



Optimizing Digital Literacy in Islamic Boarding Schools: Mentoring Students through Maktabah Syamilah Training in the Yasin Al Fadani Area

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Abstract : This study aims to optimize digital literacy in Islamic boarding schools through mentoring students in the use of Maktabah Syamilah in the Yasin Al Fadani area. The program was initiated due to limited access to valid Islamic references in remote areas, which may affect the quality of religious knowledge delivery. This community service activity focused on training young ustadz and students to utilize Maktabah Syamilah as a digital platform providing comprehensive Islamic literature, particularly tafsir references. The implementation consisted of several stages, including coordination and socialization with stakeholders, software training, interactive discussions, individual assignments, and evaluation. The results showed that 90% of participants successfully installed Arabic language support and Maktabah Syamilah version 4.0, although several participants still required technical assistance. Furthermore, 100% of participants were able to understand the main features of the software and effectively search for Quranic verses and related interpretations. The program concludes that Maktabah Syamilah training effectively improved students' digital literacy and access to reliable Islamic references. Continuous assistance is recommended to strengthen participants' Arabic skills and deepen their understanding of tafsir materials. This program contributes to enhancing Islamic education quality through digital technology integration.

Keywords : Digital Literacy; Maktabah Syamilah; Islamic Education.

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INTRODUCTION

The rapid expansion of digital information has created a new challenge for Islamic education: an abundance of religious knowledge does not always guarantee the availability of reliable religious references. Every day, thousands of Islamic contents are disseminated through digital platforms, yet many of them circulate without adequate scholarly validation, creating potential risks of misunderstanding and inaccurate religious interpretation (Hadiyanto et al., 2025; Karim et al., 2022). This situation becomes increasingly challenging for Islamic boarding schools (*pesantren*), which have historically served as centers of Islamic scholarship and religious knowledge transmission (Malihah et al., 2025; Tsauri, 2022). While *pesantren* possess strong traditions in studying classical Islamic texts, many institutions still face limitations in integrating digital technology as a tool for accessing, verifying, and managing authoritative Islamic resources (Fu'adi et al., 2024). Therefore, digital literacy in *pesantren* is no longer merely a technological skill, but an essential capacity to ensure that Islamic knowledge development remains academically grounded, digitally adaptive, and aligned with authentic scholarly references.

Islamic boarding schools (*pesantren*) represent one of the important educational institutions in maintaining and developing Islamic knowledge traditions. Traditionally, *pesantren* rely heavily on printed classical Islamic books (*kitab turats*) as the main learning resources (Haggerty et al., 2023; Lee & Kwon, 2024). Although this approach has significant value in preserving scholarly traditions, the increasing complexity of contemporary religious issues requires broader access to diverse and credible references (Chahine et al., 2020). Limited access to Islamic literature, especially in remote areas, may become a challenge for students and young religious educators when searching for authoritative sources to support learning activities, religious discussions, and da'wah materials.

One of the challenges faced by Islamic boarding schools in developing digital literacy is the ability of students and educators to utilize digital-based Islamic references effectively (Nguyen et al., 2024). The availability of online religious information does not always guarantee accuracy and academic validity (Sholihah, 2018; Tuala et al., 2024). The spread of unverified religious content through digital platforms may create difficulties for students in distinguishing between reliable scholarly references and information without strong foundations (Dieguez et al., 2021; Ibáñez-Carpena & Benito, 2019). Therefore, digital literacy in Islamic education requires not only technological skills but also the ability to access and utilize trusted sources of Islamic knowledge.

Maktabah Syamilah is one of the digital platforms that can support the development of Islamic digital literacy. This software provides access to thousands of classical Islamic books, including tafsir, hadith, fiqh, and other Islamic disciplines, allowing users to search

and study references more efficiently. The utilization of Maktabah Syamilah can bridge traditional Islamic scholarship with digital technology by maintaining the authenticity of classical references while improving accessibility for students and educators. However, the existence of such technology does not automatically ensure effective utilization because users require adequate skills and guidance to operate the platform properly.

