

Religious Understanding Strategy with *Kitab Kuning* Media in Students' Dormitories

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Abstract

This article explores how the *Kitab Kuning* media in student dormitories can influence and deepen their religious understanding. This study aims to analyze the role of the *Kitab Kuning* in increasing religious insight and its impact on the spiritual life of students in the dormitory environment. The research method involves a qualitative approach through in-depth interviews and participatory observation. The results of the study confirm that the *Kitab Kuning* makes a positive contribution to understanding complex religious concepts, provides tools for students to overcome religious dilemmas, and strengthens their recognition of religious identity.

Keywords: *Strategy, Religious Understanding, Kitab Kuning, Student Dormitory.*

INTRODUCTION

In human life, education is a fundamental aspect that becomes a way to make it easier to achieve something that will be aimed at. As a tool, the world of education certainly follows the dynamics of the development of its society. The development of science and technology encourages human civilization to be more flexible in dealing with the times. In Law no. 20 of 2003 concerning the National Education System, clearly describes the functions and objectives of national education. National education functions to develop capabilities and form dignified national character and civilization in the framework of educating the nation's life. Aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Hidayah, 2017).

In campuses labeled as religious, such as State Islamic University Maulana Malik Ibrahim Malang, religious values have been integrated into educational programs and forms of religious subjects. As concrete evidence, such as the Ma'had Al-Jamiah education program (campus boarding school) initiated by State Islamic University Maliki Malang in order to create graduates with Islamic character. Ma'had al-Jamiah is proof that to achieve national education

goals, religious education becomes the first sub before entering into the next realm.

According to (Asir, 2014) religion is the teachings of God or the result of human reasoning contained in holy books which are passed down from generation to generation. Religion seeks to provide guidance and direction in one's life to achieve happiness in this world and the hereafter, which contains an element of belief in supernatural powers, which in turn creates an emotional response and the belief that happiness in life comes from goodness. The relationship depends on this magical power.

However, ironically among students who already consume knowledge about religion, they actually have deficiencies in terms of implementation. The lack of application of religious norms makes social reality on campus not in accordance with the expectations of universities with their Ulul Albab jargon. (Sudarsono, 1995) argues that in daily reality it shows that most teenagers who commit crimes do not understand religious norms. Students who have the statement that understanding religion is just a formality that stops in the course, will ignore religious values after class hours are over. For example, there are many academics who violate religious norms, such as stealing, lying, holding hands with non-*mahrams*, and even exposing their genitals on campus.

Recognizing the problems faced in the academic environment regarding students' lack

of understanding of religious knowledge. It is very important to add religious understanding using the right strategy for students to improve student behavior and character. Strategies can be expressed in styles, techniques, and tactics in learning. Technique is the way a person applies a particular method. Tactics are a model of someone using a certain technique or method. Regarding how to execute the strategy, it can be used as a teaching strategy. When launching a teaching method, a teacher can explain techniques that are relevant to that method, and when using that technique, a teacher has characteristics that distinguish him from other teachers (Sanjaya.W, 2011).

If it is related to the context of teaching and learning, it means strategy with tactics or models used by teachers in conducting learning with the aim of making learning achieved. For students who want to study religious knowledge while undergoing their lectures. Institutions that are labeled as Islamic alone cannot guarantee and are used as accuracy regarding how far a student's religious understanding is, and conversely in deepening religious knowledge it should not interfere with lecture activities.

Then the hostel as a solution to this problem, as expressed (Suherman, 2007) in The Encyclopedia American, the use of a dormitory is known as dormitory which comes from the word Dormitories (Latin) which means bed, where the notion of a dormitory is a general form of building that is closely related to with educational buildings namely dormitories. The hostel is divided into sleeping and working areas for students and students. The student dormitories of Ar-Rahman (male) Lowokwaru and Ma'had Tabaraka (female) Merjosari are the harbors where the research will be used, the two dormitories are located in a location right in the middle of Malang City. The location is in a strategic area where students undergo lecture programs, making it the choice of students who want to increase their religious understanding intensively. In addition to these factors, another factor that underlies the selection of this research location is the use of the *Kitab Kuning* media as a learning tool for each student, and of course the use of this media is not without reason, apart

from maintaining tradition, the use of this media is still relevant to the times.

