinforces the idea that religious texts, such as *hizb*, are not only passed down from generation to generation but also recontextualized in accordance with the developments of the times.¹⁸

The Role of Digitalization in Spirituality and the Interpretation of *Hizb*

Digital media enables speed and ease of access, but on the other hand, it has the potential to give rise to instant and less reflective religious practices. This is an essential concern in the context of the Living Qur'an, as appreciating the text is an

¹⁴ Djamaruddin et al., "Pelestarian Karya," 588-595.

¹⁵ Fajar Muhammad Mubarok and Muhamad Fanji Romdhoni, "Digitalisasi al-Qur'an dan Tafsir Media Sosial di Indonesia," *Jurnal Iman dan Spiritualitas* 1, no. 1 (2021): 110-114, <https://journal.uinsgd.ac.id/index.php/jis/article/view/11552>.

¹⁶ Arpan, "Tradisi Hizban Jamaah Nahdlatul Wathan dalam Pengembangan Pola Pendidikan Islam," *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial* 5, no. 2 (2020): 15-31, <https://jurnal.iaihpancor.ac.id/index.php/tarbawi/article/view/318>.

¹⁷ Bahtiar et al., "Digitization of Hizb Nahdlatul Wathan," 20-25.

¹⁸ Djamaruddin et al., "Pelestarian Karya," 588-595.

integral part of its life within oneself and the community.¹⁹ If users merely read *hizb* as a digital routine without contemplation, then concerns about spiritual degradation become valid. In the context of Lombok society, reading *hizb* through digital platforms is also a form of adaptation to certain social situations, such as the COVID-19 pandemic, which has limited physical gatherings. In such conditions, digitization has become a solution for maintaining the spiritual continuity of the community, while also demonstrating the resilience of tradition in the face of crisis.²⁰ Therefore, what needs to be emphasized is not whether the medium is digital or non-digital, but rather the quality of the spiritual interaction that is built. Digitalization can be a means of revitalization, not degradation, as long as it is used with the right intentions, manners, and guidance.

The recitation of Nahdlatul Wathan *hizb* by the people of Lombok, Nusa Tenggara Barat, is carried out simultaneously by mothers, fathers, and students at several Islamic boarding schools in Lombok. For certain groups, this *Hizb* reading has become a weekly routine to foster social connections, strengthen unity among Nahdlatul Wathan members, and draw closer to Allah. The timing of the *Hizb* recitation is determined by mutual agreement among the congregation, which meets once a week in the evenings after Maghrib or Isha prayers. The venues typically used include mosques, musholas, Nahdlatul Wathan madrasahs, or the homes of Nahdlatul Wathan members on a rotating basis.²¹

Each group has its own schedule, allowing the recitation of the *Hizb* to be heard frequently every day. In addition to being a daily or weekly routine, reciting the Nahdlatul Wathan *hizb* is also an essential activity that should not be missed during other events, such as celebrations, PHBI, or other general gatherings. The recitation of the *Hizb* is the main activity within the Nahdlatul Wathan organization. The *Hizb* book, written by TGH Muhammad Zainuddin Abdul Majid, is the sacred book of the Nahdlatul Wathan congregation. It is recited as a symbol of loyalty, solidarity, and struggle for the Nahdlatul Wathan organization, as mentioned earlier. The creation of this *Hizb* was a form of resistance against the Japanese and Dutch colonizers.²²

The recitation of *Hizb* also has its own rhythm and melody, specifically composed to enhance the enjoyment of reading the *Hizb*. The tones chosen typically

¹⁹ M. Farhan and Fitri Yeni Dalil, "Living Qur'an di Media Sosial: Analisis Akun Instagram @Tadabburquranid," *Lathaif: Literasi Tafsir: Hadis dan Filologi* 3, no. 2 (2024): 165–177, <https://ejurnal.uinmybatusangkar.ac.id/ojs/index.php/lathaif/article/view/13696>.

²⁰ "PBNW Ajak Masyarakat Membaca Hizib di Malam 21 Ramadhan," *Radar Lombok*, May 20, 2020, <https://radarlombok.co.id/pbnw-ajak-masyarakat-membaca-hizib-di-malam-21-ramadhan.html>.

²¹ Muzakki et al., "Dampak Hizb Nahdlatul Wathan," 39-47.