In the Yasin Al Fadani area, the need to strengthen digital literacy among Islamic boarding school students and young ustadz remains important. Limited familiarity with digital Islamic reference tools has become one of the challenges in optimizing technology for religious learning and academic activities. Many students still depend on conventional sources and have not fully utilized digital platforms that can expand their access to authoritative Islamic literature. This condition indicates the need for structured assistance and training to improve their ability to use digital tools as supporting media for Islamic knowledge development.

Previous studies have highlighted the importance of digital literacy development in educational institutions; however, studies focusing on practical assistance in utilizing Islamic digital reference platforms among pesantren communities remain relatively limited (Ferilli et al., 2024; Hadi Mogavi et al., 2024). Existing digital literacy programs often emphasize general technological skills, while the integration of digital literacy with Islamic scholarly resources has received less attention (Liu et al., 2024). Therefore, community-based intervention is needed to introduce and strengthen the capacity of pesantren students in utilizing Maktabah Syamilah as a reliable digital reference tool.

Based on these conditions, this community service program aims to optimize digital literacy among students and young ustadz through Maktabah Syamilah training in the Yasin Al Fadani area. This program focuses on improving participants' skills in installing, operating, and utilizing Maktabah Syamilah to search for Islamic references, particularly Quranic verses and tafsir literature. Through systematic mentoring and practical training, this activity is expected to strengthen access to valid Islamic knowledge resources and support the development of technology-based Islamic education in pesantren environments.

METHOD

This community service program employed a participatory training and mentoring approach to optimize digital literacy among students and young ustadz through the utilization of Maktabah Syamilah in the Yasin Al Fadani area. The participatory approach was selected because the program was designed not only to transfer technical knowledge but also to actively involve participants in practicing, exploring, and applying digital Islamic reference tools according to their learning needs. Through this approach, participants were

positioned as active subjects who developed their technological skills through direct experience and continuous guidance.

The implementation of the program consisted of several interconnected stages, beginning with the preparation and coordination stage. At this stage, the service team conducted initial observations and discussions with Islamic boarding school administrators and relevant stakeholders to identify participants' needs, technological readiness, and challenges related to accessing digital Islamic references. The coordination process was also conducted to determine the training schedule, learning materials, required facilities, and technical preparation to ensure that the program was relevant to the participants' actual conditions. Based on the identified needs, the training materials were designed to introduce the concept of digital literacy in Islamic education, the importance of using authoritative references, and the practical utilization of Maktabah Syamilah as a digital library for Islamic scholarship.

The implementation stage was carried out through intensive training and mentoring activities. Participants consisting of students and young ustadz were guided through several practical sessions, including software installation, Arabic language configuration, introduction to the main features of Maktabah Syamilah, searching techniques for classical Islamic books, and utilizing tafsir references to support religious learning activities. The training emphasized hands-on practice, allowing participants to directly operate the application while receiving guidance from the facilitators. Interactive discussions and question-and-answer sessions were also conducted to address technical difficulties and strengthen participants' understanding of the application functions.

The evaluation stage was conducted to measure the effectiveness of the training program and participants' ability to utilize Maktabah Syamilah independently. Evaluation was carried out through observation of participants' practical skills, completion of individual assignments, and feedback discussions regarding their experiences during the training process. The evaluation indicators included participants' ability to install and operate the software, understand the available features, conduct searches for Islamic references, and utilize tafsir resources effectively. The results of this evaluation were used to identify remaining challenges and determine follow-up assistance needed after the completion of the program.

To ensure sustainability, the program included follow-up mentoring to support participants in continuously applying Maktabah Syamilah in their academic and religious activities. This stage aimed to ensure that digital literacy development did not stop after the training session but became an ongoing practice within the pesantren environment.

Through continuous utilization and support, participants were expected to strengthen their ability to access valid Islamic references and contribute to improving the quality of technology-based Islamic learning.

RESULT AND DISCUSSION

1. Challenges for Regional Students of Yasin Al Fadani in Accessing Digital Islamic References

The initial stage of the program revealed that students in the Yasin Al Fadani area encountered several fundamental challenges in accessing digital Islamic references. Based on observations, interviews, and preliminary surveys conducted before the training, the limitation was not only related to the availability of technology but also involved infrastructure conditions, device accessibility, digital literacy competence, and language barriers. These challenges influenced students' ability to utilize digital platforms as reliable sources for Islamic learning. Although digital transformation has provided wider opportunities to access Islamic literature, students in regional areas still face obstacles in converting technological availability into meaningful academic and religious learning practices.