According to (Thoha, 2019) It was the role of the *Kitab Kuning* as a reference for Islamic research that caused the *Kitab Kuning* to be often used by scholars and *Salafus Shalih* in ancient times, often the *Kitab Kuning* was also referred to as the third holy book after the Al-Qur'an and Hadith. An 'alim or 'allama (author/writer of the *Kitab Kuning*) had to undergo extraordinary ijihad when they wrote the *Kitab Kuning*. They not only use reason but *Taqarrub* and ask Allah SWT for guidance. This supports the validity of the *Kitab Kuning* when used as a reference source for Islamic studies. If we look at history, we must agree that the history of Islamic learning originated in the Middle East where the language used was Arabic, the language of the Koran.

Dormitory as an alternative that mediates between student freedom and additional understanding of student religious values. Dormitory is not a very free rented house nor is it a boarding school which is bound by strict regulations. Lessons given by the boarding school in Malang City are generally religious education using the *Kitab Kuning* as media, one of which is, "Rather than nothing at all" is a narrative that is usually spoken by the dormitory residents. Student dormitories are the main option in this problem, with knowledge referring to sources that have a high level of credibility such as the *Kitab Kuning*, learning in dormitories can improve the quality and religious insights of students.

So, what exactly is the strategy for understanding religion in the hostel through the media of the *Kitab Kuning* with the narrative "Rather than nothing at all"? This research is here to explore this. The researcher's assumption that there are differences in religious understanding strategies between dormitories and Islamic boarding schools is the reason why this research is appropriate and relevant to carry out.

METHOD

A. Types and Research Approaches

This type of research is categorized as research with field studies conducted in natural situations and then interventions will

be carried out by researchers. Planned interventions aim to make the state the researcher wants visible and observable. This research approach uses descriptive qualitative, which is a research method used to describe and analyze events, social activities, attitudes and thoughts of people as individuals, both individually and in groups. The steps in qualitative research contain the intention to carry out a series of research activities to complete the research first so that research results can be found. It is hoped that the research carried out can be carried out in a planned and accurate manner (Sugiyono, 2016). Qualitative research as a method for collecting descriptive data in the form of sentences and written words by analyzing case studies. Case studies are the analysis of cases over time through in-depth data collection and the application of different knowledge to each situation. In other words, a case study is a study in which the researcher examines one event (case) at a time in work and collects detailed and in-depth information using different data collection methods.

Data analysis uses textual analysis and contextual analysis which is aimed at seeing these factors can be the cause of the problem. Data analysis in qualitative research is also a process of monitoring the systematic arrangement of field data obtained from interviews, observations, and other materials so that researchers can report research results. Data analysis is carried out continuously, continuously and repeatedly (Firman, 2015). The data to be collected is data on how the Strategy for Understanding Religion with the *Kitab Kuning* Media in Student Dormitories. This interview process is used to obtain more detailed information from the research subject.

B. Data source

The explanation of the research object refers to the object or purpose of the research to be carried out, resulting from the naming and research topic and which can be identified clearly in the research question formulation. Research data are subjects who as actors or other people who understand the

object of research can understand information about the object of research (Cahyana, 2018)

In this study, there are several figures who can help provide the information needed by researchers to answer the problems raised in the research title. The research subjects were *ustadz* (male) and *ustadzah* (female) who live in student dormitories, who will be interviewed about understanding strategies for understanding religion through the *Kitab Kuning* media. The data used in this research consists of primary data and secondary data.

C. Data Collection Techniques

As for this study, researchers used data collection techniques in the following ways:

1. Observation

Observation is the process of observing people in their environment. Therefore, researchers should pay more attention to their observations to avoid missing data. Observation can be participatory and non-participatory. Participatory observation, namely the researcher participates in ongoing activities, while non-participatory observation, namely the researcher only observes ongoing activities, but does not participate in them.

2. Interview

The interview method is a method of collecting data by asking and answering questions about research topics related to the problem being solved by the researcher. Therefore, in this study we used the interview method with the main subjects for data collection activities, namely *ustadz* and *ustadzah* in student dormitories. And as additional information, the dormitory administrator will also participate to be interviewed.

