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## BRIDGING TRADITION AND MODERN LEARNING: THE EFFECTIVENESS OF THE *AL-MIFTAH LI AL-ULUM* METHOD IN KITAB KUNING INSTRUCTION

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**Abstract:** The literacy tradition of kitab kuning is a central identity of salafiyah pesantren, yet students' reading proficiency has declined due to challenges posed by the digital era and the limited systematic structure of traditional teaching methods. This study aims to describe the implementation of the *al-Miftah li al-Ulum* method in enhancing students' ability to read kitab kuning. The analysis covers the background of method adoption, preparation process, instructional implementation, evaluation system, and challenges encountered. This research employs a descriptive qualitative approach through literature review and fieldwork, using in-depth interviews, participatory observation, and document analysis. Data were analyzed using the Miles, Huberman, and Saldana model. The findings indicate that the *al-Miftah* method is implemented through systematic preparation, small-group learning, the use of color-coded modules, the integration of songs as mnemonic devices, and a tiered evaluation system based on mastery learning principles. The method effectively improves students' understanding of nahwu-sharaf, strengthens memory retention, and increases learning motivation. Challenges include a shortage of teaching assistants and frequent regrouping dynamics, yet these issues are addressed through peer tutoring and regular class-structure adjustments. This study contributes as a model reference for other salafiyah pesantren in developing effective and adaptive approaches to teaching nahwu-sharaf that remain aligned with traditional pesantren values while responding to contemporary educational demands.

**Keywords:** *Al-Miftah li al-Ulum*, Arabic language learning, Pesantren, Kitab Kuning Instruction, Nahwu-sharaf



**Abstrak:** Tradisi literasi kitab kuning merupakan identitas utama pesantren salafiyah, tetapi kemampuan membaca kitab santri mengalami penurunan seiring tantangan era digital dan kurang sistematisnya metode tradisional. Penelitian ini bertujuan mendeskripsikan implementasi metode al-Miftah li al-Ulum dalam meningkatkan kemampuan membaca kitab kuning, meliputi latar belakang adopsi metode, proses persiapan, pelaksanaan, evaluasi, serta kendala yang dihadapi. Penelitian menggunakan pendekatan kualitatif deskriptif melalui studi kepustakaan dan penelitian lapangan dengan teknik wawancara mendalam, observasi partisipatif, dan analisis dokumen. Data dianalisis dengan model Miles, Huberman, dan Saldana. Hasil penelitian menunjukkan bahwa metode al-Miftah diimplementasikan melalui persiapan yang sistematis, pembelajaran berkelompok kecil, penggunaan modul berwarna, integrasi lagu sebagai mnemonic device, serta evaluasi berjenjang berbasis mastery learning. Metode ini terbukti meningkatkan pemahaman nahwu-sharaf, memperkuat retensi memori, dan menumbuhkan motivasi belajar santri. Kendala yang muncul meliputi kekurangan tenaga pendamping dan dinamika pengelompokan kelas, namun dapat diatasi melalui tutor sebaya dan penyesuaian struktur kelas. Penelitian ini berkontribusi sebagai studi model bagi pesantren salafiyah lain dalam mengembangkan metode pembelajaran nahwu-sharaf yang efektif dan adaptif terhadap perkembangan zaman, tanpa menghilangkan karakter tradisi pesantren.

**Kata kunci:** Al-Miftah li al-Ulum, Nahwu-sharaf, Pembelajaran Bahasa Arab, Pesantren, Pengajaran Kitab Kuning.

## INTRODUCTION

Kitab Kuning are the primary source of reference for the learning process in Islamic boarding schools (pesantren). Their use has become an intellectual tradition integral to the Islamic boarding school education system. As a central component, the kitab kuning have shaped the distinctive identity of Salafi Islamic boarding schools. Therefore, their existence is closely linked to the sustainability of Islamic boarding schools, particularly Salafi Islamic boarding schools.<sup>1</sup>

The ability to read kitab kuning is an essential competency for students in Islamic boarding schools, because kitab kuning contain classical Islamic teachings that are the main source in understanding the Qur'an, Hadith, tafsir, fiqh, akidah, Sufism, and various other Islamic knowledge that are generally written using Arabic without harakat (bare books), so that it requires a deep understanding of the rules of nahwu and sharaf to understand them correctly and correctly. With this ability, students finally enable them to directly access and understand Islamic teachings from the original sources, so they can deepen their understanding of religion. In addition to training students to think critically and analytically,

<sup>1</sup> Nurhayati Djasas, *Dinamika Pendidikan Islam Di Indonesia PascaKemerdekaan* (Jakarta: PT Raja Grafindo Persada, 2009), 34



because they are invited to understand complex texts, compare the opinions of scholars, and draw their own conclusions.

