

Digital Old Book Training to Support Learning in Islamic Boarding School

Saipul Wakit^{1, a)}, Siti Nursyamsiyah^{b)}, Margiyono Suyitno^{2, c)}

¹ Muhammadiyah University of Jember

² Tarbiyah Madina Sragen School of Sciences

^{a)} Corresponding author: saipul.wakit@unmuhjember.ac.id

^{b)} sitinursyamsiyah@unmuhjember.ac.id

^{c)} suyitno1974@gmail.com

ABSTRACT

Islamic boarding schools have an important role in organizing education in Indonesia. Historically, Islamic boarding schools are the oldest educational institutions that existed before Indonesia's independence. Based on research by the Ministry of Religious Affairs of the Republic of Indonesia, it is explained that Islamic boarding schools are the oldest education in Indonesia. This is certainly proof that its existence continues to exist and has a great contribution in educating the people. The role of Islamic boarding schools as educational institutions is of course to educate and teach students about various Islamic religious knowledge. Islamic boarding school learning has characteristics that continue to be preserved from time to time, including bandongan, sorogan, memorization, syawir and lalaran studies. Learning uses the bandongan system both in the morning and evening. In addition, learning activities are carried out in a classical manner followed by all students, both male and female. Of course, there are obstacles to this learning, including students being passive in participating in learning activities. This happens because the learning model focuses more on the transfer of knowledge rather than collaborative teaching learning which provides space for discussion and exploration of students' abilities and skills. Based on the problems faced by partners, it can be identified that partners have obstacles in two areas, namely 1) the absence of an effective and efficient yellow book learning method, 2) the absence of technology that can support yellow book learning. To solve the priority problem, training and workshop methods are used to improve the knowledge and skills of partners. The results of this community service activity are an increase in partner knowledge and can implement the technology of the Syamilah Mosque in learning the yellow book. The impact of implementing this technology is that learning is more effective and can increase the motivation of students to follow the learning of the yellow book. In addition, students are more participatory and active in learning activities because they can directly operate technology using computers.

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INTRODUCTION

Islamic boarding schools are Islamic educational institutions that have an important role in organizing education in Indonesia. Historically, Islamic boarding schools are the oldest educational institutions that existed before Indonesia's independence (Faridah 2019). Based on research by the Ministry of Religion of the Republic of Indonesia, it is explained that Islamic boarding schools have existed since 1062. This is certainly proof that their existence continues to exist and has a great contribution in educating the people. The role of Islamic boarding schools as educational institutions is of course to educate and teach students about various Islamic religious knowledge (Mujahidin 2021). Islamic boarding school learning has characteristics that have continued to be preserved from time to time, including pengajian bandongan, sorogan, memorization, syawir and lalaran (Faridah 2019).

In relation to teaching, of course, Islamic boarding schools have their own characteristics, namely the bandongan method, where learning is centered on a teacher (M. Nur Hasan 2017). In this learning model, the teacher reads the book by spelling out the words by interpreting them using Javanese or Madurese. The students listen, pay attention, and write down each meaning of the words that have been read by the teacher (Ramadhani, Aziz, and Saefullah 2021). In the context of learning theory, this is known as teacher-central learning, where learning is entirely centered on the teacher while the students are passive by listening to the teacher's explanation without any discussion or question and answer process. Of course, this has a positive impact, namely that students are more focused on listening to and listening to the teacher's explanation, but the drawback is that they are not given the opportunity to improve their competence in the fields of exploration, analysis, or communication skills (Yazidi 2020). In addition, the disadvantage is that if the teacher is not communicative, students are generally bored and have an impact on their lack of interest in learning so that they become sleepy, busy themselves with writing, scribbling on paper, and some even talk to fellow students.

Seeing this phenomenon according to (Saini 2024) to increase the concentration and interest in learning of students, several things can be done including stimulation, games, the use of relevant technology, technology is a tool that can be used to support and support learning activities. In the context of Islamic boarding schools according to Muchasan (2024) technology can support learning so that students are more active and can be used for effectiveness in assessing and evaluating student learning. Thus, technology becomes important because it has a strategic function in improving the quality of student learning (students).

Learning in traditional Islamic boarding schools is certainly inseparable from the study of yellow books (salaf books) from the writings of previous scholars. The technology that is relevant to learning yellow books is the digital-based mакtabah syamilah. The form of mакtabah syamilah is a collection of various digital-based salaf and kholaf books (Amalia Yunia Rahmawati 2020). The operation of this technology uses computer devices, LCD projectors, internet and sound systems (Saini 2024). This technology is of course based on software that can be installed on laptops or computers. In addition to being cheap, it is also easy to use and access by institutions that already have these facilities.