3. Documentation

Documentation is a data collection method in the form of recorded events in the form of text, pictures of ongoing activities. In this documentation method, researchers collect data in the form of official documents from student dormitories to find out the information

needed to support the data needed in the research process.

4. Data analysis technique

Data analysis involves the process of finding data from interviews, field notes, and documents, as well as organizing data into various categories and then describing them in units to sort out important data to be studied, and draw conclusions that can be easily understood. The process of taking and compiling data systematically with derivation. Data analysis activities are:

1. *Data collection (Data Collection)*

Doing qualitative research in essence has similarities to quantitative research, especially descriptive qualitative research. In general, qualitative research takes a case study format, so surveys with large numbers of people are rarely conducted. In general, qualitative research uses participatory methods to collect data directly or to carry out participatory observation.

2. *Data reduction (Data Reduction)*

Data reduction is a process of summarizing information as data obtained from data collection then focusing and summarizing what is important. In carrying out data reduction, each researcher refers to the research objectives. The main purpose of qualitative research is the findings. Therefore, if a researcher finds something that is considered foreign and unknown when conducting research, then the researcher must pay attention to it when doing data reduction.

3. *Data Presentation (Data Display)*

Qualitative research can present data in the form of brief descriptions, numbers, and others. Narrative texts are often used to present information in qualitative research. Presentation of information helps researchers understand the context of the problem and makes it easier to plan further actions or interventions based on

presenting information in the research process.

4. *Conclusion Drawing (Conclusion Drawing or Verification)*

The conclusion of qualitative research is used in answering the formulation of the problem that was formulated from the start. However, it can also fail to answer the formulation of the problem. This can happen because the problems and problems of qualitative research are still temporary and develop after research in the field. It is hoped that the conclusions of qualitative research will lead to new insights that have never existed before. (Ariana, 2016)

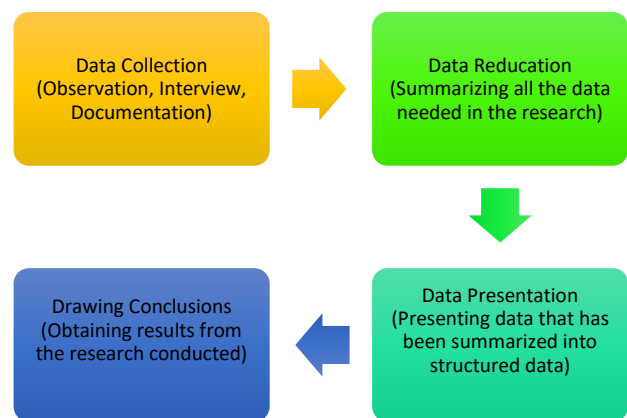


Figure 1. Chart of Research Methods

RESULTS AND DISCUSSION

A. Data analysis

The results of this study were taken from interviews, field notes and documentation with informants directly. After obtaining all the desired data, the *lantan* researcher carried out the process of analyzing the data. This data itself is indeed focused on students who are teachers who use the *Kitab Kuning* as a learning medium in their student dormitories. The informants consisted of one *ustadz* at the Ar-Rahman Student Dormitory (male) and one *ustadzah* at the Ma'had Tabaraka Dormitory (female), each informant was still a student pursuing his Master's degree. Further information regarding the profile of the first informant is *Ustadz* Muhammad Aliyuddin who is pursuing his Master's

degree at Malang State University majoring in Economics, and the second informant is *Ustadzah* Ianatut Tazkiyah who is pursuing his Master's degree at State Islamic University Maulana Malik Ibrahim Malang majoring in Islamic Education Management.

The interview process was carried out separately in each dormitory. The interview at the Ma'had Tabaraka Dormitory took place on July 31, 2023, while at the Ar-Rahman Student Dormitory it took place on August 1, 2023. The approach used in this research is qualitative, so that research can gain an understanding and depiction of complex realities.

B. Interview result

The results of this interview are taken from several questions that have been classified into several questions, the interview questions certainly have an outline of the problem formulation created by the researcher.