In this modern era, technological advancements, both directly and indirectly, influence the development of human knowledge, both positively and negatively. This influence has penetrated various aspects of human life, including education, social life, politics, economics, law, and more. It's easy for people to gain knowledge by utilizing technological advancements through websites displayed on the internet.

The world of Islamic boarding schools also feels this influence, so that we find students who utilize the sophistication of technology when they get assignments from ustadz or want to find legal solutions to life problems they face, the convenience that is felt more or less influences the students' thinking patterns in providing answers to the legal problems they face, especially since many Arabic books that have been used as literature or references in Islamic boarding schools, such as the Qur'an, hadith, aqidah, fiqh and others have been translated into Indonesian, making many students complacent so that without realizing it they begin to be less familiar with these references which ultimately has an impact on decreasing their ability to read and understand Arabic books, even though reading and understanding bare Arabic books [Arabic writing without harakat] or also called kitab kuning is a competency that should be possessed by every ulama as well as prospective ulama and da'i, because the ability to read and understand bare books will greatly help them in understanding the arguments of the Qur'an and Hadith.

To ensure students have the competence to read the kitab kuning, Islamic boarding schools have, from the past until now, still widely used traditional methods such as sorogan and wetonan. However, these methods are often less systematic and not always effective in helping students understand the kitab kuning in depth. This is especially true for beginners who usually find it difficult to learn nahwu sharaf, which makes them lazy to study it, thus the students' competence in reading the books is felt to be decreasing..

To overcome these challenges, effective and systematic learning methods are needed. Many methods of learning nahwu shorof are offered to make it easier for students to understand them, such as the amthilati method by KH Taufiqul Hakim, the caretaker of the Darul Falah Islamic boarding school in Jepara, the tamyiz method introduced by Dr. H. MS Kaban, the Mumtaz method written by Dr. Alimin M.Ag and Dr. Saifuddin Zuhri, M.Ag. and One method that has been proven effective is the al-Miftah li al-Ulum method. This method is designed to help students read kitab kuning by paying attention to the rules of nahwu and sharaf systematically. With a structured approach, this method allows students to understand kitab kuning in a relatively short time.

Based on the above background, this study specifically asks the question: "How is the implementation of the al-Miftah li al-Ulum method in improving the ability to read kitab kuning at the Tarbiyatut Tholabah Islamic Boarding School?" This question is detailed to investigate the background of the method adoption,



the preparation process, implementation, evaluation, and the obstacles encountered. The purpose of the study is to comprehensively and in-depth describe all stages of the method's implementation, from initiation to its impact on the students' competencies. Thus, the contribution of this study is expected to serve as a case study and reference model for other salafiyah Islamic boarding schools facing similar challenges in maintaining the tradition of yellow book literacy in the digital era. The findings of this study are expected to fill the academic gap regarding innovative strategies that combine structured methods with the uniqueness of Islamic boarding school learning.

This research also starts from the assumption that the decline in the ability to read kitab kuning is not only caused by technological disruptions, but also by the ineffectiveness of traditional methods that lack systematicity for novice students. Therefore, the significance of this research lies in exploring the al-Miftah li al-Ulum method as a claimed effective solution. This study will analyze how a structured method, equipped with colorful modules, songs, and a tiered evaluation system, can be integrated into the ecosystem of Islamic boarding schools (pesantren) that are steeped in traditional values. Its practical contribution is to provide an operational blueprint for implementing a method of learning nahwu and sharaf that can be adopted and adapted by traditional Islamic educational institutions to improve the quality of their learning output.

## METHOD

This study uses a descriptive qualitative approach with two types of research: library research and field research. This approach was chosen to gain a comprehensive, in-depth, and contextual understanding of the implementation of the al-Miftah li al-Ulum method in improving the reading ability of kitab kuning at the Tarbiyatut Tholabah Islamic Boarding School.