²² Hipzon Putra Azma, *Hizib Islam Nusantara: Pengalaman Hizib Nahdlatul Wathan* (Bandung: CV Cendekia Press, 2019).

consist of low, medium, and high or loud pitches, which are adapted to the meaning of the prayers being recited. As a result, the chanting of the *Hizban* often creates a unique atmosphere during the evenings in each village, particularly among the people of Lombok and its surrounding areas.²³ One informant stated that the prayers contained in the *Hizb* book appear to possess a powerful magical force, rendering the *Hizb* a shield and a means of protection for oneself or the community against enemy attacks or disasters, while still prioritizing the power and protection from Allah. Additionally, previous studies have noted that the *Hizb* serves as an integral part of Nahdlatul Wathan's cultural, educational, and political aspects in its missionary work, thereby distinguishing the identity of Nahdlatul Wathan.²⁴

However, with the advancement of technology and the trend toward digitization, including the recitation of the Nahdlatul Wathan *hizb*, this development has also influenced it. Given that society has become tech-savvy, the *Hizib* Nahdlatul Wathan has been developed not in its traditional visual form but in a digital format. The platform used is an application that ensures the *hizb* remains true to its original purpose, as intended by its founders: to be read under any circumstances and to serve as a means of drawing closer to Allah, seeking protection, and requesting ease in one's livelihood.²⁵

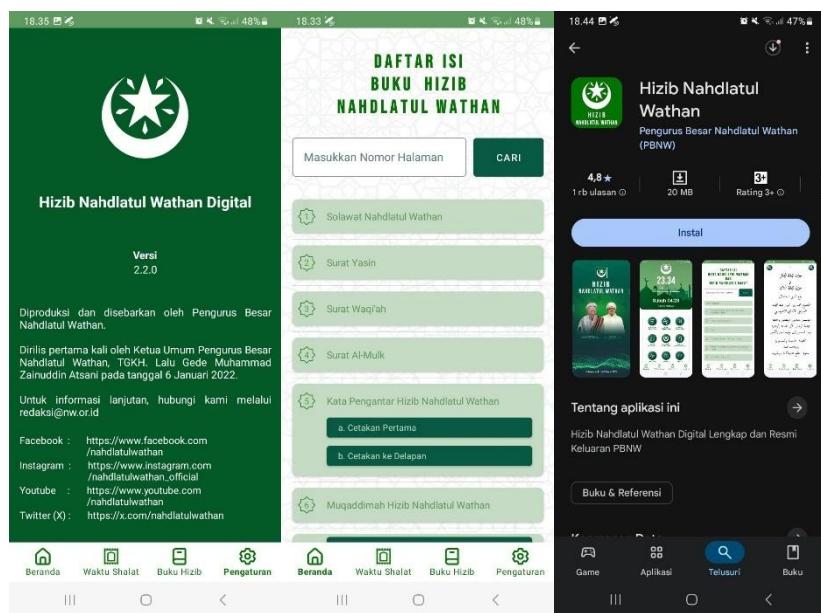


Figure 1. Nahdlatul Wathan *Hizb* in the Form of an Application

²³ Saudi, "Tradisi Pembacaan Hizb," 2881-2891.

²⁴ Linda Meizora, Interview by Author, June 24, 2024.

²⁵ Bahtiar et al., "Digitalisasi Karya," 1-7.

Additionally, the digitalization of this *hizb* as part of its revitalization is an effort to preserve its historical heritage, which might otherwise be lost if not developed in line with the times. Thus, the recitation of this *hizb* can still be performed at any time, in any place, or under any circumstance by its followers, ensuring solidarity remains intact, even when read through a digital platform (Figure 1).

This app is not much different from the original *hizb* book (Figure 2), except that it is now in digital form and some parts have been translated into Indonesian. The Hizib Nahdlatul Wathan's App is a digital platform designed to make it easier for community members to access, read, and recite *hizb* regularly. The app features various tools, including prayer texts, audio recitations, time reminders, and interactive guides, that can be accessed at any time and from anywhere. Additionally, the app enables users to engage with an online community, share spiritual experiences, and foster social connections through discussions and virtual activities. With this app, the spiritual traditions of Nahdlatul Wathan can continue to be preserved and practiced effectively in the digital age.²⁶