1. What is the Strategy for Understanding Religion with the *Kitab Kuning* Media in Student Dormitories?



Figure 2. Implementation of the *Kitab Kuning* Study at the Ar-Rahman Male Student Dormitory.

Opinions started from the response of the first informant, namely *Ustadz* Muhammad Aliyudin at the Ar-Rahman Lowokwaru Student Dormitory, Malang City. The first informant stated that what underlies the use of the *Kitab Kuning* media as a means of understanding religion in the hostel is the opinion of experts and scholars.

"Because in the *Kitab Kuning* it is a form of expert opinion in addressing

and interpreting the Koran and hadith scientifically, not on the basis of the conclusions of their own thoughts."

After that, the resource person continued with the magnitude of the contribution of the *Kitab Kuning* in character building and religious understanding of students.

"Very good. Because many of the opinions of the great scholars who wrote their works in the *Kitab Kuning*, such as in character learning, are in the book of *Ta'limul Muta'alim*, etc. For understanding the character of the heart, there are books on wisdom, *ihya*, etc.

Then proceed with the aspect of implementing the use of the *Kitab Kuning* in religious understanding media, which uses the system *bandongan* atau *balaghah*.

"In its application using the *balaghah method* like boarding schools in general, namely the teacher reads and explains, students listen and interpret the book.

The interviewer closed the first question by asking the interviewee's views on the opportunities for this approach which is predicted to be an example or model for student dormitories or other educational institutions in increasing religious understanding.

"Can. Because sometimes it is easy for students to conclude that studying religion in Islamic boarding schools is hard, the solution is to study religion in the dormitories which may influence students to understand religion a little bit.

Furthermore, the opinion of the second informant, *Ustadzah* Ianatut Tazkiyah from Ma'had Tabaraka Malang City, stated that the reason behind the use of the *Kitab Kuning* as a tool for understanding religious concepts in the hostel was because of the instructions given by the caregivers as leaders.

"Instructions from caregivers as leaders and as a form of preserving the *Kitab Kuning* in Islamic tertiary

institutions will be of added value than the usual general studies".

After that, the resource person continued with the implementation aspect of using the *Kitab Kuning* in religious understanding media.

"Students take part in the study, bring the *Kitab Kuning* that has been determined according to their schedule, listen to the meaning and give meaning to the book and understand the explanation".

Then proceed with the importance of the *Kitab Kuning* in character building and religious understanding of students.

"It is very important, because of the increasingly free age, students need to continue to study religion that comes from teachers/lecturers who are knowledgeable"

In closing, the interviewer asked the interviewees' views whether this approach could be an example or a model for student dormitories or other educational institutions in increasing religious understanding.

"Yes, very well."

From the opinions of the two respondents, it can be concluded that it is indeed important and very good to use a strategy of understanding religion through the media of the *Kitab Kuning* in student dormitories, because several *Kitab Kuning* have been explained in detail about how to shape the character of students by the students (*Mualif*).

2. What is the teacher's perception of the Religious Understanding Strategy with the *Kitab Kuning* Media in the Student Dormitory?

Regarding the perceptions of teachers or *Asatidz* regarding strategies for understanding religion using the *Kitab Kuning* media, the first informant had personal experience regarding the ease of religious learning using the *Kitab Kuning* media because it indirectly summarized the sources of reference for Muslim law in the form of the Al-Qur'an and Hadith.

"Understanding of studying the *Kitab Kuning* is easier, because we know that the meaning of the Qur'an is broad, it is necessary consensus and comparison, it is necessary to have experts who are qualified in science *Nahwu*, *Sharaf*, *Balaghoh*, *Ushul fiqh*, etc. Just got to know the meaning of the Qur'an. Well, the *Kitab Kuning* is a form of their work to make it easier for us to understand religion."

The explanation is continued by how important religious understanding is for students today, especially for students who live in dormitories.

"It's very important, because it's a shame if there is potential for a place to gather but not put to good use. It's enough for the simple ones, the important thing is to be serious and consistent, but not burdensome."

In addition, the source said that the dormitory is a solution for filtering students from frontal thoughts without being based on religious values.

"The hostel can be used as a solution to filter students. Because from the point of view of students who are critical but sometimes still frontal in thinking and acting because of individuals and the environment.