The research was conducted at the Tarbiya Islamic Boarding School. This research used a descriptive qualitative approach with two types of research: library research and field research. This approach was chosen to gain a complete, in-depth, and contextual understanding of the implementation of the al-Miftah li al-Ulum method in improving the reading ability of kitab kuning at the Tarbiyatut Tholabah Islamic Boarding School.

The research was conducted at the Tarbiyatut Tholabah Islamic Boarding School, with subjects including caregivers, ustadz who teach kitab kuning, and students who follow the al-Miftah li al-Ulum method of learning. Data Collection Techniques; In-depth interviews were conducted with caregivers, ustadz, and students to explore their understanding, experiences, and perceptions regarding the application of the al-Miftah li al-Ulum method in learning nahwu-sharaf and kitab kuning. And also participatory observation, Researchers were directly involved in learning activities to observe the process, interactions, teacher strategies, and students' responses naturally. Researchers also used document studies that included a review of the curriculum, syllabus, al-Miftah li al-Ulum textbooks, learning schedules, and other relevant supporting documents.



Data analysis was conducted qualitatively using the Miles, Huberman, and Saldana model, which includes: condensation (data reduction), data display (data presentation), and conclusion drawing for verification (drawing conclusions). Data validity was maintained through source triangulation (caregivers-ustadz-students), technical triangulation (interviews-observation-documentation), and member checking with informants to ensure the accuracy of the data.

## RESULTS AND DISCUSSION

### Background to the use of the al-Miftah method

The use of the al-Miftah li al-Ulum method at the Tarbiyatut Tholabah Islamic Boarding School, was motivated by the difficulties of students in learning the science of nahwu and sharah, especially those experienced by new students, as well as the perceived decline in the ability of students in reading books, this became a concern for the ustadz, especially the caretaker KH. Muhammad Nashrullah Baqir, so that in 2017 after the kiai learned about the existence of the al-Miftah li al-Ulum method, he ordered his younger brother along with several ustadz to visit the Sidogir Pasuruan Islamic Boarding School in order to dig deeper and more accurate information about the application of the method.<sup>2</sup>

The results of the visit were then conveyed to the kiai, that the Sidogiri Islamic boarding school was ready to help and provide training in the al-Miftah method. Then, after deliberation with the Foundation and the ndalem family, the kiai decided to bring in the al-Miftah method training team to the Tarbiyatut Tholabah Islamic boarding school so that the training could be attended by all ustadz who teach nahwu, sharaf and kitab kuning in all institutions from Madrasah Ibtidaiyyah to Madrasah Aliyah and Madrasah Diniyyah and several boarding school administrators. The training was held for three days when all students were on holiday on the 21st-23rd of Ramadan in 2017 in the morning and evening after tarawih prayers. After the training was completed, all training participants received an al-Miftah li al-Ulum teaching certificate. Then, it was decided by the supervisor that the al-Miftah method should be implemented in the first grade of Madrasah Tsanawiyah, Madrasah Aliyah and Madrasah Diniyyah.<sup>3</sup>

### Objectives of Implementing the al-Miftah li al-Ulum method

The goal in studying grammar and morphology is for students to understand Arabic grammar, enabling them to read Islamic texts and understand other Islamic sciences. There are many reasons why use the al-Miftah li al-Ulum method, including:<sup>4</sup>

- a The al-Miftah li al-Ulum module is considered good for beginner students, because this method is a new method, unlike most Islamic boarding schools which use books such as jurumiyah, 'imrithi for beginner students and combined with familiar songs so that it can motivate students to learn. Modul

<sup>2</sup> Wawancara dengan Gus Ali Mahmudi 25 April 2025

<sup>3</sup> Wawancara dengan Gus Nur Salim, 25 April 2025

<sup>4</sup> Wawancara dengan Gus Nur Salim, 25 April 2025





al-Miftah li al-Ulum mudah dipahami dan sangat menarik, karena disajikan dalam bahasa Indonesia, dilengkapi table, skema dan warna-warni.

- b Presenting many examples, because studying the science of numerology requires many examples, not just theory.