The first challenge identified was limited digital infrastructure, particularly regarding internet accessibility. Most participants explained that unstable internet connections frequently interrupted their attempts to search for and download digital Islamic references. The geographical characteristics of the Yasin Al Fadani area, which is relatively distant from major urban centers, have contributed to uneven telecommunications infrastructure. This condition affected the effectiveness of digital learning activities because accessing large digital resources, downloading Islamic books, and updating digital applications often required considerable time. As a result, students tended to depend on printed Islamic books available in the pesantren rather than exploring broader digital resources. This finding indicates that digital transformation in Islamic education requires not only the introduction of digital platforms but also consideration of the technological ecosystem that supports their sustainable use.

The second challenge concerned the availability and accessibility of digital devices. The findings showed that not all students possessed personal devices with sufficient capacity to support digital Islamic learning activities. Some participants relied on shared devices provided by the institution or used smartphones with limited storage and technical capabilities. This situation created difficulties when accessing digital libraries containing thousands of Islamic books, such as Maktabah Syamilah, which requires adequate device capacity and operational familiarity. Limited access to devices also reduced opportunities for students to independently practice digital searching skills outside training sessions. Therefore, improving digital literacy requires institutional

support in providing accessible technological facilities alongside capacity-building programs.

The third challenge was related to students' digital literacy skills. Before the training, many participants demonstrated limited experience in searching, filtering, and evaluating digital Islamic information. Students were familiar with using smartphones for daily communication and social media activities, but they had not fully developed the ability to utilize digital technology for academic and religious purposes. Several participants reported difficulties in identifying authoritative Islamic references among the large amount of information available online. This finding highlights that digital literacy in pesantren contexts should not be understood merely as the ability to operate devices but also as the ability to critically select, evaluate, and utilize credible Islamic knowledge sources.

Another significant challenge was the language barrier, particularly in accessing Arabic-based Islamic references. Since many classical Islamic sources available in digital libraries are written in Arabic, students with limited Arabic proficiency experienced difficulties in understanding keywords, navigating search features, and interpreting the content obtained from digital platforms. Although translation resources are available, they remain limited compared with the extensive collection of Arabic classical texts. Consequently, the integration of digital Islamic references requires a balanced approach that combines technological competence with strengthening language skills, particularly Arabic literacy among students.

These challenges became the primary basis for designing the Maktabah Syamilah training program. Rather than introducing technology as an independent tool, the program was designed to respond directly to students' actual needs by providing practical guidance on installing, operating, and utilizing digital Islamic references (Mundiri & Firdausy, 2022; Muslim Mubarak et al., 2025). Through direct assistance, students were introduced to strategies for accessing classical Islamic literature more efficiently while maintaining the authenticity and reliability of the sources used.

The implementation of this activity is illustrated in Figure 01, which shows the process of installing the Maktabah Syamilah application as the initial step in developing students' ability to access digital Islamic references.



Figure 1. Installation of the Maktabah Syamilah Application

The installation process represented more than a technical activity; it became an important foundation for building students' confidence in interacting with digital Islamic resources. Through this initial practice, participants began to recognize that digital technology could function as a complementary medium for strengthening traditional Islamic learning practices rather than replacing the classical learning system of pesantren. This finding confirms that effective digital transformation in Islamic educational environments requires a combination of technological access, user competence, and contextual assistance tailored to the needs of learners.

2. The Effectiveness of Maktabah Syamilah Training in Improving Digital Literacy and Access to Islamic References

The implementation of Maktabah Syamilah training demonstrated a significant contribution to improving students' digital literacy and strengthening their ability to access reliable Islamic references. The training not only introduced students to the technical operation of digital software but also transformed their understanding of how technology can support Islamic scholarship. Before the training, most participants primarily relied on printed *kitab* and conventional learning resources available in the pesantren environment. Although these resources remain important in preserving Islamic scholarly traditions, students had limited experience in utilizing digital platforms to expand their access to classical and contemporary Islamic literature (Rohmadi & Bagaskara, 2023). Through structured mentoring and practical sessions, participants gradually developed the confidence and competence to integrate digital references into their religious learning activities.