Regarding the views of the teachers or *Asatidz* regarding the method of understanding religious issues through the use of the *Kitab Kuning* literature, the second source had personal experience in the process of religious learning by utilizing the *Kitab Kuning* media.

"In Islamic boarding schools it has become commonplace, but for dormitories with different educational backgrounds it requires more patience and gives contextual examples like the world of lectures which is not just theory."

After that, the explanation continued with how important understanding of religious matters is for today's students, especially for those who live in a dormitory environment.

"It is very important, because the age is becoming freer, so students need to continue to study religion that comes from teachers/lecturers who are knowledgeable".

Not only that, the resource person also emphasized that the dormitory serves as a way to filter students' thoughts so that they are not only frontal, but also based on the principles of religious values.

"Yes, because student dormitories in urban areas have the challenge of dispelling the notion that students in cities will be far from religion, even though the dormitories we use always preserve the culture of Islamic boarding schools religiously."

Concluding from the results of interviews with the first informant, the use of the *Kitab Kuning* media actually makes it easier to understand the religious values contained in the Al-Qur'an and Hadith, therefore the use of the *Kitab Kuning* has an important factor in supporting religious understanding. In addition, the selection of dormitories that use the *Kitab Kuning* media in their learning process can be a filter for students' understanding that is still "raw" and become a shield from skeptical thinking.

On the other hand, the second informant focused on his personal experience with the use of the *Kitab Kuning* in understanding religious issues. This experience is presented as an example to show the need for a contextual approach to the learning process in the dormitories, especially for students with diverse educational backgrounds. This resource person emphasized the importance of understanding religion for today's students, where religious knowledge that is authentic and rooted from sources that have *sanad* is a must in facing changing times that are increasingly free.

The comparison between the two indicates that while the first speaker

highlighted the benefits and the need for hostels as filters and guardians of thought, the second speaker focused more on personal experience with the use of the *Kitab Kuning* and the importance of contextualization in learning in the hostel. Even though their focus is different, both of them agree that a religious approach in the learning process in boarding schools has relevance and is important in facing the challenges of an increasingly complex era.



Figure 2. The Learning Process Using the *Kitab Kuning* Media at the Ma'had Tabaraka Girls Dormitory

3. How is the effectiveness of Religious Understanding with *Kitab Kuning* Media in Student Dormitories?

To find out how far religious understanding with the *Kitab Kuning* media is for student dormitories, it is necessary to add questions about the effectiveness of this strategy. The question posed by the interviewer this time alluded to the indicators of the success of this strategy, the first informant responded to the indicators of success with cooperation and consistency.

"As a reference for the success of the strategy used, of course, cooperation and consistency are needed."

After the indicators have been mentioned, of course there needs to be an evaluation aspect after the strategy is implemented, the first informant explained that the evaluation process might focus on the teacher's delivery technique.

"There must be an evaluation. Maybe the delivery technique from the teacher can be more flexible because the students/audience are also the same age."

It is a complex matter if we do not pay attention to student responses or the objects contained in this strategy. According to the observations of the sources, there was indeed pressure on students who studied the *Kitab Kuning*, because not all of them had ever used this *Kitab Kuning* media.

"In the beginning it might be a bit stressful, but if you start to understand it's even addictive."

Seeing the potential for developing a strategy for understanding religion using the *Kitab Kuning* media, the resource person gave the answer that in the future, the potential for this learning is very large, especially if you want to deepen your knowledge of religion.

"There is great potential for the future, especially if you want to deepen the seriousness of wanting to learn about the study of the *syarah* as well as the science of the tools. If it's just a filter, then in my opinion studying the eyes is enough.

Seeing the development of technology, of course there needs to be a response from the teacher regarding the issue of digitization which is currently busy, focusing on the integration of technology in this *Kitab Kuning* learning media. The first resource person responded that later there would be integration between the *Kitab Kuning* and technology, but of course there needs to be cooperation between related parties first.

"There is. But this needs good cooperation. Because this is also a form of organization, and organizations will work well if they are able to work together."