#### **Preparation of Implementing the al-Miftah li al-Ulum method**

Socialization of the al-Miftah li al-Ulum method to students and division into groups; one group consists of a maximum of 15 first-grade students from Madrasah Diniyah and one accompanying teacher so that learning runs effectively and the teacher can interact directly with each student. The procurement of the book of al-Miftah and its distribution to students, each student gets a book volume 1-4 as well as the book of nadzam and the book of tashrif, then making learning devices

Learning time is carried out during the effective teaching and learning days of Madrasah Diniyyah, namely; other than Tuesday and Friday with a duration of 15.45-17.00 WIB. Complete the facilities and infrastructure needed in the learning process, such as making portable whiteboards, providing mats to make it easier to carry to the agreed learning location..<sup>5</sup>

#### **Implementation of the al-Miftah li al-Ulum method**

The implementation of learning is divided into three stages:<sup>6</sup>

##### **1. Introduction**

Before the ustadz came, the students sang together the songs of al-Miftah li al-Ulum according to the volume being studied. Then the ustadz came and greeted the students, then led the tawashul fatihah which was given to the prophet Muhammad, his family, his wives, his companions, all the great figures of the science of nahwu such as; Abu Aswad ad-Du'ali, Imam Sibaweh, Imam Kisai, Imam Muhammad bin Malik (author of the book Alfiyah), Sheikh Syarifuddin Yahya (Author of the book Imrithi), and all the scholars, scholars of fiqh, scholars of nahwu, scholars of hadith, scholars of tafsir and authors of books, all the spirits of the masyaikh of the Sidogiri Islamic boarding school and the Tarbiyatut Tholabah Islamic boarding school, all our ustadz, our parents and prayed together with the hope of getting blessings and being made easy in seeking knowledge.

Then the ustadz continued by taking attendance and giving a prologue (the aim of learning Nahwu Sharaf, providing motivation to learn Arabic, especially the science of Nahwu Sharaf, informing that Arabic is easier than English; because in Arabic we will be able to know verbs, nouns without knowing their meaning, this prologue was delivered at the first meeting. Then the ustadz reviewed the material that had been studied with questions (what is kalam? How many types of kalam mat? How many are there and mention the signs of isim!) and informed the material that would be studied.

##### **2. Core Activities**

<sup>5</sup> Wawancara dengan Khoirul Huda Kepala Madrasah Diniyah, 25 April 2025

<sup>6</sup> Wawancara dengan Khoirul Huda Kepala Madrasah Diniyah, 25 April 2025



In this activity, the first thing the teacher did was present and explain the material being taught, along with examples. Afterward, the teacher linked the material to songs from the al-Miftah li al-Ulum chant, which they then sang together. The students were enthusiastic.

The teacher provides exercises to be completed through discussions with fellow students. When the discussions are ineffective due to passive participation, the teacher explains the parts of the material that are not yet understood.

### 3. Conclusion

At this stage, the ustadz provides conclusions from the material that has been studied. Then the ustadz gives assignments related to the material that has been studied, in the form of looking for examples from the Koran at least 10 times, then closing with prayers and greetings.

### Evaluation of the al-Miftah li al-Ulum method

In addition to the preparation and implementation stages, there is an evaluation stage. Based on the interview results, the evaluation is as follows.<sup>7</sup>

#### 1. Evaluation by the Central Party

The Islamic Boarding School of Tarbiyatut Tholabah conducted an evaluation with the central initiator of the al-Miftah li al-Ulum method in Sidogiri, because the Sidogiri Islamic Boarding School requires institutions/users of the al-Miftah li al-Ulum method to report their learning outcomes using the al-Miftah method, regarding how to use al-Miftah li al-Ulum? How is the progress of students learning using al-Miftah li al-Ulum? How many students are there per volume? What obstacles are experienced? Later, solutions and direct guidance will be provided by the Sidogiri Islamic Boarding School. This reporting is done once every two months.

#### 2. Personal Evaluation

This evaluation is carried out by the teacher by 1) looking at the results of the assignments/exercises carried out by the students 2) through questions (questions and answers) carried out during the learning process..

#### 3. Evaluation of volume increase

Organized by a team assigned by the Marasah Diniyyah of the Tarbiyatut Tholabah Islamic boarding school through written and oral exams, held once a month or based on input from the teaching ustadz, because some of the students under their guidance are deemed capable and worthy to take the volume promotion exam. Students who pass this stage are declared entitled to study the next volume. If all stages of the volume have been passed, then the student will enter the Fath al-Qarib book class. Towards the end of the school year, a final Fath al-Qarib test is held orally and in writing, for students who are declared to have passed are entitled to attend the al-Miftah li al-Ulum graduation. The existence of this graduation ceremony is a motivation for the students, because in the graduation ceremony, they are demonstrated the results of their learning in front of all the students' guardians, and the students' guardians are also given the opportunity to ask questions to their children.