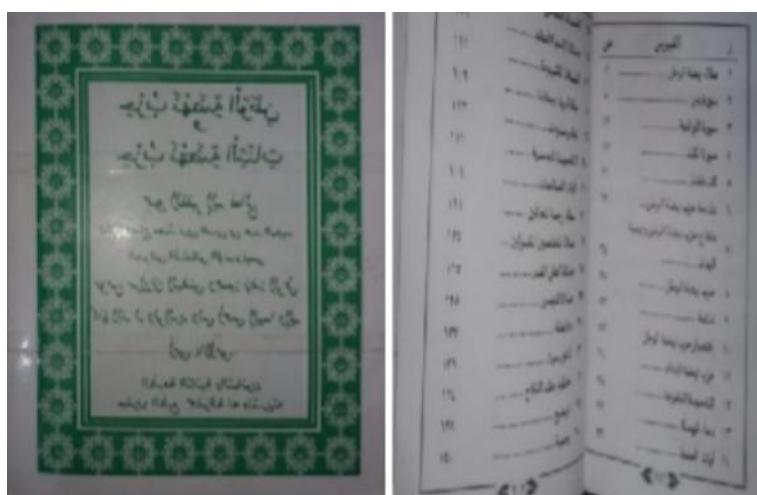


Figure 2. Nahdlatul Wathan *Hizb* in its Original Form

The digitization of Hizib Nahdlatul Wathan has been influenced by several key factors, including advancements in information and communication technology, the need to reach younger generations who are more familiar with technology, and the desire to expand access to and preserve religious traditions in an increasingly digitally connected society. Additionally, geographical challenges and limited access to physical copies of the *hizb* have driven the community to seek more practical and efficient digital solutions. The push from community leaders and technology deve-

²⁶ Husrifatul Aini, Interview by Author, June 24, 2024.

lopers to integrate spiritual traditions with modern innovations has also played a significant role in accelerating this digitalization process.²⁷

Public Response to Digital *Hizb*

The public response to the digitization of *hizb* has been quite varied. On the one hand, many Nahdlatul Wathan congregants have welcomed the arrival of apps and social media as new means of accessing *hizb* readings. This is particularly true for younger generations living outside of Islamic boarding schools or their home-towns, who still wish to connect with their religious traditions via mobile devices. However, some express concerns that digitalization may diminish the spiritual value and solemnity of *hizb* readings. These concerns stem from the belief that *hizb* readings require a solemn atmosphere, proper etiquette, and inner presence, which are considered difficult to achieve through digital media. Some local religious scholars have even emphasized the importance of maintaining the tradition of direct readings in gatherings.

In the *Hizban* tradition, the values of *al-washatiiyah* (moderation) and social reform (*ishlah*) are deeply ingrained. The concerns of some religious figures are more about how these values can still be instilled through digital formats, rather than the digital media itself. Thus, the main challenge is not digitalization, but how digital content can maintain the spiritual values and sense of community that are at the core of *Hizban*.²⁸ This diverse response indicates that the digitalization of *hizb* does not elicit absolute rejection, but rather a need for digital education and spiritual literacy. The Nahdlatul Wathan community faces the challenge of guiding its members in adapting to technology without compromising its traditional spirit.

Additionally, the Hizib Nahdlatul Wathan app has been accessed by 861 users and received a rating of 4.8 (Figure 1). This reflects the public's response, as expressed in the app's comments, that the digitization has made it easier and highly beneficial for readers, especially those accustomed to reading it (Tabel 1).

Table 1. Public Response to the Hizib Nahdlatul Wathan Application

No	Name	Response
1	Ahmad Pakhrul Islam	Give five stars as his assessment of the application and comment, "Hopefully in the future there will be a link to a specific title page as well as a feature to move directly to a page with a specific number as well as a sound feature that will help people who want to know Hizb as well as its meaning, history, and important things related to Hizb." Based on this comment, 36 people believed that this review had the same impact on others.

²⁷ Bahtiar et al., "Digitalisasi Karya," 1-7.

²⁸ Rahman, "Tradisi Hizban sebagai Momentum," 1171-1204.