In this context, the interviewer asked a question about how to measure the success of this strategy, and the

second informant responded by mentioning that one of the signs of success was when students were able to explore religious understanding directly from the *Kitab Kuning* of sources which had been compiled by the *salaf* scholars.

"Students can understand religion directly from the source of the *Kitab Kuning* which has been compiled by the converts of the *Salaf* scholars, so that their credibility can be more accountable."

After the indicators of success are described, of course, it is necessary to evaluate after implementing the strategy. The second informant explained that for students who had no previous experience in the Islamic boarding school environment, the use of the *Kitab Kuning* was a challenge in explaining the meaning in detail as is usually done in Islamic boarding schools. Therefore, even if the *Kitab Kuning* is used, teachers must provide an Indonesian meaning for each term used in the text, by interpreting each part in the proper context, not just word for word, so as not to cause confusion.

"For students who have never attended school before, it becomes difficult to use the *Kitab Kuning* to give meaning one by one like in other boarding schools. So, even if using the *Kitab Kuning*, the *mu'allim* must give the meaning of Indonesian by interpreting each *siyaq*, not the words because it will create confusion."

In observing opportunities for developing strategies for understanding religion through the use of the *Kitab Kuning*, the second source stated that at least the desired goal is for students in the dormitory to have an identity as *santri* (*student*), so that they are able to maintain the principles of the right attitude. More than that, what is important is their ability to apply what they have learned in accordance with the guidelines that come from the scholars of the *Salaf*.

"At a minimum, make students in the dormitory feel themselves as *santri* (*student*) too, so that they can maintain their attitude and moreover to be able to implement what has been studied in accordance with the guidelines of the *salaf* scholars."

Along with technological advances, the response of teachers to this digitalization trend is important, especially in the context of technology integration in the study of the *Kitab Kuning*. The second informant explained that this effort had started, by adopting practices such as downloading the required books online. They take advantage of sources such as *syamilah maktabah*, PDF, and various websites that provide these books.

"It's really there, we've started to do it by downloading the required books online, both *syamilah* lectures or pdfs and there are also many other book websites.

As an indicator of success, this strategy can certainly be effective with cooperation and consistency, and there are always evaluation materials related to the delivery of material from the teacher in the learning process. Because according to the first informant, the student response to this lesson was very enthusiastic, and it has great potential for the future, especially for students who want to deepen their religious knowledge.

In this context, the second resource person underlined that the success of the strategy of understanding religion through the *Kitab Kuning* can be seen from the students' ability to dive directly into the sources of the *Kitab Kuning* that come from the *salaf* scholars. Although there are obstacles for students who are less experienced with the *Kitab Kuning*, especially outside the Islamic Boarding environment. Furthermore, it is important for students in the dormitory to recognize themselves as *santri* (*student*) in order to be able to apply religious principles in action and adapt learning to the guidelines of the *salaf* scholars.

Overall, the strategy for understanding religion through the *Kitab Kuning* has an indicator of success that emphasizes the ability of students to explore direct meaning from the sources of the *Kitab Kuning* of *salaf* scholars. Although the adaptation challenges experienced by new students, the emphasis on the identity of the *santri* (*student*) and adaptation to technology provide a holistic approach to increasing understanding of religion in the dormitory environment. This reflects a comprehensive effort to bridge religious understanding with increasingly advanced developments.

C. Religious understanding strategy using the *Kitab Kuning* media in student dormitories

The contribution of the tradition brought from the Islamic Boarding has had a major impact on the strategy of understanding religion in the student environment, the dormitory which is the place where students live plays an effective role in the formation of the civilized character of the *santri* (*student*). With the *Kitab Kuning* learning which is carried out consistently giving changes in student behavior, the changes are oriented towards classic books which focus on moral categories such as *Ihya 'Ulum al-Din* Imam Ghazali, *Riyadh al-Shalihin* Imam Nawawi, *Al-Hikam* Ibnu 'Athailah Al-Sakandari (Yusuf & Imawan, 2021).

The study of the *Kitab Kuning* which is the main focus of learning in student dormitories produces good quality. This is corroborated by the opinion of scientific experts regarding the quality provided by the *Kitab Kuning* itself, Pururin revealed that the *Kitab Kuning* is a work of Muslim scholars written using Arabic script (Pururin, 2016).