<sup>7</sup> Wawancara dengan Khoirul Huda Kepala Madrasah Diniyah, 25 April 2025



### **Obstacles faced Implementing the al-Miftah li al-Ulum method**

The obstacles experienced in implementing the al-Miftah method at the Tarbiyatut Tholabah Islamic Boarding School are as follows:<sup>8</sup>

1. A shortage of teaching staff/mentors, especially when all the volume classes and Fath al-Qarib classes began. The solution was to implement peer tutoring, namely, students who had passed a volume and were deemed capable of teaching were assigned to teach in the volume class below them.
2. Frequently make changes to class group data when the class promotion exam is completed.

Observation and interview results show that the students' enthusiasm in singing the songs of Nadzam al-Miftah is not merely a ceremonial opening activity, but rather an effective cognitive strategy. Based on the concept of auditory learning where learning through hearing is the main channel for absorbing information and the use of mnemonic devices, combining the material of nahwu-sharaf rules with familiar melodies facilitates the process of encoding information from short-term memory to long-term memory. This is in line with the finding that music can function as a very effective mnemonic device in learning foreign vocabulary, because the brain areas for music and language are close to each other, thus strengthening memory associations.

In the context of Islamic boarding schools, similar methods have been proven effective: research on Strengthening Students' Memory through mnemonic learning in nahwu and sharaf shows that this approach improves students' memory while creating a joyful learning atmosphere, consistent with mnemonic theory that combines imagination and association. Furthermore, in learning to memorize or memorize books, the Tamyiz method also utilizes mnemonic strategies (imagination, repetition, and popular song lyrics) to strengthen students' long-term memory.

The use of mnemonic techniques in Islamic boarding schools is also evident in the study "Creative Solutions to Improve Arabic Vocabulary Memorizing Ability," which reported that students were able to remember isim-mabni and nahwu rules better using mnemonics. Furthermore, literature research by Sholiha & Aisyahrani (2023) found that the use of mnemonic methods helps store Arabic grammar in students' long-term memory. Furthermore, in the realm of modern Arabic language education, the article "Mnemonic and Muscle Memory in Innovative Arabic Morphology (Sharaf) Learning" combines mnemonics with muscle memory (structured physical movement) to internalize morphological patterns, resulting in better retention. And in syntax learning (e.g., Jurumiyah grammar), experimental research using the Powtoon-assisted mnemonic method showed a significant increase in syntax mastery compared to the mnemonic method alone.

In terms of evaluation and motivation, the tiered evaluation system and graduation ceremonies at Islamic boarding schools create an ecosystem of mastery learning. Bloom's Mastery Learning principle, that each student can achieve full

<sup>8</sup> Wawancara dengan Khoirul Huda Kepala Madrasah Diniyah, 25 April 2025





understanding with appropriate time and methods, is reflected in flexible monthly grade-level exams and demonstrations of ability to parents at graduation. The implementation of this model in Islamic education has also been discussed: for example, in Islamic religious education, the use of Mastery Learning has shown that student understanding improves when given remedial time and repeated assessments. Furthermore, the article on "Superior-based Islamic Education Learning through Mastery Learning" emphasizes that methods that incorporate measurable elements (accountability) and focus on the development of cognitive, spiritual, social, and skill competencies are highly effective in creating holistic and sustainable religious learning..

From the perspective of Islamic boarding school curriculum, contemporary literature also points to the need for innovation: the study "The Implementation of Al-Kamal Methods to Enhance Proficiency in Reading Kitab Kuning" highlights that traditional nahwu-tarjamah methods are less attractive to students due to a lack of innovation; the study proposes combining traditional methods with contextual and interactive approaches to make learning more engaging. A review article states that in traditional Islamic boarding schools, although traditional methods (such as Al-Kamal) are still dominant, there is a need for more effective and sustainable methods, especially in facing the challenges of modernizing Islamic boarding school education. Finally, the article "The Application of the Al-Imrithy Practical Guidebook in Learning Qowa'id (Nahwu and Sharaf)" shows that the use of contextually designed practical guide materials greatly helps students in internalizing nahwu-sharaf rules after mnemonic and auditory learning methods, as it gives them direct access to real-life applications of the theory.