2	Setiah M Budi	Giving a 5-star rating and the comment reads, "Subhanallah, Allhamdulillah. Always be victorious, my Nahdlatul Wathan, with this Hizb application. It really makes it easier for us to always read Hizb anywhere, anytime. It is beneficial and simple, as well as clear and concise. Thank you..." This comment also received reviews from 16 people who felt the same influence from this application.
3	Zainuddin	He said, "The Hizib Nahdlatul Wathan app is essential and useful for Muslims who love faith and piety; it is practical and easy to practice."
4	Syabab LOVER's	He commented, "Alhamdulillah, it's excellent. This Hizb application really helps us if we want to read it anywhere and anytime we want to pray with Hizb."
5	Suherman	"Thank God, Hizib Nahdlatul Wathan can be downloaded. It is invaluable for the Nahdlatul Wathan congregation. May prayers continue to spread throughout the world, amen. A little input, Hizb app along with the translation uploaded so we can better understand and comprehend."
6	Abi Faqih	"Alhamdulillah, it installed well, including the prayer times. It is very helpful, especially when asked to read a wedding sermon or talqin for a deceased person, to read it directly on your phone. May it be blessed and continue to progress, Nahdlatul Wathan, Amen."
7	Ghafet Chanel	"Thank you for this app. When Hizb disappears, we can use this. Alhamdulillah, if possible, it also has Al-Barjanji and songs of struggle."
8	Jumadil Adilo	"Subhanallah, this application is perfect, it is easier to apply than the previous Hizb application, but where is the place for the Qiraatul Fatihah and Shalawat Nahdlatain. Yes, it is beneficial."
9	Masykuri Ikrom Zaini	"Alhamdulillah. This application is very helpful in practicing Hizib Nahdlatul Wathan anywhere and anytime. May Nahdlatul Wathan continue to grow worldwide and receive blessings from its founder."

In addition to receiving positive responses to the innovation from Hizib Nahdlatul Wathan app, numerous suggestions and feedback have been received from loyal Nahdlatul Wathan readers regarding the development of the application (Table 2). Some of the public's responses to this application are as follows: *first*, translations have been added to each page to make it easier for readers, especially those who are still learning. *Second*, improvements have been made to features such as audio, salawat melodies, and a table of contents to make it easier for users and to align it with the original book. *Third*, the text or content has been further refined, especially for readers, so that this app actually makes it easier to read the Hizb. Therefore, with the availability of technology in preserving the Nahdlatul Wathan *hizb* tradition, it has brought innovations and, of course, favorable responses, including suggestions that demonstrate love and solidarity toward Nahdlatul Wathan and a desire for the traditions and legacy of TGH Muhammad Zainuddin Abdul Madjid to be maintained and developed for future generations. Additionally, the practice of this tradition is consistently upheld by the Nahdlatul Wathan community, ensuring that the *hizb* can be recited and heard at any time, regardless of circumstances.²⁹

²⁹ Bahtiar et al., "Digitization of Hizb Nahdlatul Wathan," 20-25.

Table 2. Readers' Responses and Feedback on the Hizib Nahdlatul Wathan App

No	Name	Response
1	Baiq Asror	"Very good and helpful; hopefully, it will be equipped with a player and audio capabilities later, so that the authenticity of the Hizb reading procedure is maintained. Because now, many people change the style or tone in Hizb. Hopefully, the authenticity of Hizb will be passed down as Sheikh Zainuddin compiled it."
2	Marwan	"Alhamdulillah, the application is good, but it needs to be completed, because there are still pieces of prayers and verses that are missing. Please correct them again and complete the shortcomings."
3	Atharudin Aikmel	"Great, need a table of contents that is directly linked to the content contained in the application to make searching easier."
4	Hambali Hasty	"Needs improvement, the font may be enlarged, if possible, the font can be adjusted to zoom in and out, and add translations, add features for songs or <i>wasiat renungan masa</i> ."
5	NGMIL CHANNEL	" <i>Assalamu'alaikum</i> , please add a search menu so it's easier to navigate back and forth. Why does the Hizb go back to the homepage when minimized?"
6	Abdul Hanan	"Good app, but it's very complicated to use. I wish there was a familiar Hizb Nahdlatul menu like the original textbook."

The implications of digitization on the practice of living the Qur'an in Lombok are significant in several aspects, based on available data from both previous scientific studies and the community's response to the *hizb* application.³⁰ Digitization enables broader and easier access to Qur'anic texts, hadiths, and *hizb*, including through mobile applications that offer interactive features similar to those found in original books, as well as additional features such as prayer schedule reminders, practices, and other enhancements. This increases the engagement of younger generations who are more familiar with technology, helping them to practice their daily religious activities in a more consistent and focused manner.