One of the most significant improvements was observed in students' ability to search for Islamic references more effectively. Prior to the training, many participants were only familiar with general internet searches and had limited knowledge of how to locate specific Islamic sources digitally. After receiving guidance on Maktabah Syamilah features, students were able to utilize keyword searches, author-based searches, and book classification features to find relevant references more efficiently. They learned how to identify specific books, locate discussions within classical texts, and compare information from different scholarly sources. This improvement indicates that the training successfully shifted students' digital behavior from passive searching toward more structured and academic-oriented information retrieval.

The second finding relates to the development of students' critical evaluation skills in selecting digital Islamic references. The training emphasized that digital accessibility does not automatically guarantee the reliability of information. Students were introduced to the importance of verifying sources, recognizing authoritative Islamic texts, and understanding the position of classical scholars within different fields of Islamic knowledge. Through practical exercises, participants were encouraged to compare references and identify appropriate sources based on their academic and religious needs. This process strengthened students' awareness that digital literacy involves not only technical ability but also critical judgment in evaluating the quality and credibility of available information.

Furthermore, the training contributed to the optimization of digital reference utilization in Islamic learning activities. After mastering the basic functions of Maktabah Syamilah, participants showed greater interest in exploring various collections available on the platform, including tafsir books, hadith collections, fiqh references, and other classical Islamic literature. The accessibility of thousands of digital books provided students with opportunities to deepen their understanding of religious topics without being limited by the availability of printed materials. This condition expanded students' learning resources and encouraged them to become more independent learners who actively seek references beyond the materials provided during formal learning sessions.

Another important outcome was the emergence of increased motivation and interest in Islamic studies. Participants expressed that the availability of organized and searchable digital references made the learning process easier and more engaging. Previously, searching for specific discussions in classical books often required considerable time because students needed to manually examine printed texts. Through Maktabah Syamilah, students could locate relevant discussions more quickly, allowing them to focus more on understanding and analyzing the content. This experience

encouraged students to explore broader Islamic knowledge and develop deeper engagement with religious studies.

The effectiveness of this training was also reflected in participants' practical achievements during the evaluation process. Most participants were able to independently operate the main features of Maktabah Syamilah, including searching for Quranic verses, locating tafsir explanations, and identifying related Islamic references. The ability to perform these tasks demonstrates that the training successfully developed functional digital literacy skills among students. However, several participants still required additional assistance, particularly in understanding advanced search functions and interpreting Arabic references. This finding suggests that digital literacy development in pesantren requires continuous mentoring rather than a one-time training activity.

The results indicate that Maktabah Syamilah functions not only as a technological application but also as a bridge between traditional Islamic scholarship and contemporary digital learning practices. The integration of this platform enables students to maintain their connection with classical Islamic sources while adapting to the demands of the digital era (Prasetyo et al., 2024; Shams et al., 2024). Therefore, the training provided a meaningful contribution to strengthening pesantren-based digital literacy by empowering students with the skills needed to access, evaluate, and utilize authentic Islamic references effectively.

3. Sustainability of Digital Literacy Development through Maktabah Syamilah Utilization

The findings of this program demonstrate that Maktabah Syamilah training contributed significantly to strengthening digital literacy among students in the Yasin Al Fadani area. The improvement was not limited to students' technical ability to operate digital applications but also extended to their capacity to access, select, and utilize Islamic references more systematically. Through direct practice and mentoring activities, participants began to understand that digital platforms can function as supporting instruments for deepening Islamic knowledge rather than merely as technological tools. The training encouraged students to shift from limited and conventional access to Islamic literature toward a more flexible learning approach by utilizing digital repositories containing extensive collections of classical Islamic works.