By incorporating theories and empirical findings from the latest literature, this narrative becomes academically stronger. The al-Miftah li al-Ulum method at the Tarbiyatut Tholabah Islamic Boarding School is not only supported by a learning psychology framework (auditory learning, mnemonic devices), but also by an evidence base from contemporary studies in the context of Arabic language, Islamic boarding schools, and religious education. Furthermore, the tiered evaluation and graduation system as part of Mastery Learning creates institutional legitimacy and accountability while motivating students, as recommended in modern Islamic education literature.

As a practical contribution, this study recommends several things. First, for other Salaf Islamic boarding schools, the al-Miftah li al-Ulum method can be adopted as an effective alternative model for learning nahwu-sharaf for beginners, provided that adequate training is provided for the teachers. Second, for the managers of the Tarbiyatut Tholabah Islamic Boarding School, to overcome the problem of a shortage of teachers, the peer tutoring system that has been implemented needs to be managed more professionally by providing regular training and supervision to students who serve as tutors. Third, it is recommended to develop more detailed technical guidelines (lesson plans) for each meeting to ensure consistent teaching quality across all groups..



This study has several limitations. First, the limited scope of the study to a single Islamic boarding school makes these findings not necessarily generalizable to the context of Islamic boarding schools with different characteristics. Second, this study did not measure the increase in yellow book reading ability quantitatively and comparatively with other methods, so claims of effectiveness are more descriptive-qualitative. Based on these weaknesses, future research is recommended to: First, conduct similar research in several Islamic boarding schools using a multi-site study approach to gain a more comprehensive understanding. Second, conduct experimental or quasi-experimental research with a pre-test and post-test design to statistically measure the impact of the al-Miftah method and compare it with traditional methods. Third, explore other supporting factors such as the role of the kiai, the culture of the Islamic boarding school, and the social background of the students that contribute to the successful implementation of this method..

## CONCLUSION

The results of the study indicate that the implementation of the al-Miftah li al-Ulum method at the Tarbiyatut Tholabah Islamic Boarding School is a strategic and innovative effort to address the challenge of declining yellow book reading abilities among novice students. The integration of nadzam songs as a mnemonic device and a joyful learning approach can facilitate the process of internalizing nahwu-sharaf material by strengthening long-term memory, while reducing students' anxiety about Arabic grammar lessons. Learning takes place in small groups, supported by structured modules and strengthening the capacity of ustadz, increasing the effectiveness of learning. In addition, a tiered evaluation system based on mastery learning—through volume promotion exams, formative assessments of ustadz, and graduation moments—creates a public accountability ecosystem that encourages students' intrinsic and extrinsic motivation.

However, this study also identified several weaknesses that require attention for future method development. The limited number of teachers places a significant burden on the ustadz (teacher)'s supervision, resulting in uneven quality of mentoring. Furthermore, the dynamic of student grouping based on grade level advancement requires regular adjustments to class administration and management, which sometimes complicates classroom management. These constraints do not diminish the effectiveness of the al-Miftah method, but they are important considerations for more optimal and sustainable implementation.

Based on these findings, the study recommends several development steps. First, Islamic boarding schools need to strengthen their human resource capacity through advanced training for religious teachers (ustadz) and recruiting or training peer tutors to reduce the teaching load. Second, standardization of assessment instruments and evaluation rubrics is needed to make the promotion process more objective and uniform among teachers. Third, Islamic boarding schools can develop supporting media such as audio nadzam (recitations), learning videos, or digital evaluation systems that remain in line with the



pesantren culture, so that learning becomes more varied without abandoning tradition.

For further research, it is recommended to conduct quantitative studies using a pre-test and post-test design so that improvements in yellow book reading skills can be measured in a more standardized manner. Comparative research between the al-Miftah method and other methods such as Tamyiz, Amtsilati, or Mumtaz is also needed to determine the relative effectiveness of each method. Furthermore, longitudinal research examining the retention of students' abilities after completing all volumes of al-Miftah could provide an in-depth picture of the sustainability of competencies. A phenomenological study of the experiences of students and ustadz also has the potential to open new insights into the psychological dynamics of nahwu-sharaf learning in Islamic boarding schools

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