If the learning culture using the *Kitab Kuning* media has been successful, namely by developing cognitive, affective and motor sensory aspects, then the quality of the resulting religious understanding will also be good. It is the quality of religious understanding that will later have a major influence on the character of students in the future, and as a result, the *santri* (*student*)

who are able to have this understanding will have no doubt about their credibility in society.

For students who live in urban areas, they have the potential to receive current developments from anywhere. It was at that time that religious understanding had value which is very valuable, religious studies become like a filter that limits the flow of freedom from student association. Not a rejection of the development of an increasingly advanced era, but as balancing and the provision of students who must face it.

Students who have frontal and critical thinking should have brakes and a place to stop for a moment. Because of these factors, learning in the *bandongan* method must be accompanied by a contextual approach that makes it easier for students to absorb the knowledge contained in the *Kitab Kuning*. With a relaxed demeanor in the dormitory environment, the teaching of the *Kitab Kuning* quickly permeated in the minds of the students.

Student dormitories are a form of dismissing the perspective of people who think that students in urban areas are far from the value of religious understanding. Therefore, the dormitory environment that breathes the *Kitab Kuning* and preserves the tradition of Islamic boarding schools is the solution for student narratives in the reason for choosing which reads "rather than nothing". Student dormitories also act as a mediator between the free flow of student association and the strict Islamic boarding school system, which creates an orderly environment in religious learning.

The indicator of success used by the pilots is when a *santri (student)* can explore religious understanding directly in the study process. So that the resulting credibility can be accounted for. Highlighting the views of Muallim teaching the study of the *Kitab Kuning* in student dormitories certainly has several challenges, such as having to be fair in wrapping up the study. The implementation used is to convert the language of the *Kitab Kuning* into a language

that is easily understood by the students, seeing the various origins of the students, the teachers must package it as much as possible in language that is easy to understand.

With the inspiration of self-identity as a *santri (student)*, is the minimum level determined by the pilots regarding the effectiveness of the strategy for understanding religion using the *Kitab Kuning* media. When a student can animate himself as a *santri (student)*, then they will create certain boundaries by themselves, this fundamental factor has a major influence on maintaining the self-integrity of a *santri (student)* who has different boundaries from ordinary students. As a result, students who have this religious understanding will maintain and maintain their self-esteem as a *santri (student)*, and in the scientific field they can implement the knowledge they get while participating in religious studies which are guided by the books of the *salaf* scholars.

CONCLUSION

The conclusion from the results of this interview underscores the importance of a strategy for understanding religion through the *Kitab Kuning* media in the student dormitory environment. Opinions from the first and second informants provide complementary perspectives regarding the key aspects of this strategy.

By summarizing the views of the two, this strategy has indicators of success that focus on understanding directly from the source of the *Kitab Kuning* of the *salaf* scholars. Despite facing adaptation challenges, this teaching aims to shape students as individuals who have a deep understanding of religion and are able to apply these teachings in everyday life. Collaboration, consistency, evaluation, and contextual adaptation are key in implementing this strategy.

Overall, this interview provides a comprehensive view of the strategy for understanding religion using the *Kitab Kuning* in student dormitories. From a different point of view, the two speakers emphasized the advantages and challenges associated with this method, as well as the importance of embracing the identity of the *santri (student)* and responding

to technology in the process of religious learning in the dormitory environment.

SUGGESTION

Based on the research process and results that have been carried out in the field, overall, this research has gone well. But it is not a mistake if the researcher intends to put forward some suggestions which will later be useful and can be used as a reference for future researchers. The suggestions from researchers are as follows:

1. Because this research only focuses on strategies for understanding religion with the *Kitab Kuning* media in student dormitories, this research focuses less on the effectiveness of these strategies. Further research should be able to deepen again regarding the effectiveness of the strategy used in this study.
2. Future researchers should be able to take the point of view of students or people who study religion, bearing in mind that the research carried out has not fully discussed this matter, and only projected it through the views of sources or teachers. If it is necessary to remember the number of respondents during the data collection process, further researchers can use techniques that are expected to be more optimal in collecting the required data.

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