In addition, digitization also strengthens religious identity and community togetherness in Lombok, as it enables them to stay connected and share spiritual experiences through online forums, even when they are in different locations. However, it should be noted that digitization also poses a challenge in maintaining the essence of spirituality and the depth of experience typically obtained through traditional face-to-face practices. Similarly, some informants also felt that the implications of this digitalization included a loss of the spiritual essence of the *hizban* tradition, which is usually performed collectively in a place such as a mosque or NW madrasah. Therefore, it is not about rejecting or opposing digitalization, but rather about the sense of spiritual devotion and solidarity that was previously fostered as a means of social interaction. This loss of spiritual existence, which had

³⁰ Moh. Akib, "Merajut Koneksitas dengan al-Qur'an di Era Digital: Metode dan Kemampuan Intelektualitas," *Al-Hasanah: Jurnal Pendidikan Agama Islam* 9, no. 1 (2024): 207–220, <https://doi.org/10.51729/91634>.

been practiced from the beginning, is what is being felt. Similarly, with the advent of digitalization, there are inevitably some differences compared to the original book format.³¹

Integration of Technology and Hizb Tradition in the Perspective of the Living Qur'an

In today's digital age, technological transformation has impacted nearly every aspect of life, including religious practices such as the recitation of Nahdlatul Ulama's *Hizb*.³² *Hizb*, which are prayers and remembrance compiled by TGKH. Muhammad Zainuddin Abdul Madjid has long been an integral part of the spiritual and cultural traditions of the Lombok community, particularly within the Nahdlatul Wathan organization.³³ The integration of technology into the practice of *Hizb* is not merely a technical phenomenon, but also reflects theological and sociocultural dynamics, where religious texts no longer exist solely in oral tradition and physical spaces, but also in digital spaces. This is the focus of the living Qur'an approach.

This integration is evident through the development of the Hizib Nahdlatul Wathan mobile application. This app provides *Hizb* texts equipped with audio features and reading guides, enabling the public to access and practice *Hizb* anywhere. This demonstrates that digitalization is not merely a tool but also a form of expanding the living space of religious texts, which were previously limited to gatherings and mosques. In the context of the Living Qur'an, this phenomenon shows that religious texts can undergo actualization and revitalization through digital media, keeping them alive amidst the changes of the times.³⁴

However, the integration of technology into the *Hizb* tradition also raises spiritual and theological dilemmas. Some people worry that digitization will reduce the solemnity and decorum of *Hizb* recitations, which are usually performed in congregation and with spiritual etiquette, as explained above.³⁵ However, if we find *Hizb* in digital format, such as an OPF Flipbook, it can even enhance the spiritual experience by providing easy access and interactive features, including poetry recitations and verse markers. Thus, technology has the potential to become a facilitator for the preservation of spiritual traditions, as long as the sacred values

³¹ Kholiza Nurizzati, Interview bu Author, June 24, 2024.

³² Djamaruddin et al., "Pelestarian Karya," 588-595.

³³ Wulandari, "Air Doa dalam Tradisi," 1-16.

³⁴ Linda Meizora, Interview by Author, June 24, 2024.

³⁵ Rahman, "Tradisi Hizban sebagai Momentum," 1171-1204.

inherent in the text are still respected.³⁶ In a sociological context, the practice of digital Hizb also strengthens community solidarity, primarily when readings are conducted online in emergencies such as a pandemic. As the community believes, the spiritual power of the Hizb reading not only persists but also adapts to the digital medium without losing its collective and sacred value. This demonstrates that the Living Qur'an is not only alive in the text but also in social relationships and cultural practices that continue to evolve in response to the times.³⁷

Therefore, the integration of technology and *hizb* tradition in the Nahdlatul Wathan community serves as a concrete example of how religious practices can evolve in the digital age without losing their spiritual and traditional essence. The living Qur'an approach enables us to understand that religious texts, such as the Hizb, are not static but dynamic, thriving within social and technological interactions. Therefore, the community and religious scholars need to continue to oversee this transformation to ensure that sacred values remain intact despite changes in the medium of transmission.³⁸

Conclusion

Based on the above discussion, it can be concluded that the integration of technology and the tradition of reciting *hizb* within the Nahdlatul Wathan community represents an innovative and practical approach to preserving the spiritual heritage. In addition, the ease of access, time flexibility, and the dissemination of the *Hizb* recitation tradition among the younger generation are facilitated, as they are more familiar with technology. However, this transformation also poses challenges, such as dependence on technology and the potential decline of social interaction. Nevertheless, this study contributes to a deeper understanding of the dynamics of religious tradition adaptation in a modern context. It offers insights for developing strategies to preserve religious traditions through digital technology. Future research is recommended to focus more on exploring the psychospiritual impact of using digital *hizb* among the younger generation in the Nahdlatul Wathan community.

Authors Contribution

All authors agree to be accountable for all aspects of this work.

³⁶ Bahtiar et al., "Digitization of Hizb Nahdlatul Wathan," 20-25.

³⁷ Kholiza Nurizzati, Interview by Author, June 24, 2024.

³⁸ Djamaruddin et al., "Pelestarian Karya," 588-595.

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