Based on the above explanation, it is certainly relevant to the objective conditions of partners as partners in community service activities. Darul Ulum Islamic boarding school is an Islamic boarding school institution that is categorized as salaf (traditional) where the curriculum is still guided by the yellow book. The study material focuses on fiqh, Al-Qur'an hadith, nahwu and sorof science, tasawuf and tauhid. Salaf Islamic boarding schools are a category of educational institutions that focus on in-depth study of Islamic religious knowledge which is different from other types of modern-based Islamic boarding schools. Salaf Islamic boarding schools focus on madarashah diniah education and do not provide formal education as

determined by the government. So that in organizing education, the focus is on three levels, namely ula, wustha and ulya. ula education is taken for four years, wustha and ulya are held for two years.

Learning uses the bandongan system both in the morning and afternoon and is carried out in a classical manner followed by all male and female students. Of course, there are obstacles in this learning where students are only passive in participating in class activities. This happens because the learning model focuses more on the transfer of knowledge rather than collaborative teaching learning which provides space for discussion and exploration of students' abilities and skills (Yazidi 2020). Objectively, there is no technology or learning media that supports the achievement of these indicators. So that students only listen and pay attention to the material presented by the teacher while there is no feedback from students. This is better known as the central learning method which focuses on the teacher (Khoerunnisa and Aqwal 2020). Although this method has shortcomings, it is still common and exists in Islamic boarding schools, because in the context of Islamic boarding schools, students receive knowledge through the means of a teacher. So it is more important when students study to listen to every fatwa and explanation related to the material presented by the teacher.

Based on the problems faced by partners, it can be identified that partners have obstacles in two things, namely 1) the absence of an effective and efficient yellow book learning method, 2) the absence of technology that can support yellow book learning. From the priority problems faced by these partners in this community service activity, they try to provide problem-solving solutions to partners. The output of the community service activity is the implementation of the right learning method and the implementation of Maktabah Syamilah technology in learning yellow books. To measure the indicators of activity achievement, measurements are needed according to the methods and outputs of the activity as explained below.

METHOD

The activity method is carried out in three stages, namely planning, implementation and evaluation of activities. Planning is carried out between the implementer and partners including submitting activity permits, determining the implementation time and preparing the required facilities and infrastructure. Implementation (Khoerunnisa and Aqwal 2020) activities are carried out at the specified time, starting with the opening ceremony, delivery of materials, discussion sessions and practice of using the syamilah maktabah. The evaluation of activities is carried out after the activity with partners by identifying obstacles and things that are not optimal. However, what is more important is the evaluation of partners by measuring the increase in knowledge and skills and understanding and implementing the syamilah maktabah in learning the yellow book. The evaluation is carried out by providing a pre-test at the beginning of the activity and a post-test after the activity. To ensure that community service activities continue to be carried out by partners, periodic monitoring is carried out.

RESULT AND DISCUSSION

The community service activities that have been carried out have several stages, namely preparation, implementation and evaluation. Activities that focus on improving partner knowledge are carried out through training on classical learning methods. The training was attended by all madrasah diniyah teachers and male and female students held in the classroom. The activities were divided into two groups, namely male and female groups, each guided by a speaker and moderator. The activities were carried out for 120 minutes which were filled with material presentation, discussion and simulation. This was done because improving cognitive competencies can be done through several methods, namely seminars, reading, observing, observing and listening to material from an expert. This approach was taken because

Islamic boarding schools are educational institutions that uphold academic and scientific culture. Through community service programs, it substantively improves a more complex academic climate. Islamic boarding schools not only understand the context of Islamic science but also study practical and applicable knowledge. So that the knowledge that has been transferred to partners can be implemented and developed according to the needs and developments of the times.

In the 4.0 era, educational institutions are required to be adaptive to the development of emerging technologies (Lifia Yola Febrianti 2022). If Islamic boarding schools are passive and unresponsive, they will be left behind and seem rigid so that the management of the institution tends to be traditional and manual. It can be understood that technology is a tool to make a person's work or tasks more effective and efficient. This can be seen below, the yellow book learning activity is still carried out using the bandongan method at partner locations, some are done by sitting on the floor and some are sitting on madarasah chairs.