An important finding from this activity is that digital literacy development in pesantren requires a balance between technological competence and scholarly awareness. Although participants successfully acquired skills in operating Maktabah Syamilah, effective utilization of digital references still depends on their ability to

critically understand the content obtained. Digital access provides broader opportunities for learning, but students still need guidance from teachers, ustadz, and Islamic scholars to interpret references appropriately within established scholarly traditions. Therefore, the role of digital technology should be viewed as complementary to the existing *tafaqquh fi al-din* tradition in pesantren rather than replacing direct interaction between students and their teachers.

However, the results also indicate that Maktabah Syamilah training cannot independently overcome all challenges related to digital transformation in Islamic boarding schools. Several external factors, such as limited internet infrastructure, availability of digital devices, and differences in students' technological backgrounds, remain important issues that require continuous attention. Sustainable digital literacy development requires collaboration among multiple stakeholders, including pesantren administrators, educational institutions, government agencies, and telecommunication providers. Such collaboration is necessary to ensure that students have adequate technological facilities and continuous opportunities to improve their digital competencies.

In addition, the development of a strong digital literacy culture within pesantren is essential to ensure the sustainability of the program outcomes. Students need to be encouraged to use digital references responsibly while maintaining their engagement with printed Islamic texts and traditional learning methods. The integration of digital resources with classical learning practices can create a balanced learning environment in which students are able to utilize technological advancement without losing the intellectual traditions that characterize pesantren education. Through this approach, students can develop into digitally competent individuals who are also capable of maintaining depth of religious understanding, critical reasoning, and scholarly responsibility.

The sustainability of this program is reflected in the participants' enthusiasm during the practical session, where students actively practiced searching, exploring, and utilizing the features provided by Maktabah Syamilah. As illustrated in Figure 02, participants directly applied the knowledge gained during the training by operating the application and exploring digital Islamic references independently.



Figure 2. Participants Begin to Practice the Material Presented

The practical engagement shown in Figure 02 indicates that experiential learning was an important component in developing participants' confidence and independence. Rather than receiving knowledge passively, students were encouraged to directly interact with the technology, identify difficulties, and solve problems with facilitator assistance. This process strengthened not only their operational skills but also their readiness to continue utilizing digital Islamic references in future learning activities.

Overall, the program highlights that Maktabah Syamilah training can become an effective strategy for strengthening digital literacy in pesantren environments. Nevertheless, long-term success depends on continuous mentoring, institutional support, and the creation of a digital learning culture that integrates technological innovation with the values of Islamic scholarship (Hasanah & Sain, 2025; Prasetyo et al., 2024). Through sustained efforts, digital technology can serve as a bridge connecting the rich intellectual heritage of pesantren with the opportunities provided by contemporary digital transformation.

CONCLUSION

This community service program concludes that the development of digital literacy among Islamic students in the Yasin Al Fadani area remains influenced by several interconnected challenges, including limited technological infrastructure, inadequate access to digital devices, insufficient digital literacy skills, limited availability of relevant Islamic digital references, and language barriers in accessing Arabic- and English-based resources. These conditions indicate that the existence of digital Islamic references alone is not sufficient to support effective learning processes, as students also require technological competence and guidance to access, evaluate, and utilize reliable sources of Islamic knowledge appropriately.

The implementation of Maktabah Syamilah training demonstrated a positive contribution to improving students' ability to utilize digital Islamic references. Through practical training and mentoring activities, participants showed increased competence in operating the application, conducting targeted searches, accessing classical Islamic literature, and utilizing digital references to support their religious learning activities. Furthermore, the program encouraged greater independence and motivation among students to explore Islamic knowledge through digital platforms. However, the sustainability of these impacts requires continuous support through regular digital literacy training, institutional mentoring, improvement of technological infrastructure, and the development of digital Islamic resources that are relevant to students' needs.

Therefore, strengthening digital literacy in pesantren environments should be approached as a continuous process that integrates technological innovation with traditional Islamic learning values. Future programs should emphasize collaboration among pesantren administrators, educational institutions, government stakeholders, and technology providers to ensure wider access to digital facilities and sustainable capacity development. Through these efforts, digital technology can function as a bridge between the intellectual heritage of Islamic scholarship and contemporary learning demands, enabling students to become digitally competent while maintaining depth and authenticity in understanding Islamic knowledge.

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