FIGURE 1. Conditions of Learning the Yellow Book

Sources: Personal Documentation

The bandongan learning method is the learning of yellow books carried out in salaf Islamic boarding schools followed by students both in class and in general, where a teacher reads the book while the students listen, give meaning and listen to the explanation of the material delivered by the teacher. In general, bandongan ngaji is followed by all students, while the teacher is only one person who is usually a kiyai or ustاد. So that the learning is general, not specific to a particular class and the study of the book is a famous book, for example, the interpretation of jalalain, the book of ihyah ulumuddin, shohih Bukhari, Al-Hikam and others. This can be seen in the picture below:



FIGURE 2. Condition of the Darul Ulum Islamic Boarding School

Sources: Personal Documentation

In addition to increasing knowledge, there is also an increase in skills in operating the Maktabah Syamilah. The activity is designed with a workshop with a practical approach, so that partners are given an understanding and then simulated. The activity is certainly more effective because partners can directly receive benefits from the service activities. To provide complex knowledge, partners are given

material on computer basics, network introduction, application installation training, hardware and software introduction, fun learning models, and Maktabah Syamilah simulations.

To determine the success and achievement of the output of the activity, a pre-test activity was carried out before the activity. This aims to determine the level of knowledge of the participants in the activity about the syamilah mosque that will be presented in the material. The measurement method uses multiple-choice questions distributed via Google Form. The questions given include the main points of the material that will be given to partners as a stimulus for basic understanding that must be understood. This method is certainly more effective with the stimulus so that partners try to focus and understand the material seriously. Based on the pre-test conducted on partners, the results are as in the table below:

TABLE 1. Results of the Community Service Activity Pre-Test

Grade	Frekuensi	Percentase (%)
Very Good	0	0
Good	6	9,37
Enough	31	48,43
Less	27	42,18

Based on the results of the pre-test, it can be understood that the general understanding of partners is sufficient, namely 48.43% of participants know about the syamilah mosque. After being traced through interviews, partners have heard and learned about the technology through the internet. So that the knowledge possessed is not yet in the realm of implementation but more to the theoretical aspect. So that through this community service activity aims to improve the knowledge and skills of partners to be more complete and can be implemented through learning. Specifically, based on the data, it is explained that around 42.18% of understanding is still lacking. However, there are those who have good understanding, around 9.37%, namely among teachers who have previously participated in training and workshop activities. From the presentation of the data, it can be concluded that the level of understanding of partners is still in the poor category because the total number shows 42.18% which of course in terms of percentage still needs improvement and assistance.

After the community service activity, partners were given a post-test to measure the level of understanding and skills. This was done to find out whether there was an increase or not, as well as the simulation of learning the yellow book through the Maktabah Syamilah which aims to measure the level of partner skills. The results of the post-test at the end of the activity can be obtained data as in the table below:

TABLE 2. Post-Test Results After Community Service Activities

Grade	Frekuensi	Percentase (%)
Very Good	11	17,18
Good	42	65,62
Enough	11	17,18
Less	0	0

Based on the data, it can be understood that the level of knowledge of partners is good because it is around 65.62% which is 42 people. While for sufficient understanding as much as 17.18% with a total of 11 people. For participants who have very good knowledge as many as 11 people with a percentage of 17.18%. From the data it can be concluded that partners have good knowledge and can absorb the material that has been presented by the speaker. To ensure mastery of skills in implementing technology, simulations and practices are carried out so that the level of ability can be known. The method used is the

practice of each person to simulate sequentially, guided by the speaker and the accompanying team. This is explained as in the picture below:



FIGURE 3. Syamilah Mosque Simulation Activity

Sources: Personal Documentation

Based on the image above, it can be understood that the simulation activity is carried out in groups. Each group consists of four people accompanied by one instructor and one laptop. The simulation mechanism is that participants practice alternately in each group. This is done so that participants can directly practice operating a computer and opening a digital book application. Thus, participants can understand the flow and how to access digital books in the Maktabah Syamilah application.

CONCLUSION

Community service activities on digital yellow book training (maktabah syamilah) in learning yellow books in Islamic boarding schools contribute to improving the knowledge and skills of students. Objectively, partners have increased in terms of knowledge and skills which can be proven by the implementation of effective and efficient learning models and the use of technology to support learning activities. In addition, these activities introduce partners that learning in the current era is based on digital technology, one of the characteristics of which is the use of application technology. Mentoring activities for Islamic boarding school educational institutions are very much needed to ensure that the programs that have been implemented can be carried out sustainably and developed in the future according to the needs of partners.

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